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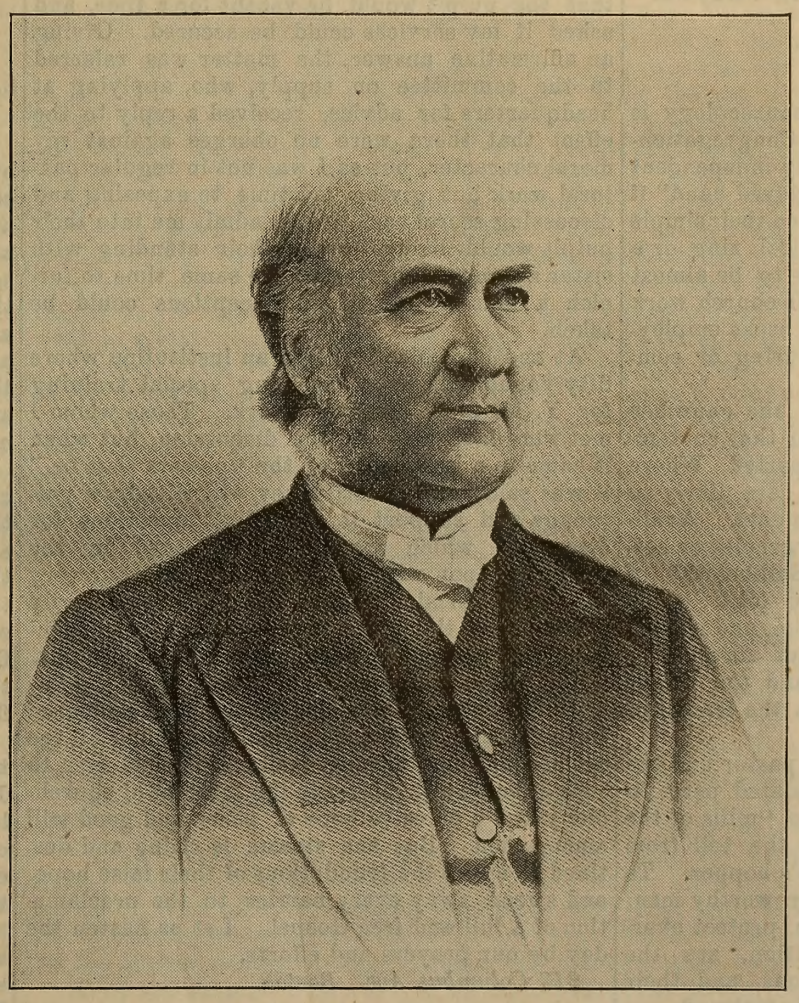

PRESIDENT J. H. FAIRCHILD.

"The tendency to organize in secret bodies, political, social, religious and literary, seems to indicate distrust of the ordinary institutions of society, and will surely generate the distrust from which it seems to spring. The very idea of a secret combination implies a barbarous age, or a state of social anarchy in which such arrangments are necessary for safety. There is no place for it in a Christian civilization." This is the strong testimony on the lodge question of the late Pres. J. H. Fairchild of Oberlin College, whose picture is given above. We heard him once in his classroom, and never heard a teacher enthuse his students during a recitation as Prof. Fairchild did. The hour seemed all to short. He was a natural born teacher and a remarkable theologian.

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CHICAGO, THURSDAY, SEPTEMBER 10, 1896. WHOLE No. 1,376.

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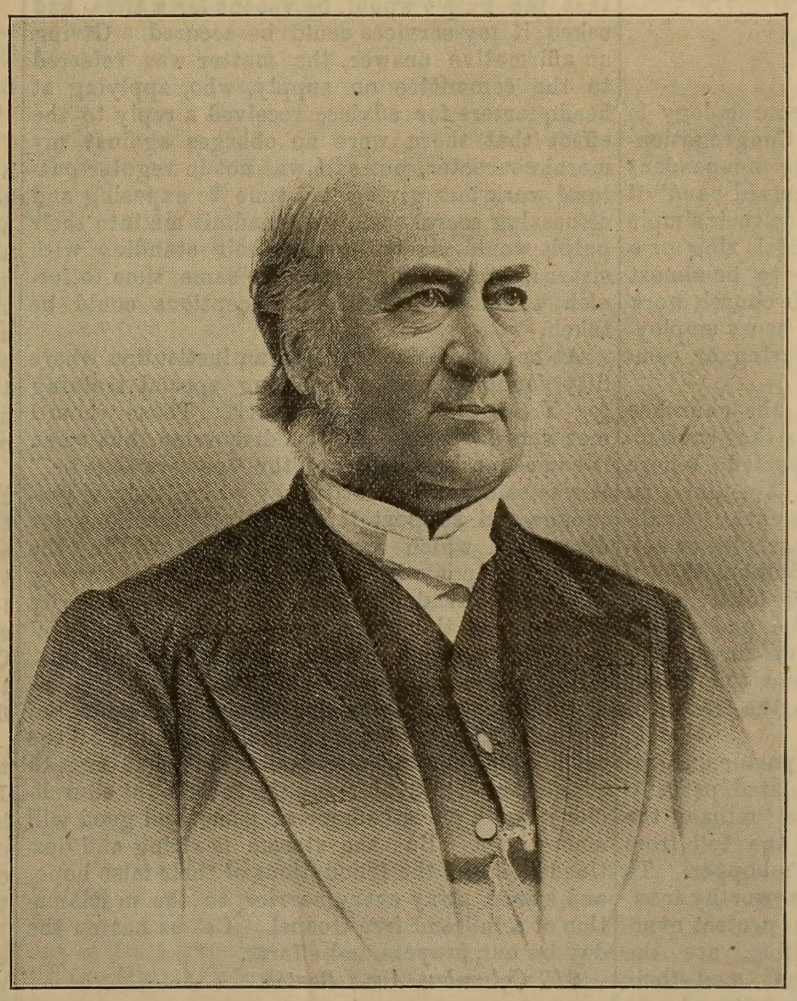
Every evil imperiling our country is entrenched behind our national Constitution. A great political platform once based its opposition to Sabbath and Prohibition legislation upon the ninth and tenth amendments of the Constitution of the United States. It has been claimed that the Anti-masonic movement is likewise unconstitutional, because Freemasonry is a religion; and the first amendment forbids Congress from making any law prohibiting the free exercise of religion, without specifying what kind of religion. As the Constitution now stands it forbids any prohibition of the free exercise of Freemasonry.



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A SOUND OF ARMS.

BY GEO. W. CLARK.

O'er the earth the day is dawning—
Lovely beams the rising star;
Freemen greet the glorious morning—
Hail the day-spring from afar.

Lodgemen now are seized with trembling,
While they madly urge the war?
Dark and serried hosts assembling,
Blindly drag their bloody car.

'Tis their last, their fatal hour—
For their secret bands shall cease;
Shall sink and die their waning power;
Soon shall reign the King of peace.

Ho! ye royal hosts of Freemen,
Strong of heart and truly brave;
See your brethren, blinded, kneeling;
Haste on eager wing to save.

Grasp the bolts of moral thunder,
Hurl them forth along the sky;
Break their oath-bound clans asunder—
Boldly do or bravely die.

DANGEROUS MONOPOLY IN THE CHURCH.

BY REV. J. P. STODDARD.

The "drift" in New England churchology is strongly toward monopoly. The Congregationalists, Baptists and other nominally independent local churches are feeling the "gloved hand" if not the "iron grasp" of Episcopacy on their simple polity. Affiliation with some clerical ring or a "pull" on some dignitary has come to be almost as essential in securing a position in church work as it is to the "bread winner" who seeks employment in any mercantile, manufacturing or commercial establishment.

Headquarters being chosen and the churches listed, every outpost is picketed so that contemplated change may be promptly reported, Where permanent or incidental vacancies are likely to occur all particulars are noted with care. Available men are catalogued for emergencies or settled pastorates who know the "Shibboleth" of their tribe. Having adjusted and oiled every joint, the machine is set in motion and guided by a skillful hand. It silently but surely does its work. The servant in word and the pulpit in waiting coalesce as smoothly as the transit of Venus.

The stated supply, the settled pastor and the approved evangelist pay the stipulated percentage into the treasury, enabling the "mills of the gods" to grind on, nourished by the toll from each grist put into the syndicate's hopper. To secure positions of usefulness for worthy men, and help over hard places, and to protect overcredulous churches from imposition, are the avowed objects of such associations, and their utility when properly used is not questioned.

The impelling motive for the formation of these combines is not wholly or even in large part a selfish one, but it creates a condition susceptible of great abuse. It is an exceedingly delicate and important trust which may be so administered as to discount really worthy men and impose undesirable teachers upon the churches. When so administered it becomes a snare and a delusion, deserving neither the approval or support of God's people.

Admitting all possible benefits it must be conceded that the tendency is to subserviency and the destruction of individuality on the one hand, and a species of imperialism on the other. Ministers are men, and any device that promises a position on grounds other than meritorious effort, detracts from a wholesome stimulant to do their level best; and the exercise of authority is not without temptations to use partiality, and avoid giving offense by bestowing favors where some return may reasonably be anticipated. "Help me and I will help you" is a peril from which not all escape who approve the command, "Do good, hoping for nothing again."

The church, too, in a degree loses her sense of responsibility when acting through a body foreign to her own membership, and finds an excuse for superficial work in choosing a shepherd to guide and instruct the flock.

Another danger is, that the truth will be hampered, and men will be deterred, through fear of those upon whom they feel a sense of dependence, from preaching the preaching that the Master bids them. This is especially true with respect to rebuking popular sins, or advocating any cause that is seriously unpopular. The freedom of both pulpit and pew suffer from unmerited discrimination often where they are unwilling to take upon themselves a yoke which neither Edwards, Colver, Finney, Gordon or any of the renowned fathers in the church were able to bear.

Conscience must be stifled and the Holy Spirit restrained to secure or retain the coveted goodwill of men whose kind offices they desire. In this way the door of access to the people is closed against reforms and reformers, until God's own people are gone into captivity for want of knowledge. I am confident that a large majority of the evangelical churches in New England to-day would willingly admit a temperate and fair discussion of the lodge question into their pulpits were it not for the ecclesiastical syndicates by which they are so largely controlled.

A case or two will illustrate the working of this vigilance committee. Spending a Sabbath with friends in a rural district, I accepted an invitation to preach. After entering the church when the services were concluded, I was informed that the pulpit would be vacant for a time, and asked if my services could be secured. Giving an affirmative answer, the matter was referred to the committee on supply, who, applying at headquarters for advice, received a reply to the effect that there were no charges against my moral character, but as I was not in regular pastoral work but giving my time to exposing and discussing secret societies, to admit me into their pulpit would likely impair their standing with sister churches, offering at the same time to furnish a man to whom no exceptions could be taken.

At another point I visited an institution where fifty young men were receiving special training for Y. M. C. A. secretary work. Those whom I met were favorable to the discussion, but when it came to a knowledge of the "powers that be," it was said your constituency will withdraw patronage and support if you admit questions for discussion which are not entertained in the churches upon whom you depend for your very existence. And so the matter was summarily dropped and the young men failed to receive information desired by both instructors and pupils.

The above are specimen bricks from the fortress in process of erection about the freedom of Christ's bride, and they reveal something of the artful ways employed by well-intentioned men to hedge the way of reform in the interest of churchology and a delusive hope of peace and good will among men. But the stream is rising and destined to shake the foundations of their false hope, and sweep away every barrier to the proclamation of a full and free Gospel. Let us hasten the day by our prayers and efforts.

218 Columbus Ave., Boston.

THE SECRET OF POWER.

"Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6.

"The words that I speak unto you they are spirit and they are life."—John 6:63.

The Christian life is a constant rebuke to those who are indifferent and opposed to the truth as it is in Jesus. As the "Word is quick (living) and powerful," so to incarnate the Word is to make its power felt. But it must be the Word, "the Bible, and the Bible alone." Christ's life, the Word made flesh, was an exemplary life, a living demonstration of the Word of God, and all that it is and means to us with regard to our present life. This life the humble believer may possess, and without it he is no more than an abject slave of Satan, held captive and controlled by him at his will.

There are many who are aware that secret societies are an evil, and who are really anxious to do all in their power to banish them. They step boldly out armored with a conviction of the truth that the lodge system is a menace to the commonwealth and opposed to the law of Christ. They pray earnestly that God will bless them in their work of rescuing souls from the snare into which they have fallen. They sacrifice much for the cause. Their preaching is earnest and their logic sound. Yet, alas, their powerful arguments seem to the lodgemen as "sounding brass and a tinkling cymbal." They are often driven away from the Gospel which they so much need.

We often wonder how it is that we can talk and write truth, and argue and convince people that they are wrong, and even get them to admit it, but still they are not converted. Let us see if we can find the stand on which we can come in touch with the divine, where we can be the humble instruments in His hands of giving a saving Gospel to those who are perishing around us. That there is such a way we may rest assured. If we "follow in Christ's steps, who did no sin, neither was guile found in his mouth," then we not feel assured that we shall then meet with divine approval, and be the means of reforming others? He has promised "I will be with you even unto the end of the world." And, "All power is given unto me in heaven and in earth," and this is the power that converts.

Let us fully submit ourselves to God who always rewards with his divine presence and power. Faith is based on the promises of God. What we want is the faith that will prompt us to step into his way although it may be difficult. Let us "fight the good fight of faith."

Chicago, Sept. 1. JOHN DUXBURY.

BLEEDING KANSAS.

BY S. C. HART.

LANE'S ARMY BEFORE LECOMPTON—AWFUL REIGN OF TERROR AT LEAVENWORTH.

After Harvey had given up the co-operation of Lane's forces and withdrawn from behind Lecompton, and was well on his way to Lawrence; and after the Lecompton militia had disbanded, and the prisoners were released; and after Woodson, Donaldson, Jones & Co. had ceased repenting, thinking they had escaped a calamity, then Lane appeared on the heights overlooking Lecompton, about four o'clock, Sept. 5, 1856, and his cannon, the "Abbott Howitzer" or Old Sacramento," was aimed at the headquarters of the "bogus" officials.

At his approach there was a lively fleeing of citizens across the river. What disbanded militia there was in town made no sign of defense. Messengers were sent in hot haste, by Woodson, to the camp of Col. Cooke for United States troops to protect the town against the threatening enemy. Lane sent Mr. Branscomb and Capt. Cline to town under a flag of truce and demanded the unconditional surrender of the prisoners confined there.

Being informed of the release of the prisoners, they returned to Lane with that information. Just then Col. Cooke made his appearance, and leaving his troops in town went over to Lane's camp. He told Lane he had made a mistake in coming there, as the militia was disbanded and the prisoners released. After an official parley, the men arrested after the battle of Franklin and other times, and the committee from Lawrence arrested as spies, went over to the camp of Lane and returned with them to Lawrence. These did not include the prisoners in the camp of the United States troops held for treason, etc., one of whom was John Brown Jr., who by exposure and chagrin became subject to spells of insanity.

When Harvey returned to Lawrence from his armed demonstration before Lecompton, he found the town full of refugees fled from Leavenworth, where, under the encouragement of Gov. Woodson's attitude, a fresh and greatly intensified reign of terror had been inaugurated. The Free State men had from the start been hopelessly in the minority on the north side of the river. The Free State towns of Topeka and Lawrence being on the south side, and having more than they could do at times to protect themselves, could furnish no assistance to their suffering brethren on the north side. The refugees whom Harvey found on his return from Lecompton fled from such scenes as the following:

On Aug. 19th a Missouri "border ruffian" named Fuget bet six dollars against a pair of boots that in less than two hours he would bring in the scalp of an Abolitionist. Starting out on his inhuman errand he met an inoffensive German just from Illinois by the name of Hoppe, who was returning from Lawrence whence he had taken his wife to see her sister, the wife of a Unitarian minister there. Fuget shot Hoppe and took his scalp and his conveyance, leaving the dead body by the roadside. Returning to Leavenworth he displayed the reeking scalp and was applauded by Emory of the "Regulators," at

which a German standing by expressed horror at the spectacle and the deed, when he was instantly shot dead too, but not scalped. Fuget got his boots, put them on, wrapped the scalp in a Pro-slavery newspaper (a very befitting place) and fled to Missouri. He was afterward arrested, tried and acquitted.

The Pro-slavery ruffians had sworn that no Free State man could travel over the road between Lawrence and Leavenworth which was guarded by "Law and Order" men under Miller. A few days after, the young wife, in company with the Unitarian minister and others, went back to Leavenworth in search of her husband, and were arrested on the road by the "Law and Order" gang. The grief-stricken wife succeeded in getting passage down the river from the scene of her husband's cruel murder and scalping.

Emory was a United States mail contractor, and in the name of "Law and Order" took his gang and entered the houses and stores of Free State people, driving them out into the streets without regard to age, sex or condition; arresting them, robbing them and confiscating their property and killing men who resisted.

The first few days of September, 1856, one hundred and fifty were torn away from their homes, driven into boats and sent down the river without provisions and landed at St. Louis. From such scenes all who could, fled to Fort Leavenworth, three miles away, for protection, and to Lawrence, thirty five or forty miles distant, dodging the "Law and Order" guards by traveling nights. Finally Gen. Richardson lost confidence in his troops, and in the heat of the confusion and dispute he resigned his command.

Harvey lay at Lecompton till noon; and Lane not yet appearing, thinking something unusual must have happened at Lawrence, he broke camp and started back. At the disappearance of Harvey the militia was glad of an excuse to disband, and most of them went to their homes in different parts of the Territory. After the Missouri army had been driven out by Lane, Richardson evidently lost his bravery, as did all the rest of the Pro-slavery element in and about Lecompton.

Lecompton, Kan.

(*To be continued.*)

OUR CONSTITUTION FORMULATED BY FREEMASONS.

That the Constitution of the United States was framed by Freemasons will be news to most of our readers. Yet this claim is made by the editor of the *American Tyler*. Strange to say, the editor, a prominent Freemason of Detroit, is a strong advocate of the religious amendment. One of his Masonic contributors took him to task for advocating this amendment, which he claims every true Mason should oppose. But the following is the letter and the editor's reply taken from ths *Tyler* of Aug. 8th:

EDITOR TYLER:—In your issue of July 18th, you have an article under the title "The Christian Amendment," in which your comment plainly shows you to be in favor of the Morse bill which provides for a recognition of God in the Constitution of the United States, and of Jesus Christ as the Son of God and ruler of nations. The best boast of all true Americans is that we enjoy a religious liberty which this bill manifestly attacks. Every true Christian, as every true Mason, is in duty bound, the more for that reason, to defend the religious liberty which the Master claimed and taught. Consider the Golden Rule and follow it. Conceive yourself a Mohammedan, a Buddhist or a Jew, and apply the Master's rule to yourself in connection with this alleged "amendment."

Whoever strikes a blow at religious liberty is justly charged with having, thereby, inscribed his name upon the scroll of infamy, as surely as his name who upholds it is justly on the scroll of fame. Else were religious liberty unfit to be, and God's best justice were unjust. As the *Tyler* it is your office to guard the gates of the Temple against invasion. Make eager haste to correct yourself, publicly, for having been off guard and let your enemies inside the outer gates. I am, most truly,

THE MASTER.

To this the *Tyler* replies:

"What the *Tyler* previously said on this question was entirely from a Masonic standpoint, and we deny in toto that we have been false to our trust as a guardian of the gates of the Temple. No true Freemason can be false to his God, the God as revealed in the Great Light of Freemasonry. Then he must be recognized first in all things. To state the fact is to prove it.

"Freemasons formulated the Constitution of this Republic on the foundation of Freemasonry, which inculcates charity to all mankind—a charity without stint, a brotherhood without boundaries, religion without sectarianism, patriotism without party, a union not of hands only, but of hearts; a union not limited to persons, but embracing States and nations, and all this accompanied by the profoundest recognition of man's dependence upon Him whose all-seeing eye is the emblem of Masonry, and in the strong grip of the paw of the 'Lion of the Tribe of Judah' is the hope of every Mason.

"Take God out of Masonry in the United States and the Masonry of the world would smite it with a stroke of death, as it has done that of infidel France. Is the Mason's religious liberty interferred with because God and Jesus Christ—the I Am that I Am and the All in All—is recognized as supreme in the constitution of Freemasonry?

"Reasoning from analogy, then, what has the putting of God into the Constitution of the United States to do with a man's religious liberty? Why, bless you, he would still have a right under our laws and government, as he has now, to worship Mary or Joseph, or a piece of bread, or a stick of wood, a dead or a historical Christ, if he wishes to do so. On the other hand, now that the question has been raised, it is of vital importance to this people as a nation that God hath the first place in their Constitution. He is still supreme, and he has declared that if we forget him we shall be turned into hell with all the other nations that have denied his authority.

"Our fathers came here to worship God, not to deny him. They died that we might have religious liberty, and not to found a nation of Mohammedans, Buddhists or Jews. What is religious liberty? To the *Tyler* it means vastly more than the vague, selfish and licentious conception of it entertained by the modern skeptic. Pilate is still calling, 'What is truth?' Christ came to give religious liberty (the man whom Christ makes free is free indeed) and also to call the nations to a just recognition of the claims of God, his Father, upon them. And they cried, 'Give us Barabbas'—now Barabbas was a robber.

"It was the scribes and Pharisees then, as now, that struck as they thought a fatal blow at the enemy of religious liberty, and their names have been entered on the scroll of infamy, and Him whom they would destroy had the government of the nations placed upon his shoulders, and John, the patron saint of Freemasonry, saw the 'kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hiding themselves in the caves and in the rocks of the mountains; and they say to the mountains and the rocks, fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of their wrath is come, and who is able to stand.'

"Why should our critic ask us to 'consider the Golden Rule' and at the same time to deny its author? Why take the 'Golden Rule' and leave out of consideration all the other truths uttered by the Master, whose coming to earth was made vocal by the song of 'Glory to God on high, peace on earth, good will to men.' No, this nation is built upon the idea of a supreme ruler, beginning and ending in the Great Architect of the universe, and the time has come when this people, who have been so signally blessed by him, should no longer blush to speak his name and to acknowledge him as the founder, ruler and preserver of this nation.

"There are lords many and masters many, but to the anonymous writer who signs himself as 'The Master,' the *Tyler* boldly declares it has no master but one, whom it acknowledges to be 'the Lord of lords and King of kings.'"

MORGAN'S PRESS.

THE MOST FAMOUS BOOK OF WESTERN NEW YORK.

The story of its destruction, nearly half a century ago—Something about the later fortunes of various people who were associated with the great "exposer" of Masonic secrets.

In December, 1847, Attica was visited by a fire that swept the entire business portion of Market street; eleven stores, besides a large flouring mill, built in 1809. It was about three hours burning itself out (we had no fire companies or water works then) and was a good example of the regulation bonfire fifty years ago, in a wooden town; it would have served as a good object lesson for any chance reader of the French surgeon Larry's description of the burning of Moscow.

In this fire was destroyed the press on which was printed William Morgan's purported exposure of the secrets and ritual of Freemasonry.

In 1834, David Scott, an Attica business man experimenting in politics, became ambitious to add a newspaper to his other irons in the fire, and, to that end, purchased of David C. Miller, the proprietor of the Batavia *Republican Advocate*, a quantity of printing material, including that press. Mr. Scott's paper was christened the Attica *Republican;* it subsequently changed hands as well as name, once or twice, and finally became a Whig paper under the title of the Attica *Democrat*, published by E. A. Cooley, and for several years was issued from quarters in the third story of one of the buildings referred to. A new-fashioned iron "Hoe" press had been added, and had displaced the Morgan press, which, however, was set up and kept in working order in an ante-room of the main office.

In the Hard Cider campaign of 1840, I, a boy not yet thirteen years old, and an enthusiastic Whig, became possessed with the idea of serving my country and gaining distinction by learning the printer's trade, and was accorded the privilege of doing so in Mr. Cooley's office—without pay. I pursued my whim long enough to become quite a passable compositor, and I likewise picked up considerable concerning other branches of the art. The old Morgan press was frequently brought into service when "forms" were on the other press, and I was often permitted to assist in working it.

About 1842, the printing office was removed to quarters across the street, but from want of room the old press was left in the deserted office, and there it remained until destroyed in the fire. Let me briefly describe the queer old relic. It was built of wood, being of the so-called "Ramage" pattern, and did not contain iron enough to iron a one-horse lumber wagon. In its general appearance and details it very much resembled the press of Benjamin Franklin in the patent office at Washington, and it was doubtless built as far back as the Revolution.

It bore no tablet to indicate its place of manufacture, but I am inclined to believe it was of English make, and substantially a modification of the pattern invented, or rather improved, by Willem Jansen Blaew, a noted printer of Amsterdam, who died early in the seventeenth century; the original press from which he copied was likewise a Dutch invention of two centuries before. No great invention ever had so slow a growth as the printing press; it stood almost at a standstill for nearly 400 years. Mark the very slight difference between Dr. Franklin's old press and that invented by Lawrence Coster, of Haerlem, in 1430. The great power presses of the present day, with their wonderful mechanism and enormous capacity, as well as the ordinary iron hand presses in common use, are all the offspring of the inventive genius of the ninteenth century.—*R. H. Farnham, in Buffalo Illustrated Express.*

(*To be continued.*)

FEARFUL COMMENTARY.

It is no favorable index of the purity of our politics that such a Masonic character will keep coming to the front, of which the Boston *Woman's Voice* aptly remarks:

"Breckenridge, the unsavory, is again at the fore, leading the sound money Democrats of Kentucky, at their State convention, made up, according to press reports, of 'the best and most influential citizens,' who received him 'with a whirlwind of enthusiasm.' Which was entirely false as regards the first part, for the best citizens—granting women are citizens—stayed at home. If this class had the ballot, whatever their politics, they would soon force that brazen incarnation of all vileness to at least take a back seat. Yet this man whose name can neither be written or spoken without a sense of loathing, virtuously alluded to the St. Louis convention as a 'cess-pool into which he refused to walk.' We can only say that if he had walked into it, the worse for the cess-pool. Hercules himself couldn't have cleansed it afterwards."

Any who do not use their *Cynosures* after reading, can do excellent missionary work by mailing them, at the rate of two for one cent, to Beacon Light Mission, 355 Pennsylvania Ave., Washington, D. C., where the papers will be used to the very best advantage to the cause.

ANTI-SECRET STATE CONVENTION AT PORTLAND, OREGON.

ROUSING ADDRESSES, STRONG RESOLUTIONS AND TESTIMONIES ALMOST LEAD TO THE BREAKING OUT OF A REVIVAL

PORTLAND, Ore., Aug. 29, 1896.

EDITOR CYNOSURE:—The convention was held in the old Congregational church, Portland, Oregon, Aug. 27, 1896, beginning at 9 A. M Rev. H. F. Wallace, D. D., presided. Rev. B. A. Bonewell conducted the devotional exercises. Dr. Wallace made a good opening address, presenting the nature of our work. He said in part:

"We represent a very unpopular reform. It is about as much as a man's position is worth to oppose the secret orders. But, how can a Christian or Christian minister unite with such an institution?" He was followed by the secretary, who submitted his annual report, which was approved. (See report published elsewhere in the *Cynosure.*)

The experience meeting for those who have left the lodges was led by Rev. L. F. Clark. He had been a member of three, A. O. U. W., Woodmen and Good Templars. Saw nothing in them to commend them to the intelligence and piety of a Christian, and is glad he is free from them. Revs. Reed and Anderson were not present. Bishop Dillon presented the subject of "The Scriptures and Secret Societies." This was a clear arraignment of the orders by the Word of God. The closing prayer was by Rev. Scott of Salem.

The devotional exercises at 2 P M. were led by Rev. Walter Reynolds of Salem. "Secret Societies, Benevolent or Selfish," was ably handled by Rev. T. Thomas of the M. E. church South. He showed them to be organized selfishness. We hope to get his paper for publication.

For forty-five minutes your agent "Reviewed Freemasonry," and will furnish this for publication. The "Insurance Feature of Secret Societies" was very ably handled by Rev. G. E. Henderson of Oakville, Oregon. He showed that the claims of these societies were fabulous, and though they may carry out their promises for a time, yet as they grow older they are bound to fail in keeping faith with the members. Bishop Dillon treated the same subject for a few minutes, arguing against all insurance. He calls it a guardianship for individuals incapable of conducting their own business. Men ought to be able to manage their own concerns to better advantage than anyone else.

Bishop Dillon spoke at length on the lodge, Freemasonry in particular. It was—

1. Devoid of all true religion.
2. Guilty of iniquity forbidden by the Bible, and
3. Professes to save men.

By the time he concluded this address, there were very many in the audience who could not remain absent from the evening session. Rev. G. E. Henderson closed the afternoon session with prayer.

At 7:30 Rev. E. Scott conducted the devotions, and in addition to singing and prayer, led a praise and testimony service for a few minutes. The committee on resolutions presented some strong resolutions which were adopted unanimously. The committee on nominations reported, and in adopting their report the following officers were elected for the ensuing year.

President, Rev. W. M. Howie, Seattle.

Vice President, Rev. C. E. McReynolds, Seattle.

Secretary and agent, P. B. Williams, Portland, Ore.

Treasurer, Rev. M. L. Larsen, Seattle.

Seattle was chosen as the place for holding the next convention, the time to be left with the officers of the Association.

The "Best Method of Opposing Great Evils" was handled by P. B. Williams, in the absence of Rev. G. E. Hawes. Be plain, not evasive. Be thorough, not slight in their treatment. We can never succeed by appearing as if there is not much wrong. Arouse the mind to think and the heart to feel on the subject of the great evil. Then Bishop Dillon delivered *the* address of the day. It was a masterly presentation of the evils of the secret lodge system, and no mistake. Every one could understand it. The Bishop took the position that the ministry and churches are largely to blame for the state of affairs as they exist to-day.

Quite a good impression was made. A member said to me, this kind of talk and preaching if kept up would produce a great revival in Portland. Rev. George Newton, superintendent of the Adelphi Mission, where the convention was held, took a part in the discussion against the lodge. He has been a Freemason, but could not endure it as a Christian.

A dear good brother who has been a Mason thirty years, an Odd-fellow twenty years, and a member of two or more of the fraternal insurance societies, came into the convention, listened with deep interest, spoke twice with great candor, manifested that he was at least on the edge of decision against them. He took a number of *Lodge Lamps*, tracts, etc., and signed for the *Cynosure* a year. And I am confident that he is greatly spoiled for such worldly associations. Dr. Wallace delivered a very appropriate closing address, after which we gave him a rousing vote of thanks for the able manner in which he presided over us. Bishop Dillon pronounced the benediction. Thus closed the very best convention we have ever held on the coast.

P. B. WILLIAMS.

ANNUAL REPORT OF

SECRETARY P. B WILLIAMS.

The year has been one of toil, anxiety and a measure of success. Immediately after the convention a year ago, I went to California and commenced arrangements for a convention in Oakland. I spent one month in Humboldt county, and a month and a half in and around San Francisco and Oakland, holding the convention in the Asbury M. E. church South, on Dec. 16, 17.

The place of meeting was central, and on this account and the fact that it was most thoroughly advertised there should have been a large audience. But there was not a large attendence; however, there was a deep interest manifested. The daily papers had special reporters present, who gave to the public a very fair account of the proceedings. The convention was not a failure by any means.

As soon as the convention closed I went to Los Angeles, and began at once to arrange for a convention there. The time was fixed Jan. 16th for the meeting. In the meantime I lectured at the following points: Alosta, Ontario, Santa Monica and Whittier outside the city, and First U. P. church, Free Methodist, Swedish Lutheran and Reformed Presbyterian church in the city. This was an excellent means of getting the matter before the people, and had it not been for the immense rain on the 16th we would have had a full house. It had not rained a drop for three months until the night of the 15th.

It poured down, raining out most completely every important meeting in the city save ours. We went on and held the convention. Seventeen ministers were present, and the program was carried out faithfully. The Los Angeles dailies had their reporters on hand, and gave very excellent reports of the addresses. To my surprise, when I returned to San Francisco (enroute for home) I found that the Oakland and San Francisco papers had copied reports from the Los Angeles dailies, even to the resolutions adopted, giving a wide circulation to our work.

About two months later a prominent minister of Los Angeles undertook to counteract the influence of our convention, and preached a discourse on the "Freemasonry of the New Testament." Among other things he said, "Christ was not only a Freemason but a Worshipful Master of a Masonic lodge. He was initiated when John baptized him at the river Jordan; then the Holy Spirit was his guide, Satan his prompter, and up in the wilderness he took the other two degrees; after which angels ministered unto him. On the Mount of Transfiguration Christ held a Grand Lodge and was visited by two Past Grand Masters: Moses, an Egyptian Mason, and Elijah, a Persian Mason." These quotations are sufficient to show us the character of the effort. It makes me anxious to hold another convention there, which I hope to do in the near future.

My work from January 20th to April 23d was in Oregon. On April 23d I started East to attend the General Convention in Chicago, having been elected by your convention in Sept. I spoke forty-three times while East; in Iowa, Illinois, Indiana, Michigan, Ohio and Missouri. I had excellent congregations, and good interest. The General Convention, May 13, 14, was a success. Rev. Samuel Swarts, D. D., of the M. E. church, was elected president for the year, and Rev. W. T. Campbell, D. D., of the United Presbyterian church, vice president. All the other officers, with the Board of Directors, were re-elected. The National Christian Association with its auxillaries is a fixture in this land. Since the General Convention I have put in my time in Oregon. I have been busy all the time in one way and another, during the year.

I have spoken as follows during the year.

Anti-secrecy addresses, 159.

Addresses on other subjects, 205; in all 364.

Number of *Cynosure* subscription taken, 340.

Receipts for *Cynosure* taken, $145 90.

Collections taken during year, $457.90; total $603 80.

Expenses during the year, $651 24.

Expenses above income, $47.44.

The coming year should be one of still greater achievements for the Master on these lines of moral reform. Respectfully submitted,

P. B. WILLIAMS.

REFORM NEWS.

FROM OUR PACIFIC COAST AGENT.

SAVING MEN FROM THE LODGE.

PORTLAND, Ore., Aug. 25, 1896.

EDITOR CYNOSURE:—From Plainview I went to Eugene and was met by Rev. Robert Miller, pastor of Lane circuit. On the train from Plainview I met Dr. Charles and wife, who formerly resided at Philomath, Ore. Mrs. C. asked me how the church work was going now, adding, "I think the secret orders are a great hindrance to the churches." Of course we were agreed as to that.

I spoke on the lodge evil at Dexter to a full house. There were a few lodgemen present. They neither replied nor asked questions. The large majority were in accord with the sentiments expressed in the address.

One year ago, while in the adjoining neighborhood, young Rev. Chandler, of the Baptist church, took the *Cynosure* for one year, and he informed me that he has been stirring the lodgeites since by his preaching straight against them. They have voted to have him preach for them another year. He is for Christ against the lodge. I would that we had many more such men.

The next night I spoke again on the lodge at Unity. The house was full. Some lodgemen were out. They behaved well. One lodge preacher at the close tried to defend the Odd-fellows, but succeeded very poorly, about as well as men generally do. In fact no man can defend secret societies; they cannot be defended.

A nice young man here took the *Cynosure* a year. He said he had thought sometimes of joining a lodge. He had never heard it discussed before from our side, and finds that the burden of proof is against the orders. The young gentleman, who is not a Christian, went so far as to offer to pay for the affidavit of the Christian minister if he would go and make oath that Christ's name is in their legal prayers. They would not accept his offer.

I think it due the public to say that the Odd-fellow preacher thrashed all day at his crop one Sabbath not more than a month ago, and to-morrow (Sabbath the 23d) he is billed to preach at the camp ground on the subject, "Remember the Sabbath day to keep it holy." I for one will not hear him, or any other such man if I know it.

At the hour of service on the camp ground a number of us went to where a man was sick. I preached a discourse and he renounced his former faith, Roman Catholic, and professed saving faith in Christ; he and his wife united with the United Brethren church and I baptized them. I spoke again at night on the camp ground to a very good audience.

On Monday I was conveyed to Fairmount by the stage driver, who, if true to his promise, will leave two secret societies, Woodmen and A. P. A's. He agreed that if I would show him any wrong in them he would abandon them. I am certain I showed him the wrong; and believ-

ing him to be an honest man, I have hopes of his coming out from the lodges.

At Fairmount I spoke on Monday night in the Cumberland Presbyterian church to a fair-sized audience. A few lodgemen were present. Though they squirmed a little, they held their jewel all right. At 3 A. M. I left Eugene for Portland to prepare for the convention. P. B. WILLIAMS.

LODGE INSURANCE A FRAUD.

NORTHWOOD, Iowa, Sept. 4, 1896.

EDITOR CYNOSURE:—Willmar, Minn., is a hotbed for secret societies. Consequently there is a strong pull on the Lutheran congregations for material. The young people of Rev. Estrem's congregation thought it would be a nice thing to give the subject some airing, and invited your correspondent to speak on secret orders.

On Tuesday evening, Sept. 2d, the town was thoroughly billed for an English lecture. A fair audience turned out, although many had gone to the twin cities on account of the Grand Army and Knights of Pythias encampment. For an hour and a half the orderly audience listened to true lodge doctrine. Some time was taken up discussing fraternal insurance. A few examples in addition and multiplication proved fraternal insurance to be a fraud and a swindle upon its victims.

The efforts being made on part of the A. O. U. W. to change from a level to a graded or classified insurance show that that order in many jurisdictions has commenced to stare grim death in the face. This plan is intended to postpone the closing up scene.

A young man belonging to the Modern Woodmen intended to gather laurels by demanding a part of the ritual read. Your correspondent, who has been lucky enough to get a copy of the revised ritual, satisfied the astonished interrogator, who seeing the mistake became silent as the chair he sat on. The audience noticed the effect and was of course satisfied that they had had woodcraft doctrine.

The following evening the congregation belonging to Rev. Estrem had a meeting for discussion of the same subject. The object of this meeting was to adopt a paragraph to exclude members of secret orders from membership in the congregations. Those in attendance argued that there must be total separation between church and lodge. There can be no fellowship between worshipers of the only true God and the worship of idols. May this congregation be a salt in that much lodge-ridden city. Several books from the N. C. A. were sold. O. T. LEE,

Pastor Norwegian Lutheran church.

National sin means national poison, and the unstemmed progress of national disease means eventual national death. It has and always will, and God will make no exception in behalf of the Western Continent.

CORRESPONDENCE.

STICK TO BIBLE TERMS.

LARWILL, Ind., Sept. 1, 1896.

EDITOR CYNOSURE:—In your issue of July 16th, I find an excellent article on page two, entitled, "The Christian and the Lodge," by Rev. J. M. Foster, but I must take exception to a few of the terms he uses. He states the following points:

1. That the church teaches a perfect standard of morals.

2. Morality has its seat in the nature and will of God.

3. These were revealed in the moral law, and this was embodied in the perfect life of Christ.

4. The perfect life of Christ is the model, and the moral law embodied in it is the rule of the Christian which the church must teach.

Now in the above lines we find morality, moral and morals which we will leave out, and then these points will read as follows:

1. That the church teaches a perfect standard of Christian principles which have their seat in the nature and will of God, that was revealed in the law of Christ, and these are embodied in the perfect life of Christ.

2. And his life is the model of his divine law embodied in it. These are the rules of Christianity, or the life of a Christian.

I wish to raise the question, from whence come the words morals and morality? I fail to find them anywhere in the Bible, the blessed Word of God. In answer to the above, I wish to say, that we have enough words to teach and to preach, without the use of those words, the principles of our Christianity. The principles of Freemasonry and other secret societies are self-righteousness, and Freemasonry has invented these words, "morals" and "morality," in order to supplant righteousness, and in its stead substitute self-righteousness, so that a man without repentance toward God and faith in our Lord and Saviour Jesus Christ, when he comes down to the valley and shadow of death, his lodge-blinded and deceived spirit may wing its flight to the grand lodge above. Oh, what deception! It is right in the face of the teachings of Jesus Christ. "He that entereth not by the door or gate of the sheepfold, but climbeth up some other way, the same is a thief and a robber." The church is the door, and Christ is the way, the truth, and the life.

Oh, ye people, why will ye be blinded thus when the way of life is so plain! Freemasonry has been cunning enough to manufacture such words that suit foolish Christian professors like sounding brass and tinkling cymbals. The churches, or rather the people who constitute them, are greatly to be blamed for such deception, because they do not raise the warning cry. I think the *Cynosure* is the organ of truth in reform. It is sounding the trumpet of the angel of the Lord. Oh, may it awaken sinners to look up and see the approaching day when the fiery indignation of the Lord will destroy all the nations that forget God. JOHN SHUH.

DOWNING THE SALOONS AT WASHINGTON.

WASHINGTON, D. C., Sept. 2, 1896.

EDITOR CYNOSURE:—The Anti-saloon League opened its fall campaign against the liquor traffic with a rousing public meeting in Calvary Baptist church. Rev. C. F. Winbigler, D. D., of Chicago, who has been filling the pulpit of that church during Dr. Green's vacation, delivered the principal address, which he called "The End of the Twenty Million Dollar-Man," and which was based upon the Biblical story of Mordecai and Haman. The latter it will be remembered applied for a license to kill all the Jews, and to rob them of their wealth, for which privilege he was to pay what would be about equivalent to $20,000,000 in our money.

Dr. Winbigler said in effect that the saloon-keeper of to-day who applied for a license to sell intoxicants was the modern prototype of Haman, because his license allows him to legally rob the people of their wealth and their lives. He expressed the belief that the time would come when liquor licenses would be refused by the government, and when every saloon would be swept away by the "mighty flood of public opinion which has been gathering for years against the liquor traffic." He estimated that under present laws where $2.75 is allotted for the education of youth, $9 is allowed for making them drunkards.

Most of the organizations engaged in temperance work advocate a total abstinence as a moral reform, and such it unquestionably is; but great progress is being made in temperance by ignoring its moral reform side entirely and putting it on a plain common sense business basis, not by reform organizations, but by great business corporations, which may be called heartless, but which know the value of dollars and cents as represented by clear headed service on the part of their employes. The following editorial extract from the *Washington Post* gives an excellent idea of how this comparatively new and powerful ally of Christian temperance work is regarded by the secular press: "During the past ten years some of the largest railway corporations have found it necessary to adopt stringent rules for the enforcement of temperance among the men employed on trains and in other capacities where absolute fidelity to duty is essential to the safety of life and property. Some of the great railroads will not employ any man who uses liquor even moderately, and many roads will not trust a train to the care of an engineer who is known to be a patron, or even a visitor, of the saloon.

"There is no fanaticism in this; it is simply sound business sense. Of all places on earth, where is there one requiring a more complete control of all the faculties of mind and body than that of a locomotive engineer? A drunken doctor might do a retail killing business, but a drunken engineer might slaughter men, women and children by wholesale, and cause almost incalculable damage to property, to say nothing of the enormous liabilities for killing and injuring passengers. The risk of accidents by rail is great enough when transportation is safeguarded by every possible precaution, and experience has shown that the drink habit among railway employes is a contributer to disasters, that it exposes the drinkers themselves, as well as the passangers on trains, to needless danger." C. A. S.

LETTER FROM VERMONT.

MONTPELIER, Vt., Aug. 26, 1896.

EDITOR CYNOSURE:—It has been my privilege to spend a short while in this place and Barre, working in the interests of the New England Christian Association. We brought along all the literature we could possibly carry to the depot. The houses here almost uniformly have yards and porches, and in the evening the families sit on these porches. One of the most novel experiences we had was to go along one side of a street for a square handing out tracts, and then looking back, see every porch occupied by interested tract readers. As I passed down the other side one called to me and said, without taking his eyes from the paper, "This has the right of it." Dr. Gordon, Dr. Culver, Wendell Phillips, Rev. J. P. Stoddard and your correspondent were the authors of the tracts given out.

These two cities are hot-beds of secretism. They are like Pergamos. There "Satan has his seat." The churches are lodge-ridden, and the ministers are with one exception silent on the subject. We had a pleasant interview with Rev. Alfred H. Webb, pastor of the M. E Trinity church. He is an Odd-fellow, and has neither disposition nor purpose to oppose the lodge. He admitted that the multiplication of orders in our day was a great evil, and injurious to the church. We suggested Dr. Wm. M. Taylor's declaration. A friend went to Broadway Tabernacle to hear the doctor preach. At the close of the service he went forward and congratulated him on his large audience, and that so many men were present. The doctor replied: "This was not my congregation. These men come to hear me preach, but they are not members. On communion Sabbaths after the sermon the men go away, and the women and myself have the sacramental feast. The men think the lodge is church enough for them and will not join the church."

Rev. A. N. Lewis, pastor of Christ's church, is a Mason and has no inclination to oppose secrecy. We suggested to both these brethren that a convention, in which papers would be presented on "Marriage and Divorce," "Temperance," "Sabbath Reform," "Secret Societies and Citizenship," "Christ's Authority and Law in Politics," etc., might be for the profit of the community. Neither were averse to the suggestion, but Bro. Webb thought all such meetings come to Montpelier, and of course the delegates and speakers would be expected to pay their own car fare and entertainment. Rev. Numan W. Seaver, of the Congregational church, was away on his vacation, and Rev. G. O. Webster, of the First Baptist church, had recently removed from his charge, so we missed seeing them. There are two weekly papers published in Montpelier. They have a wide circulation, but are so absorbed in party politics that reform questions are severely let alone.

Barre is six miles from Montpelier. It is a new place compared to the other. The granite business caused its growth. The Presbyterian minister removed a short time ago and his successor is not yet installed. We found the pastor of the Congregational church, Rev. Dr. Jackson, at his home. He is a strong man physically, and from his broad forehead I would judge that he could think deeply and clearly. He takes no part in reform movements and side-tracked our suggestion of a convention by proposing that it be held in Montpelier, and they could go down. Rev. J. A. Wright, of the Free Methodist church, was away in New Hampshire with his family, and a substitute who reads the *Cynosure* was filling his place both in home and pulpit. Rev. P. C. Abbey, of the M. E. church, was away on his vacation. The Universalists were gathering

from all parts of the State to attend their convention. One of them told me he had been a pastor in Barre forty years ago. He was a personal acquaintance of Dr. A. A. Miner, of Boston, who championed all great reforms during his lifetime. It looked as if this great gathering had been prepared for us. It was a surprise to get among so many preachers.

Granite works are the chief enterprise of these two cities. The granite State house in Montpelier is typical of the granite mountains of Vermont, of which it is the capital. It is said people become like what they do. It cannot be said that the religion of these two cities is like the granite in which they work. The Christianity of these cities is sadly degenerated. The people are rich and worldly, live in fine houses, fare sumptuously and enjoy the pleasures of life. In these things the people are unchanging as the granite. Their consciences and hearts seem to be hard and unresponsive like the granite. But in morals and devotion to principles they are wholly unlike the granite. In these things they are plastic as clay in the hands of the potter. New England was once the model for the nation. How has the fine gold become dim!

J. M. FOSTER.

SECRETISM IN AMERICAN POLITICS.

STARTLING FACTS SHOWING THE HAND OF THE LODGE IN INCITING THE SLAVEHOLDERS' REBELLION.—THE SOUTHERN CONFEDERACY EXISTED ON PAPER FIFTEEN YEARS BEFORE IT FIRED ON SUMTER.

WASHINGTON, D. C., Aug. 29, 1896.

EDITOR CYNOSURE:—Last evening the Hon. R. S. Tharin, President of the Pro-Armenian Alliance, delivered a lecture in this city which was highly appreciated by those who heard it. Previous to our civil war he was engaged in the practice of law in the State of Alabama, which he had to leave for acting as legal counsel for men who had been maltreated by Southern secessionists. I give such of his remarks as I think will be of most interest to your readers.

The secret order outwardly known as the Pan-Anglican Club of London, consisting of the nobility and merchant princes, has its branches in every American republic, for the purpose of reacting against republican institutions and promoting the commercial interests of England. In the cotton States its branch was called the Golden Circle, a secret society into which were admitted slaveholders only.

Fifteen years before the secession ordinances were passed, the Southern Confederacy existed on paper, and its recognition as belligerents had already been arranged for. A commissioner from the so-called Confederate States, and the rest of the program were thoroughly understood. Arms were furnished and men were drilled in secret under the patrol system of the South.

By the census of 1850 we are informed that the population of the slaveholding States was 9,747,525, of which 6,000,000 were non-slaveholders. Of slaves there were 3,000,000, and of free persons of color, 400,000. The slaveholders numbered 347,525. Dividing the foregoing numbers by five we have the number of each class capable of bearing arms: 1,200,000 non-slaveholders; 600,000 slaves; 80,000 free colored, and 69,505 slaveholders.

The non-slaveholders were for the most part unarmed and undisciplined as soldiers. The only persons drilled, armed and secretly prepared to array slavery against liberty and to destroy the American Union in the interest of England were the members of the Golden Circle, who were for the most part descendants and successors of the Tories of the Revolution.

The thirteen colonies which afterward became the United States were named plantations, and were granted to large proprietors, under charters, by the British Crown. The granters were titled, and strutted the earth in frills and furbelows, and were of that side of British politics then and since known as Tories. They were opposed to the independence of the colonies, and some of them drew the sword on the side of King George.

The indignation which that treason produced in the minds of the colonists compelled them to flee from the country. They took refuge in the shadow of the British throne, and prolonged the war by predicting disaster to Mr. Washington. When after eight years their predictions were discovered to be false prophecies, they found that they had worn out their last welcome and held a secret session to see what was best to be done. The English nobility were taken into the secret and the outcome was the formation of the Pan-Anglican Club.

It was determined that a Mr. Hutchinson, who was a pensioner of the British government for services rendered as a Tory before his flight to England, should furnish most of the money necessary to reach the legislatures of the several States then under the articles of confederation. Petitions were drawn up to the several States and signed respectively by the Tories who desired to return thereto.

The petitioners prayed that they might be permitted to return to America and to resume possession of their confiscated estates; apologizing for their conduct by stating that their distrust of the ability of the colonists to erect a stable government had rendered them uneasy concerning the future. This uneasiness had been removed by the Whigs, who were asked in effect to re-enslave the Negroes who had been confiscated to freedom, and to restore to the traitors their plantations.

They agreed to make their first effort in the State of Virginia, and their petition arrived at Petersburgh and was formally laid before the Virginia House of Delegates, of which Patrick Henry was then an honored member. All waited to hear from the great orator, who finally arose and astonished all present by advocating the cause of the petitioners.

During his remarks he put forth the following exclamation: "What! Shall we who have conquered the lion be afraid of her whelps?" This expression was more witty than wise. Whelps are young lions, and after having left the country they should have been kept out of it forever.

This was the first time in the history of the United States when those who had levied war against us and had given aid and comfort to the enemy, asked and received amnesty and the removal of their disabilities. They knew the reason of their return. It was the secret of the Pan-Anglican Club and of the Tories who belonged to it. They soon married their daughters to Whig generals and statesmen, and retaliated the cry of the Whigs of 1763: "No taxation without representation."

Having executed this flank movement on the colonists, they thus obtained representation in State and national legislatures. The judicial branch, consisting of Anglican precedents, was already at their disposal. It only remained for them to secure the executive branch by finding and placing in the chair a suitable instrument in the interests of the one-man power, which is their memory and their hope. Their centuriated conspiracy will never be satisfied by anything less than the overthrow of popular sovereignty and national integrity.

They next made themselves heard in 1832, when they declared that one State could nullify an act of Congress. But President Jackson, though a Southern man, did not belong to the conspiracy. He nullified nullification, and for twenty years the whelps were compelled to reserve their aggressiveness.

In 1852 South Carolina called a convention to consider the question whether separate State action, as secession is still called, or co-operation with the other slave States should be her mode of procedure for dissolving the Union. Co-operation prevailed; and from that time until the Presidential election in 1860 secretism was actively engaged in launching the Anglo-American belligerents. This was what the petitioners meant in 1783. This was what the whining whelps meant in 1832. This was what the young lions howled in 1852. And this was what the British lion roared in 1860.

The machinery of secession was diabolism. The Unionists were black-listed for destruction throughout the slave States, and like murdering Kurds descending on the disarmed Armenians, these murderous cavaliers destroyed every Unionist dangerous to their cause. Between the nomination of John C. Breckenridge and firing the first gun at Fort Sumter, at least 30,000 Unionists were deliberately slaughtered for opinion's sake. It was impossible for the United States Government, in the event of a successful issue of the war, to carry out the constitutional provision for the capital punishment for treason without incurring war with Great Britain, the Pope of Rome, and other foreign powers which joined England in her American policy.

The secret societies of secession, in the shape of lynch law, dominated the South, and during the Presidential election practically destroyed the Constitution and laws, and the sovereignty of the States, the right of trial by jury, the privilege of the writ of habeas corpus, and all the rights and immunities of American citizens, from magna carta down to the last amendment of the Constitution of the United States.

When the State of Alabama seceded (in which the present speaker resided) the constitution provided that the following oath be read aloud in open court, and be signed by those entering on the practice of law:

"I do solemnly swear that I will support the Constitution of the United States and the constitution of the State of Alabama, and will never, for considerations personal to myself, neglect the cause of the defenceless and the oppressed."

For taking this oath, while all other members of the bar feared to offend the mob, he who now stands before you was compelled to retire before the storm and seek refuge among the Northern people who remained faithful to the Union. "Unionists who had been mobbed applied to me to seek redress for them before the courts of justice. My oath left me no alternative." Hence the mob turned on the attorney and compelled the speaker to leave the State of Alabama.

The same secret society is still plotting for the dismemberment of the Union. The unholy alliance of Old World monarchies watch our Presidential election like obscene birds anticipating a festival of blood. Again have the people in their frenzy let fall the reins of government upon the smoking flax of sectional tumult, whilst the chariot of government is being dragged with accelerated velocity toward the butting precipice of commercial, financial and political disaster.

That there be no distinction between races, no clashing of sections, let all true patriots unite against secretism, foreign and domestic, and restore the country to tranquility and prosperity, platformed on the immutable principles of the Declaration of Independence, the Farewell Address of Washington and the Constitution of the United States.

ISAAC KEELER.

312 K. St., N. E., Washington, D. C.

WANTED TO HEAR THE PLEDGE.

WOODLAND, Ill., Aug. 27, 1896.

EDITOR CYNOSURE:—I am a *Cynosure* man from sole of foot to crown of head. Why? Because God wonderfully opened my eyes the night I was initiated into my first secret organization, and I was powerfully condemned before I had scarcely gotten started. Truly God has said, with your lips ye worship me, but your hearts are far from me. I read the letter from the Rev. C. P. Luce in August 27th number with much surprise. It reminded me of a personal instance that occurred in our church not long ago, and if you will permit this to be published it will probably explain the feeling of all lodge church members.

Our Epworth League was very slack, owing to so few of its members taking interest in its meetings, so our president set a Sabbath evening when all members should be present and take the pledge, and all renew our interests and get to work and do something for the Lord. The evening came and there was about twenty members ready to renew their pledge to God and the league.

The pastor called on all the members to assemble themselves at the altar. All came forward but one man, and the pastor said to him, "Bro., are you not a member of our league?" He answered, "Yes, but I want to hear what that pledge is before I take it." The pledge was read for his personal benefit, and so he came forward and knelt at the altar. What think you of this?

To me it was an insult to Almighty God and his church. I could scarcely refrain from raising and inquiring of him if he demanded all the pledges read before he submitted himself to the Masonic order of which he is a staunch believer. This same man has paid 50 cents within the last six months to the cause of Christ. I fully agree with Bro. Torrey, "No man can be a true Christian and a lodge man at the same time." "Ye cannot serve God and Mammon."

F. R. M.

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HOW TO CARE FOR CLOTHING.

Hints About Closets—Packing Away Unused Articles.

If in a freshly whitewashed closet it is necessary to hang dark clothing, tack against the wall an old piece of sheeting or calico as a protection for the clothes against the lime, which would otherwise rub on them. The cleat upon which the hooks are screwed should be about 4½ or 5 feet from the floor, and your closet shelf about 3 inches above the cleat. This is a convenient distance and prevents reaching and straining when things are to be put on or taken off the shelf. The capacity of a closet is increased by screwing to the underside of the shelf a row of double hooks shaped like the letter T. Another excellent plan is to run a rod across the closet lengthwise and then fasten to this a number of movable hooks of galvanized wire. These hooks are excellent, as the clothing can be hung loosely on them, and they can be pushed along the rod to make room in the same way that clothing stores arrange dresses and coats. The yokes which many clothing houses send along with coats and wraps are the best things for keeping cloaks and wraps in shape. Any housekeeper can make herself a supply of these by taking pieces of barrel hoops about 10 or 12 inches long and winding about them pieces of old cambric or muslin.

Woolen will not serve, as it invites the attention of moths. Suspend the yokes by a loop made at the center with stout cord, wire or cloth.

Closet floors need special attention. Wide cracks in them collect dust and lint or afford lodgment to moths and other troublesome insects. These should be carefully filled with putty or plaster of paris. A good substitute for these is newspaper shredded finely and made into a paste with gum tragacanth or a little hot water and glue.

Camphor, tar balls, tarred paper and cedar chests have proved inadequate as moth exterminators. It seems to be decided that the only safe thing is to thoroughly beat all dust out of the clothes, give them a thorough sunning, wrap them first in a piece of old muslin, then tightly inclose the bundle in newspaper. Printer's ink is very distasteful to insect forces.

A wise plan is to label these parcels, as the uniformity of appearance may lead to mistakes. Tack a seet of paper on the inside of closet doors and on the lids of boxes and trunks. As each garment is laid away write its name on the paper. By this plan the closet, the shelf and the package which holds a desired garment can be recognized at a glance.

How Gypsies Came to Be Called So.

Gypsies were popularly supposed to be of Egyptian origin, their name being, in fact, a corruption of the word Egyptians. It is generally believed now, however, that they came originally from India, and the only point in dispute is the date at which they left that country. Some affirm that they were expelled by Tamerlane when he conquered Hindustan in 1398-9, while other authorities say that they left Asia for Europe in the twelfth century. Either of these theories may be correct, though it was not until the commencement of the fifteenth century that they reached Europe in large numbers. At a meeting of the Royal Geographical society some years ago Sir H. Rawlinson gave an account of the migration of the gypsies, tracing them distinctly from the Indus through Persia, Syria and Asia Minor to the Bosporus. Their dialect corresponds with Hindoostanee, and in Aleppo they may be conversed with in that language without difficulty.

How Green Color Is Produced In Plants.

The chemical process by which the green color is produced in the leaves of plants is almost entirely dependent upon light. The substance to which the leaves owe their green color is termed chlorophyll. It is similar to wax and floats about in the cells of the leaves in the form of minute granules. Light is indispensable for the formation of this pigment, and in the absence of light the cells of plants are unable to secrete or form it.

How to Have Pretty Lips.

Though very red lips do not follow us into old age, we can at least keep them fresh and attractive looking all our lives. To do this great care must be taken to remain in perfect health and also to attend to any little ailment of the lips as soon as it is noticed. Too much sitting over the fire and too little outdoor exercise are fatal to the beauty of the lips.

Very pale colored lips, of course, show that the possessor is much out of health, usually suffering from bloodlessness. Strong iron tonics should be taken, plenty of milk drunk and outdoor exercise freely indulged in. The diet should be generous, and the rooms we live in and sleep in should be most carefully ventilated by night as well as by day. As the health improves the color will return to the lips.

The lips should also never be rubbed with strong scent, such as eau de cologne or vinegar or lemon. Friction is also very bad for their well being. Lips may only be a pale pink (red lips are constitutional), but if they are smooth and soft they will look attractive.

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19. Freemasonry a Christ-excluding Religion.
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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
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CHICAGO, THURSDAY, SEPTEMBER 10, 1896.

RELIABLE TESTIMONY.

Some one has disputed the testimony from Grand Lodge Reports of Missouri, given in Butler's American Hand Book in reference to the lodge as a promoter of intemperance and vice. But we can assure anyone that the following quotations in Butler's Hand Book are from the Missouri Masonic Grand Lodge Report for 1878. And what makes this testimony important is that it is high Masonic testimony in reference to the moral influence of their own institution of Freemasonry. This Grand Lodge Report says on page 46 of the Appendix:

No Mason will question the declaration that thousands of the craft in these lands are constantly violating the moral law. "A Mason is obliged by his tenure to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine." To such an extent is the moral law disregarded that there are thousands of professed Masons who are practical atheists. The only difference between them and the "stupid atheist" of the "Old Charges" is this: The "stupid atheists" says "there is no God." The profane Mason says "there is a God," and professes to put his trust in him; is obligated in his presence and name, and goes from the "place representing" the dwelling of God, and acts as if there is no God. Often he does not wait to leave the "place represent ing the Holy of Holies," where he was made a Mason, before belching out profanities that would make the devil b ush, or cause the cheek of darkness to turn pale. We have heard such oft repeated.—*Missouri Grand Lodge Report*, 1878.

On the same page we find this fearful Masonic testimony as to why so many Masons after joining the lodge become victims of strong drink:

Since engaged on this Report we attended lodge and witnessed the work of the third degree. The lodge closed, and the brother who conferred the degree—an old Master—swore most profanely in the presence of the newly made brother, and within a few feet of the holy altar. He then said socially, "let us go round to the 'Monkeys.'" We did not know what the "Monkeys" meant. Always giving ourselves the benefit of a doubt, we thought home a better place than "Monkeys," especially after a long, laborious l dge session. Taking the street car we went a little distance, thinking the while, Masonry leads men at a late hour to see their ancestors, the "Monkeys." Soon all was explained. There over a brilliantly lighted, gilded palace of death, was the sign, "The Monkeys." Within the well-named place were those who resembled men, and once had been men, chattering and evidencing all the silly affinities possible to our supposed ancestry. The saloon was making "monkeys" out of human beings, and reversing the development theory. To that "monkey"-making shop our brethren went at a very late hour, when wife and family were wondering why does the "lodge hold so long."—Ibid. 1878.

LODGE-ENSLAVED LABOR.

In last week's *Cynosure* we noted a remarkable case in which the building of a church was stopped because the pastor, who did not have the mark of the beast, ventured to aid in the work. This mark, it seems, must not only characterize those who buy and sell, but also those who build churches. But here is the interesting account of the affair as given in a recent issue of the Chicago *News Record:*

"The strike in which a minister is concerned yesterday completely tied up the work on the new church edifice of the Messiah Baptist church, at Sacramento avenue and Flournoy street. There is but one union man involved. The one man was a carpenter, and he is still on strike, and no amount of importuning, coaxing, promises and arguments can induce him to return. And while he is on strike, and the work on the building is stopped, 8,000 other union men stand shoulder to shoulder and say that not one of them will take his place. Notwithstanding the small force involved, it is a full-fledged strike, and is of as much importance to the union carpenters as though there were 100 of their number out. The strike brings to light a state of affairs which illustrates how a body of men may make rules which at times even they do not like, and which they might overstep if it were not for the danger of establishing a precedent that might work serious injury to them in the future.

"The Messiah Baptist church some time ago decided to erect a new place of worship. It had $1,000 in its treasury, and succeeded in borrowing $2,500 more. The plans were drawn and various contractors figured on the work, but after all had figured it was found that the lowest was $4,000, or $500 more than was at the command of the board of directors. In its extremity the Rev. Howland Hanson, pastor of the flock, came to its assistance. Before donning the priestly garb he had driven nails and crawled along many a ridge-pole shingling roofs in the capacity of a journeyman carpenter. Although of late it had been used principally in turning over the pages of holy writ and shaking hands with the brethren and sisters on prayer meeting nights, his hand had not forgot its cunning, nor did his mind shrink at the idea of again donning blue overalls and facing the sun's rays on the heights of a scaffold. He would go to work on the building and save the wages of a carpenter who would have to be employed to do the work. In this way the structure might be completed within the bounds of the amount of funds on hand.

"The Rev. Mr. Hanson, however, had neglected to secure for himself a card in the carpenters' union, and while the men were perfectly willing to go to his church Sundays and listen to his sermons, they objected strenuously to him climbing ladders on the sides of the building and doing the work that belonged to them. For, they said, none of their members ever attemped to occupy the pulpits of the regularly ordained ministers on Sabbaths. And so it happened that when the walking delegate of the carpenters' union went around yesterday and found the Rev. Mr. Hanson making considerably more noise with his hammer than came from that of the one union man—and the only other man—on the building he gazed in amazement and asked for an explanation. After one had been given, the delegate in a solemn voice said that it could not be, and that he would be compelled to declare the job on strike.

"Slowly the one union man removed his overalls and wrapped his saw and hammer up in them. Slowly the eyes of the anxious preacher wandered from the face of the one union man to that of the walking delegate, but not one expression of a thought to relent could he find in either. Neither did the appeal which he made a minute later have any effect, and the two men left with the strike in full force, after having remarked: 'Come down to the captain's office.' The minister was at headquarters yesterday afternoon, and he related his tale of woe to those high in authority in the councils of the carpenters. They had no hesitancy in telling him that they sympathized with him, but when he left the strike was still on."

EVOLUTION OF THE SPANISH INQUISITION.

That Freemasonry is an evolution of the Spanish Inquisition is evident from the death penalties which every Freemason is sworn to inflict. Freemasonry has death penalties for a certain class—those who expose the order, or what it called the secrets of the order. Freemasonry must inflict its own penalties if they are inflicted; therefore every Freemason is sworn to commit murder, for the inflicting of the penalty would be murder. We have never read of murder being effected by the pulling out of the tongue except in connection with the Spanish Inquisition.

An Italian philosopher was charged with being an atheist. He was brought before the Inquisition, when he said to them, "Gentlemen, I am not an atheist. Do you see that straw? That straw came from a grain; that grain came from another straw. But, gentlemen, who made the first straw, or the first grain? God. Gentlemen, I am no atheist."

Yet his tongue was ordered pulled out by the roots, and he was fastened to the stake and burned to ashes. Thus, the sworn penalty of Freemasonry, of pulling out the tongue by the roots, came from the Spanish Inquisition, which exhausted human ingenuity to invent death torture for those whom they wished to destroy.

A SAD EXPERIENCE.

We have personal knowledge of several sad experiences like the following taken from Butler's Hand Book, page 138.

A lady whose husband stands suspended for un-Masonic conduct, said to us: "My husband never drank a drop of liquor until he joined the Masons. They led him astray by their conviviality, and he fell into deep dissipation and ruin." We know all the circumstances. This is only one of thousands, especially about the cities. Many Masons think the order was intended just to afford its members a "good time," and they go in for fun. Numbers are led off by the influence and example of older and more prominent brethren. Being less used to such dissipation, and less stable in character, these younger brethren take a down ward course, and soon fall into utter disgrace. Then some of those who wrought this ruin will sit in judgment upon the fallen one, belching whisky fumes from a drunkard's stomach, while they vote aye, for the condemnation of him whose greatest fault was that he could not carry as much steam as others.

To those who never attended a Grand Lodge, and never studied certain aspects of its makeup, the above extract will be strange and startling. But we have for twenty years been observant of such conduct, and cognizant of such conditions on the part of Grand Lodge representatives as to bring reproach upon the craft, and the blush of shame to the cheeks of good men and true. Some visit haunts of vice and dissipation during the session, engaging in the low sensualities of brute beasts, spending means and time that should be devoted to the relief of distress, the service of God, or in refreshment and sleep. The next day finds them stupid and dozing during business hours in the Grand Lodge. Such representatives are better patrons of saloons and brothels than any other place, while misrepresenting Masonry during the sessions of Grand Lodge.

We have seen such, in their representative character, so full of whiskey, that a good shake would cause a slosh to be heard like a barrel. We have heard prominent (?) men in Grand Lodge deliver grand homilies upon morality and virtue. We have heard them indulge in profanity before leaving the room and heard them propose a visit to the houses of vice, in thirty minutes after leaving the lodge. We have seen them start to the very places where virtue and purity never dwell. We have known of their return to the hotel at the most unseasonable hours, and heard their licentious rehearsals of brothel scenes. Yes, these representatative (?) Masons do some strange things during the sessions of our Grand Lodge.—*Missouri Grand Lodge Report, 1878.*

A TWO-MINUTE TALK.

While I was on a lecture tour a few years ago, I spent several days in an Iowa town and hunted up an old schoolmate, whom I had not seen for thirty years. In our boyhood days we sat upon the same bench in an old log school house in Wisconsin. After spending four years in the army he came home at the close of the war and married a banker's daughter, one of the most promising girls in our county seat. They settled in this Iowa town, accumulated property, had an elegant home, a son in college and a daughter of great promise just blooming into womanhood.

But I was saddened to find a great grief was corroding the heart of the once happy wife and mother. The father had fallen into the drink habit, and she had faithfully remonstrated with him until her appeals had lost all effect. She had borne her grief in silence, but now amid sobs and tears appealed to me, as his early friend and schoolmate, to try and reclaim her husband.

I found that he was a Knight Templar, and, though living in a prohibition town, yet he obtained liquor through his lodge associates. His wife told me that his intemperate habits began when he joined the lodge. Her pastor, the M. E. minister, had gone with him through the Knight Templar degrees, and had often told her that the lodge is a handmaid to religion. "But oh," said she, "if the lodge is such an aid to religion, why is it that my husband's bad habits began when he became a member?"

I explained to her the demoralizing influence of the lodge which made her husband's reformation wellnigh impossiple so long as he remained in it. He must not only cut loose from the lodge, but also from association with a minister who lends his influence to such an institution, which in so many cases leads men down to ruin. And what a fearful condemnation must rest upon such a pastor. Surely the blood of the perishing will be required of such a watchman.

IS FREEMASONRY A PRIVATE INSTITUTION?

Conversing with a gentleman on the train recently he remarked that a man's lodge connection was his own private business, with which no one had a right to meddle. He was reminded that an institution like Freemasonry, which suspended a Mason for testifying against a brother Mason in a civil court, as was recently done in a Hartford, Conn., lodge; and in filling such a large proportion of the offices of the country while its members were but a small proportion of the voters—that such an institution concerned the public enough to justify it investigation.

Besides if Freemasonry is what it claims to be, the handmaid of religion, and school of history, science and art, can we afford to treat it as a private affair? History lies at the very root of science, and yet no greater offense can be offered to ninety-nine out of a hundred Freemasons than to speak of the history of Freemasonry, as given by those who have been through it and know most about it. Freemasonry, claiming to be the repository of science, art and religion, forbids and resents every effort at investigation of its origin, of its preparation, initiation, forms and ceremonies

and penalties. The great secret of Freemasonry is the ignorance of the members of the order, of its origin and history.

Those who have any information upon the matter do all they can to conceal this from the credulous and uninformed members of the lodge; and when any one who knows about such matter speaks, they keep silent and look wise, and then by grips and signs egg on the vulgar and ignorant to insult and slander, and resort to every method of unlawful pursuit to destroy business and character, and if possible, make life a burden. No relation in life is too sacred for their sworn invasion. Drunkards, and libertines, and seducers, and deceivers become the henchmen of these quiet persons, who know of the origin, and who know the whole matter of Freemasonry to be the most consummate fraud, and can only be used by those who wish to take undue advantage.

THE SITUATION IN MANY TOWNS.

A faithful M. E. pastor writes us of the situation in his town which may be taken as an exponent of many towns in our land:

"But you can realize what must be the condition when this place is over-shadowed with the lunacy of secret societies, and gangrened to the bottom with rum. I declare to you the situation is awful. Of course the decent Freemasons are kind and polite to me, as they know I tell the truth, and that their Freemasonry is just what I declare it to be.

"But the organization is crowded with drunkards, libertines, seducers, gamblers, slanderers and every form of character which defileth and maketh a lie. There is no more dangerous organization menacing the rights of the people today than Freemasonry.

"It is of little use for you to speak of it as anti-Christ. Nothing pleases the average Freemason better than to be regarded as antagonistic to Christ. To mention the Bible as authority against their organization, does but please many of them. The most effective way to destroy the monster is to keep before the people—

"1. The ignorance and immodesty practiced in their preparation for initiation.

"2. The degrading and wicked superstition practiced in the initiation.

"3. The savage, and more than savage, death penalties which they are sworn to inflict.

"Keep these nailed to your masthead and you will sink the enemy's craft as sure as God reigns. If you would publish each week one of the Masonic oaths, beginning with the first and continuing to the thirty-third, they would be eye-openers, and I believe your readers would be greatly interested."

A PROHIBITION CHURCH.

The pastor of the First Prohibition church of Cleveland, Ohio, sends out the following open letter to church members generally. It will be profitable reading, we believe, in these confused times of political excitement.

"DEAR BROTHER:—I wish you to be fully satisfied for yourself as to what position the church to which you belong occupies on the subject of the liquor traffic and kindred reforms. It seems that churches like political parties have had their rise to accomplish certain ends, to emphasize certain truths, and that when they have accomplished their special mission they have become obsolete. This should not be so. They should maintain an open attitude so as to be led by the Holy Spirit in such a way as to take a proper stand on new issues and rising questions. But church history shows that churches do not do this or at least that they have not done so. And reasoning from the analogy of history we cannot expect anything different in the future. Of course this method of reasoning is not conclusive, but it is presumptive and interesting.

"There is evidence that the Pharisees were at the first a very devout sect, that in the beginning it was a revival of the knowledge and worship of God, but as we all know it degen erated into the externals of the law and the ritualism of ceremonies. Christianity was itself pure in its primitive state, but it degenerated into the Roman church.

"Next came the reformation under Luther. But the church which bears his name is now formal and unprogressive. It has become a fossil. The Episcopalian church, which was the outgrowth of the reformation in England, is but very little better than the Roman church.

"The Quakers were originally a holiness people, and had they been true to God and had they not degenerated into formalism (the very thing they antagonized at the first) there would have been no need of Methodism. And we know that Methodism, which originated in a general revival, has degenerated until now in many places it tends strongly to ritualism and is not less corrupt than other churches.

"Congregationalism was a revival at the first. It was a reformation from the formalism of the Established church (the Episcopalian). Their complaint was the godlessness of the membership of the Church of England. The like remark could be made about the Presbyterian church. It cannot be said of any of these churches that they measure up to the present day issues on moral questions. It is true of the Free Methodist that while it is even now exceedingly circumspect about certain trivialities, such as dress, etc., they are not disposed to give attention to the great moral issues of this day in which we live. This church holds a test of membership on the use of tobacco, but nevertheless it will admit license voters to membership.

"A new church such as the church of the Open Bible should take warning from history not to become fossilized, but be progressive and aggressive, following the leadings of the Holy Spirit."

RELIEF FOR THE PERSECUTED ARMENIANS.

The following resolutions concerning the persecuted Christians of Asia Minor were adopted by the late International Conference of the Evangelical Alliance which met in London:

On the occasion of the celebration of the jubilee of the Evangelical Alliance, we, delegates from Great Britain and Ireland, the United States of America, Canada, France, Germany, Holland, Austria, Hungary, Belgium, Switzerland, Sweden and Norway, Denmark, Spain, Italy, Greece, Turkey, Egypt, Russia, South Africa and Australia, are of one accord in giving expression to our deep sorrow at the terrible persecutions which our brethren, the Christians in Turkey, have endured. As members together with them of the body of Christ we suffer in their sufferings, and pray that in this furnace of affliction their faith may not fail, and we hereby unanimously resolve,

1. To call upon the whole Church of Christ to unite in earnest prayer to Almighty God that it may please him graciously to comfort the sufferers, and to send speedy and effectual relief by moving the hearts of rulers to interpose in behalf of the oppressed.

2. To appeal to Christians of every land to raise relief funds, thus ministering of their abundance to the necessities of their brethren, who, for the name of Christ, have suffered the loss of all things; and seeking to ameliorate the distressing condition of thousands of starving and homeless people.

3. To urge our fellow Christians everywhere to create, if possible, such public opinion as will support their respective governments in every effort to put an end to these persecutions.

FREEMASONRY IS DRUIDISM MODERNIZED.

That Freemasonry is the successor of the Druid religion is evident from the most reliable history bearing upon the subject, from the prominence given by Freemasonry to the sun, which was the great object of Druidical worship, and from the offering of human sacrifice, as shamly practiced by Freemasonry, when it has Hiram Abiff to play dead at the hands of the three ruffians, Jubela, Jubelo, Jubelum. This is a sham imitation of the Druids offering human sacrifice. For historical proof we refer the readers to chapter 1, page 6, of Hume's and Sollett's Histories of England as abridged by John Robinson, D. D.

Human sacrifices were practiced among the Druids. Their penalties were of the most horrible and savage character. Of all the ignorance which has ever brought suffering to the world, of all the superstition that has ever been imposed upon the cupidity of the race, of all the savage penalties ever offered to place the credulous under the dominion of fear, Freemasonry is the superlative, for it is the worst and most stupid combination of ignorance and superstition and savagery that any age ever produced.

And yet this monstrosity is claimed by its champions to be on the increase. So was the wickedness of the Antediluvians on the increase; but the increase brought the flood to wash away the dismal stain, which the increased wickedness had produced.

PERSONAL MENTION.

—"We take thought for things honorable not only in the sight of the Lord but also in the sight of men."—2 Cor. 8:21.

—The *Preacher's Magazine* for September comes to us with some excellent articles and sermons. It is $1.50 a year and published by Wilbur B. Ketcham, No. 2 Cooper Union, New York.

—Editor M. A. Gault preached twice last Sabbath in the Immanuel Congregational church, Drexel Ave. The pastor, Rev. Charles R. Hunt, was formerly a highly esteemed co-laborer in the cause of reform in Iowa.

—Rev. Samuel F. Porter, our missionary agent, returned from Dakota last week and spent last Sabbath at Wheaton, the guest of President Blanchard. He is in good health and started this week to visit friends in Michigan and Ohio.

—In a private note Rev. P. B. Williams says, "Our recent Portland Convention was the best in the history of the Association. Owing to a call from Seattle to hold the next convention there we elected all the officers in that city save your humble secretary."

—James R. Sharp of Blanchard, Iowa, a tried and faithful friend of our cause, was a welcome visitor at the *Cynosure* office last week and spent a night with the editor in Wheaton. He has been visiting a sister in Newburgh, N. Y., and a daughter in Evanston.

—Elder Rufus Smith and son, Arthur, visited the *Cynosure* office last week. He has given a valuable donation to the cause, of a large number of "Butler's Hand Books" on Freemasonry. We wish all our readers could supply themselves with this magazine of anti-secret ammunition.

—A devoted Illinois pastor writes: "There are persons who belong to Freemasonry who could not be prevailed upon to think of observing their Masonic oaths. The ignorant and vicious do as far as they dare to inflict such injury upon those who know what Freemasonry is, and dare to speak of it just as it is."

—General Horace Porter's personal recollections of General Grant, which *The Century* will publish beginning in November, are to be called "Campaigning with Grant." General Porter first met General Grant at Chattanooga; he soon became attached to his staff, and was with him constantly from that time until the close of General Grant's first term as President, during which he was Grant's private secretary.

—Bro. I. R. B. Arnold writes from Naperville, at the close of a series of meetings there: "This completes the seven cities of Dupage county, and we had a large turnout to each of the seven Prohibition mass meetings." Bro. Arnold goes next to Warrensville, and then to Big Woods. We venture that no public speaker in Du Page county has reached more people with saving reforming truth and impressed them so deeply as Bro. Arnold with his illustrated lectures. We wish he could visit every town in the State as he has those of Du Page county.

—"Modern Substitutes for Christianity" is a consideration of the claims of theosophy, Christian science, spiritualism, socialism and agnosticism, by Geo. W. Shinn, D. D. 12mo. paper, 25 cents; cloth, 50 cents. Thomas Whittaker, publisher, 2 and 3 Bible House, New York. The contents of this book were delivered originally as a course of lectures in and around Boston, where new fashions in religion are so likely to be favored. The lectures are exceedingly helpful and timely in presenting answers to the specious arguments presented by enthusiastic errorists. The treatment of the topics is not after the manner of technical theological essays, but in the language of the people. There is nothing denominational in them, so that the book can be freely distributed as a defense of our common Christianity against these new assailants.

A PEOPLE'S CHANCE.

THE NONPARTISAN, POOR MAN VIEW OF THE POLITICAL FIELD.

The Present Struggle Embraces the Attempt to Break Through the Outposts of Plutocracy—It Is Not Nearly All, but Is Much More Than Nothing.

[Special Correspondence.]

The butterfly becomes a bright, lively creature by simply dropping the envelope of the clumsy caterpillar. Something of the kind has taken place in the recent Chicago convention of July, 1896. The Democracy has dropped the heavy envelope of the gold plutocracy. It has done something more than that. Its platform contains two very important planks besides the silver one, two planks inviting the people to rebuke that judiciary of ours which, in the last two years, has twice insulted the majesty of the American nation, as follows:

First.—Our judiciary has established despotism by injunction against the working masses and practically made strikes impossible, when they are the only weapon that our infernal monopoly laws leave for the workers to at least check the constant exactions of our masters, the corporations and large employers of labor.

Second.—Our judiciary has vetoed the income tax, wanted by the people, on the pretext of its being class legislation.

The supreme stupidity of that pretext can be noticed by the fact that it would have meant an average $60 tax on our 400,000 richest chaps, when by right they should pay ten times as much, if anything. Why? Because our class monopoly legislation condemns 90 per cent of the race to live on a bare average of $500 per annum for each family group when they need and would have four times as much under laws of equal freedom. What a farce that of speaking of class legislation when you attempt to take back a small fragment from 3 per cent of the nation, about $25,000,000, out of the $7,000,000,000 we give them per annum through the most criminal laws of privilege that were ever concocted on the face of the earth.

Well, it remains to be seen what the American people shall do next November on the subject of rebuking our plutocratic judiciary, as the two indicated planks invite us to do. If the invitation is not accepted, if we fail to record that the natural rights of the American people mean something higher, in the eyes of God, than any human constitution or the whims of any lawyers in trying to read it to suit their spirit of oppression, then we shall proclaim to the world that we don't care anything for real freedom, judiciary despotism being good enough for us.

The elections next November shall determine something more than the triumph of this or that party. They shall fix the line of progress for the next 50 years on this side of the Atlantic. We are face to face with a supreme struggle, when all partisanship feelings should be drawn into love for that freedom and that justice without which manhood is impossible. Now is the time to remember that there can be but two logical parties after all in a social compact where the workers want to be the real citizens of their own nation and not the puppets or miserable tools of machine politicians and plutocratic masters. The two parties in question are as follows:

That of monopoly, and so of especial and class privileges.

That of the people, and so of the working masses and equal rights.

The latter party should include all honest, working capitalists and all men rendering useful, healthy services to humanity. That excludes nothing but monopolists, gamblers and schemers, actual or potential, in the flesh or in the spirit. The men just mentioned would melt away like glaciers under a tropical sun as soon as we had a social structure without laws of privilege.

The real happiness or wretchedness of nations is conditioned on two central, social thoughts formulated as follows:

First.—Mighty few laws, only those indispensable to specialize the eternal verities ingrained in the structure of the universe as revealed by human needs and the ethics of the golden rule.

Second.—As many laws as possible, by the bushel and the ton, as we have forever been manufacturing under the despotisms of all monarchs and all parliamentary systems and through which we defy the wisdom of nature and God.

The birth of the antiplutocratic Democracy in Chicago may yet prove a failure. It will all depend on the people whether it becomes plutocratic or not, in this or that form. Just now it simply represents an improvement when in contrast with the intense plutocratic elements against which it has revolted.

We can hardly expect more than a partial success, at the utmost; but that should not discourage the brave and the true. We should remember that the working masses here are essentially conservative, as they have always been in all nations, heathen and Christian, ancient and modern; that conservatism has been the eternal stumbling block of healthy, rapid progress. It has always sent humanity away from the straight line of march toward fundamental truth. It has kept men and nations lingering in the suburbs of all that is right and hanging around that fatal tree of good and evil. We have thus been forever mixing evil with good and giving to evil the power of self existence that good alone can impart to it.

The grand, eternal law of God is to eschew evil, to fly from all evil, to have nothing to do with any wretched mixture of the two elements. And civilization must necessarily be a war against the Father in heaven and all his truth as long as we insist upon our insane philosophy of mixing up evil with good. The final triumph of truth is inevitable, but it can only come through work and hope backed with prayers for the guidance of the All High. JOSE GROS.

Morristown, N. J.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Sept. 13
Comment by Rev. S. H. Doyle.

TOPIC.—Our tongues for Christ.—Prov. xv, 1, 2, 4, 7, 10, 14, 23, 26.

The ability to communicate our thoughts, feelings and desires to one another is one of the greatest blessings God has bestowed upon man. The organ through which this communication is made is the tongue. Though one of the smallest members of the human body, the tongue is one of the most important. It may be used as a power for good, and, alas, also as a power for evil! If we use our tongues for Christ, they will be powers for good, but if we use them for satan they will be powers for evil; hence the importance of consecrating our tongues to Christ.

Solomon had much to say about the proper use of the tongue, and in this chapter we have placed before us many important characteristics of the tongue which may guide us in its use and warn us against its abuse.

1. A soft tongue. "A soft answer turneth away wrath," verse 1. Wrath and anger are very common to us. It is difficult to live even a day without becoming angry and unkind. Calm and sweet tempers are rare. We have real grievances and supposed ones against our fellows. How are the evil results of such conditions to be guarded against? By a soft tongue. It is the best of weapons to be used against wrath. It turns it away, while a harsh tongue only inflames the anger already supposed.

2. A wise tongue, verses 2, 7, 14. "The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness," verse 2. Wisdom is an important gift of God. How important, if we have been blessed with it, that we use it aright. The tongue is the organ by which we can do this, for it is through it that we can use our wisdom for God in giving instructions, counsels and comforts to others. A foolish tongue is detrimental to the one who possesses it and injurious and grievous to others.

3. A wholesome tongue, verse 4. "A wholesome tongue is a tree of life." The tree of life had the power to give life. So has a wholesome, good tongue. It gives new life to the afflicted and troubled by comforting them, to the despairing and despondent by sympathizing with and encouraging them, and to the sin sick soul by convincing it of sin and leading it to Christ for peace.

4. A seasonable tongue, verse 23. "A word spoken in due season, how good it is!" There is a time to speak and a time to be silent. The seasonable tongue speaks at the right time the word of sympathy, the word of encouragement, the word of warning or the word of explanation and apology.

Bible Readings.—Ps. xxxiv, 1-3; xxxix, 1; lxvi, 1-4; xcii, 1, 2; cvii, 1-3; Prov. iv, 24; xviii, 6-8; Eccl. iii, 7; x, 12-14; Math. xii, 36, 37; Eph. iv, 29; v, 1-4; Col. iii, 8; iv, 6; Titus ii, 7, 8; iii, 1, 2; James iii, 3-6; I Pet. iii, 10.

A Cheerful Face.

Next to the sunlight of heaven is the cheerful face. There is no mistaking it. The bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realms of hope. One cheerful face in the household will keep everything warm and light within. It may be a very plain face, but there is something in it we feel, but cannot express, and its cheery smile sends the blood dancing through the veins for very joy. There is a world of blessed magic in the plain, cheerful face, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth.—Churchman.

The Watchword.

"Each for all and all for each," is the watchword of the hour. A nobler message has not gone out to the people since the angels sang the song of "peace on earth and good will unto men!" "Each for all," then each shall be saved from the sins that do beset the soul, the sins of self seeking selfishness. "All for each," then no man shall be left to make the struggle alone and single handed, and, if "all for each," then each and all shall enter into the large, nobler service that brings the kingdom of God in the heart of the world.—G. L. Perin, D. D.

Christian Endeavor In Great Britain.

During the year nearly 1,000 new societies have been registered, making a magnificent total of 3,609. There are 101,784 active members, 44,333 associates and 13,764 honorary members, making a total of 159,881. Of the 964 new societies, 160 are Juniors, 7,278 associate members have become active, and 9,052 have been church members. The Baptists still lead the way, with 947 societies; the Congregationalists come next with 933; then the Methodists, 751; Presbyterians, 311; Episcopalians, 19; Moravians, 16; Friends, 10.

A Public Trust.

The public odium attached to some great fortunes amassed by men who have done business on the piratical theory that it is a cruise for spoils bears witness to the truth they defy—that all legitimate business exists for public service and should be regarded by conscience as a kind of public trust.—Universalist.

Professor Maria Mitchell.

Mrs. Frances Fisher Wood of New York recently gave a lecture in Buffalo on Professor Maria Mitchell. While a student at Vassar, Mrs. Wood had an experience which illustrates the nobility and unselfishness of the celebrated woman astronomer. One evening Mrs. Wood, while in the observatory, had the rare good fortune to see one of the satellites of Jupiter over another. Just as it was almost over Miss Mitchell came in. Mrs. Wood says:

It was one of the greatest disappointments of her life, I know, not to have been there to make the observation, not to have added this to her long list of discoveries. But there was nothing of this apparent in her manner. She had me study up the subject, and I found that once before the same thing had happened.

The next morning in class she said to the students, "I must tell you about a wonderful observation that was made here last night." Then she called me to the board and made me illustrate the observation and read the notes made during the time I was looking through the telescope.

Later Professor Mitchell had me send an account of the observation to a scientific journal. The real nobility of her nature was shown in her manner of receiving the intelligence. There was never a thought of self. She was glad for me that I had made the observation, and, though it was a great disappointment to her not to have made it herself and not to have seen it, she never let that appear at all.

The Right to Excel.

Secretary Morton advertised for two male assistants. Thirty men entered the examinations together with 8 uninvited women. The 30 men failed, and the 8 women passed. Two women were given the places. There's women's rights for you—the right to excel.—Golden Rule.

AN AMERICAN GIRL.

Mary F. Winston, a Doctor of Philosophy at Gottingen University.

Another American woman has invaded the exclusive and conservative universities of Germany and carried away the highest honors. Recently a cablegram was received by the parents of Miss Mary F. Winston, residing at 6109 Monroe avenue, that their daughter had passed the examination for the degree of doctor of philosophy at the Gottingen university, magna sum laude. Miss Winston's subject for the degree was in mathematics, which fact makes the distinction conferred the more remarkable. She is the third American woman who has been admitted to any German university and the second to receive the doctor's degree.

Miss Winston has many friends at the University of Chicago, where she was a fellow in mathematics during the scho-

lastic year of 1892-3. Miss Winston comes from a family of scholars and has two brothers and two sisters in the university at the present time.

The recipient of the high honors at the hands of the Gottingen faculty has had a remarkable success in her collegiate career. She graduated from the University of Wisconsin in 1891 with high honors in mathematics and was offered a fellowship at Bryn Mawr college the same year. After studying a year at the University of Chicago she was awarded the private fellowship of Mrs. Fabian Franklyn of Baltimore and immediately entered the University of Gottingen. From the very start she made rapid strides toward recognition, and last year Miss Winston held the foreign fellowship of the Association of Collegiate Alumnæ.—Chicago Herald.

Miss Bella Hamilton.

Miss Bella Jeannette Hamilton fills the position of head order clerk in the Crocker-Wheeler Electric company at Ampere, N. J. She entered the service of the company as stenographer in June, 1890, since which time she has risen to the highest clerical and confidential position in the company. Stationed in the New York office, she has sole charge of the entry of every order on the works.

The interpretation of orders and the figuring of many electrical questions, for which she has fitted herself by private study, are done in a way that surprises many engineers and is a great credit to her. She acts also as confidential clerk to the directors.

An Active Woman.

Mrs. Marian Adele Longfellow O'Donoghue, a niece of Henry W Longfellow, is well known in Washington as a society woman, a writer and a director of the Washington Choral society and is active in club life. She is a great-granddaughter of General Peleg Wadsworth, of Revolutionary fame, a direct descendant of John Alden and Priscilla Mullins and also of Governor Broadstreet, one of the early colonial governors of Massachusetts. Her poems, written over the names of Marian Longfellow and Marian Lester, have attracted attention.

FOR LITTLE FOLKS.

A GIRL TANDEM.

The Devany Sisters of San Francisco Are the Youngest In the World.

Though the little Benner brothers of Philadelphia are the youngest tandem riders on record, San Francisco has the honor of producing the youngest and no doubt the speediest girl tandem scorchers.

There are few cyclers who visit the park who have not seen tiny Clotilde and her tinier sister, Laurine Devany, mounted on a miniature "bicycle built for two," flying along the roadway with the speed and nonchalance of trained racers. Their tandem, with its 24 inch wheels and low frame, weighing in all less than 25 pounds, is a thing of beauty, to which are added the youthful charm and grace of the fair riders.

Much speculation has been caused by their free and easy riding as to just what speed they could make, but no

test has ever been made because their father has always frowned upon the idea, cautioning the little tots at all times against overexertion.

Sometimes, however, quite unconsciously, they develop uncommon speed when out for one of their daily spins, which never fails to attract attention. Indeed, for children whose combined ages is only 13 years, their riding is wonderful, that of Laurine especially, for she is scarcely 5 years old.

On occasions the elder brother of these two little record breakers, who is himself far from being 10 years old, alternates with Miss Clotilde and occupies the elevated seat behind pert and rosy Laurine. He is a clean cut, straight limbed little chap, and his strength goes far toward relaxing the work imposed upon his younger sister when the road is steep and difficult.—San Francisco Examiner.

Joe's Angleworm Farm.

Joe Crewdye is a Maine boy who has an angleworm farm. He started it a year ago and has made nearly $100 by selling worms to city men who go fishing in the lakes and streams of the country in which Joe lives.

The worm colony is kept in a large box, which covers the floor of an old shed. Joe filled the box with soil to within 18 inches of the top. He and his brothers began gathering the worms last year during the fall planting, and he thinks he put more than three barrels of the fish bait in the angleworm incubator.

The worms thrived and increased in number even during the cold days of winter, when the thermometer went down to 25 below zero. Fishermen leave orders for the worms with the groceryman in the little town near Joe's farm home, and the worms are delivered to the anglers Joe sells his worms for $1 a quart, and he guarantees his bait to be good, big worms, which will tempt the most cunning fish to take the hook.

The boys in the neighborhood say that when one of the Crewdye boys plays on his mouth organ the worms work themselves out of the dirt and wriggle and squirm as though they enjoyed the music. Joe says they do nothing of the sort, for he does not know how to play on a mouth organ.—Exchange.

Little Things.

The influences of little things are as real and as constantly about us as the air we breathe or the light by which we see. These are the small—the often invisible—the almost unthought of strands which are inweaving and twisting by millions to bind us to character. —Tryon Edwards.

Eddie's Funny Question.

Edward was watching mamma as she brushed the letters of her typewriter with a brush which she kept for that purpose. After looking for a few moments he asked, "Mamma, are you cleaning its teeth?"—Youth's Companion.

A BOY THAT WON'T DRINK.

His Studies at School Taught Him That Alcohol Is a Poison.

The moral effect of early acquaintance with scientific truth is illustrated by a little story which the Rev. Dr. Plumb tells in the Boston Transcript:

A millionaire brewer, a senator in another state, said to Mrs. Hunt: "I shall vote for your bill. I have sold out my brewery and am clean from the whole business. Let me tell you what occurred at my table. A guest was taken dangerously ill at dinner—insensible—and there was a call for brandy to restore him. My little boy at once exclaimed: 'No, that is just what he don't need! It will paralyze the nerves and muscles of the blood vessels so they will not send back the blood to the heart.'

"When the liquor was poured out to give the man, the lad insisted on pushing it back.

"'You will kill him. He has too much blood in his head already.'

"'How did you know all that?' I afterward asked.

"'Why, it is in my physiology at school.'"

It seems the textbooks, prepared by such men as Professor Newell Martin, F. R. S., of Johns Hopkins university, had succeeded in giving the lad some definite information which was proving useful.

"Senator," said Mrs. Hunt, "are you sorry your boy learned that at school?"

"Madam," the man replied, raising his hand, "I would not take $5,000 for the assurance this gives me that my boy will never be a drunkard."

PROOF AGAINST SNEERS.

A Brave Youth Who Remembered His Mother's Advice to Shun the Fatal Cup.

How many young men, just budding into manhood, have taken the first fatal cup, and not stopping at the first, as they may have thought of doing, but taking a second soon after the first, have gone on until their ruin was complete!

There was once a young man who was clerking in a large dry goods store where many other young men were employed.

Some of the latter urged the newcomer to accept a social glass, but he refused. The young men laughed at him, calling him a baby, and they also said that one glass would not hurt him.

"Ah, no," he replied, "if I should take one glass, I could easily be persuaded to take another. My mother taught me to shun the fatal cup. And when I was a little child she taught me this verse among many others, 'Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.'"

The lads laughed and sneered at him, but it was useless to try to remove his scruples.

"My father," the brave boy continued, "went that downward path and at last filled a drunkard's grave. I do not intend to follow in his footsteps."

If other young men would only stand their ground firmly for the right, doing nobly as this one did, there would be a great many fewer drunkards' graves and a great many more happy hearts and homes.—Selected.

ALCOHOL WEAKENS.

Total Abstainers Are Healthier and Stronger Than Drinking Men.

The average workingman has an idea that beer or liquor of some sort is necessary to his health, strength and comfort. This notion is so deeply grounded that it will be hard to eradicate it. But it has been demonstrated time and again that alcoholic beverages have the very opposite effect.

One reason that it is so hard to make a drinker believe this is that if he lets up on his beer or booze for a few days he does not feel quite so well, is not quite so strong, and his appetite is not up to the standard. This is because his system has become used to such stimulants, and when they are withdrawn their loss is felt.

During the past five years a number of careful tests have been made in English and French mills and workshops, and in every one the total abstainer has been shown to be the superior in every material point. He enjoys better health, has greater powers of endurance and is more profitable to his employer, to say nothing of his superior domestic and social qualities.—Banner of Gold.

Concerning Drink.

In Great Britain last year 32,973,000 barrels of beer were brewed.

Six of the Protestant bishops of Ireland are total abstainers—an encouraging fact.

SABBATH SCHOOL.

LESSON XII, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 20.

Text of the Lesson, Prov. xvi, 22-33—Memory Verses, 25-27—Golden Text, Prov. xvi, 25—Commentary by the Rev. D. M. Stearns.

22. "Understanding is a wellspring of life unto him that hath it, but the instruction of fools is folly." In verse 16 of this chapter we read that wisdom is better than gold and understanding than silver; and again in chapter iv, 7, "Wisdom is the principal thing; therefore get wisdom, and with all thy getting get understanding." In I Cor. i, 24, we read, "Christ the power of God and the wisdom of God." We conclude, therefore, that the wellspring of life is none other than the living water, which is the gift of God and which becomes in us a well of water springing up into everlasting life (John iv, 14). God Himself is the fountain, and when we receive Christ we have God in us (Jer. ii, 13; John xiv, 23).

23. "The heart of the wise teacheth his mouth and addeth learning to his lips." It is from the heart that all proceeds. An evil heart gives forth all manner of evil (Math. xv, 18, 19), and a good heart gives forth that which is helpful, for out of the abundance of the heart the mouth speaketh (Math. xii, 34). The natural heart or carnal mind is enmity against God and never can be made subject to Him (Rom. viii, 7), but God offers to give a new heart and a new spirit (Ezek. xxxvi, 26), or, in other words, a new birth or a new creation (John iii, 5, 16; II Cor. v, 17), and this will send forth good words from the lips.

24. "Pleasant words are as an honeycomb, sweet to the soul and health to the bones." If we keep the words of God in us, they will by the Spirit be fitted in our lips as the Spirit may desire to use them (Prov. xxii, 18). The people wondered at the gracious words which proceeded out of the mouth of our Lord (Luke iv, 22), but they were the words of God who spoke through Him (John xii, 49).

25. "There is a way that seemeth right unto the man, but the end thereof is the way of death." There is but one right way, and that is He who said, "I am the way." It is God's way of reaching us and our only way of reaching God. There is one other name given under heaven by which we can be saved (John xiv, 6; Acts iv, 12). Whatever may seem right to us, if the Lord Jesus is not the center of it and the author of it, it is not of God, and therefore must be the way of death and not of life (I John ii, 15-17; v, 12).

26. "He that laboreth laboreth for himself, for his mouth craveth it of him." What multitudes spend all their strength in getting something for themselves, something to eat or drink or wear or enjoy! All this is folly. And one who could do it as perhaps no other mere man that ever lived tried it to the utmost, and his testimony is on record in these words, "Behold, all was vanity and vexation of spirit, and there was no profit under the sun" (Ecc. ii, 11).

27. "An ungodly man diggeth up evil, and in his lips there is as a burning fire." The margin says "a man of Belial," and the R. V. says "a worthless man." All such are servants of him who began the work of evil on the earth in the garden in Eden and whose constant business is to stir up strife and burnings. Happy are they who escape the everlasting burning where he is doomed to dwell (Isa. xxxiii, 14; Rev. xx, 10; xxi, 8).

28. "A froward man soweth strife, and a whisperer separateth chief friends." It seems to me more and more that if we were only familiar with the Bible the Spirit would bring to mind as we read what He has elsewhere said upon this or that topic, and thus we would have the best of commentaries, even the Spirit's own explanation of His own words. He now brings to mind Jas. iii, 14-16, "If ye have bitter envying and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish."

29. "A violent man enticeth his neighbor and leadeth him into the way that is not good." The devil and his followers are at this business unceasingly day and night, Sunday and weekday. Deceit and destruction are his work, and there is nothing good in him. God is good and giveth Himself to each one who receives Jesus Christ His Son with the assurance that goodness and mercy shall follow us, and we shall find all His ways pleasantness and peace. It is, however, a narrow way, and will not admit the world, the flesh or the devil.

30. "He shutteth his eyes to devise froward things. Moving his lips, he bringeth evil to pass." He closes his eyes against the light and will not see the goodness of God. He loves darkness rather than light, because his deeds are evil and his heart and tongue and lips are the property of his master for evil purposes. His mouth pours out evil things, and his thoughts are an abomination to the Lord (chapter xv, 26, 28). God permits him to bring his evil thoughts to pass, but they will prove his own destruction.

31. "The hoary head is a crown of glory if it be found in the way of righteousness." The sinner may prosper and live a long life on the earth, but there is nothing glorious about his life, for it is only a ripening for eternal torment. On the other hand, the white hairs of the righteous man are a crown of glory, for they point forward to an eternity of bliss and purity with Him whom John saw on Patmos having His head and His hairs white like wool, as white as snow (Rev. i, 14). There is also the beautiful promise for such a one, "Even to your old age I am He, and even to hoar hairs will I carry you" (Isa. xlvi, 4).

32. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." He that is slow to anger appeaseth strife and is of great understanding (chapters xv, 18; xiv, 29). Anger, wrath and malice are of the flesh and of the devil, but by the grace of God, having received Jesus Christ, and being thus born of God, we may have victory over the besetting sins of our old nature. He saves us from the wrath to come, but He is also able to save us from ourselves (Math. i, 21) and from our sins. It is for us to yield to Him and cry, "Thine is the power" (I Chron. xxix, 11).

33. "The lot is cast into the lap, but the whole disposing thereof is of the Lord." However things may seem to go at present, the final disposition of everything is of the Lord. He permits the wicked to choose their own evil ways and continue in them and for a time to prosper. He also permits the righteous to be afflicted and suffer, but the end will declare His justice. It becomes us continually to say, "Just and true are Thy words." "Show me Thy ways, O Lord" (Rev. xv, 3; Ps. xxv, 4).

Legislators Set a Bad Example.

It is stated that the drink bill of the house of commons for five months, according to latest official returns, is £6,500, a very large amount for each when temperance members are deducted. Small wonder that temperance legislation makes no headway in England.

ELEVEN ARE DEAD.

The Result of a Terrible Accident at a Fire.

OPERA HOUSE AT BENTON HARBOR

Breaks into Flames That Plays Havoc with the Firemen, Five of Whom Are Instantly Killed and Six Given but an Hour of Life After Their Rescue—Falling Wall Does the Mischief, Catching the Men in the Alley—List of the Dead.

Detroit, Sept. 7.—A special to the Free Press from Benton Harbor, Mich., says: The most horrible holocaust, with great loss of life, that has ever occurred in this part of the state occurred Saturday night at midnight, when Yore's Opera house took fire, and in the fight to save the building and other blocks adjoining eleven firemen, one a volunteer, met their fate at one fell swoop, the death being instantaneous with five of them; six lived only a few hours in awful agony, while several others got severe bruises and burns. During the evening the play "A Factory Girl" had been given by local talent and had closed but a half hour before the fire was discovered.

Caught While Hoisting Fire Ladders.

Then the building was filled from basement to fourth story with a suffocating smoke which burst into a sheet of flames throughout the entire audieonce room almost instantaneously, before the fire department could respond with a single stream of water. There was some confusion at the outset, owing to the lack of hook and ladder facilities, although the local fire companies had the same day closed a two days' tournament exhibiting much skill in quick work. St. Joseph was called on for assistance at the outset, her firemen approaching the building through an alley and unloading ladders in the rear of the building. It was while hoisting them that the upper walls fell over without second's warning covering the men, which was witnessedby hundreds of spectators.

List of the Men Who Died.

The following were killed: Frank Watson, of St. Joseph, legs broken, skull crushed, leaves a widow; John Hoffman, Benton Harbor, crushed into an unrecognizable mass, leaves widow and five children; Thomas Kidd, Benton Harbor, unmarried, killed by live wires; Frank Woodley, Benton Harbor, killed by live electric wires, leaves widow and three children; Ed H. Gange St. Joseph, drayman, head crushed, legs broken; Scott Rice, bell boy at the Benton hotel, skull fractured, internal injuries, lived but few minutes; Will I. Mitten, Benton Harbor, both legs fractured, internal injuries, lived two hours, leaves widow and several children; Louis Hoffman, Benton Harbor, head smashed, thigh crushed, widower, leaves two small children; Arthur C. Hill, St. Joseph, foreman St. Joe Hose company, legs broken, terribly burned, lived one hour; Frank Seaver, St. Joseph, leg broken, badly cut and burned, lived three hours; Robert Rofe, St. Joseph, compound fracture of the left leg, burned and internal injuries, lived one hour.

Three Men Cut, Burned and Bruised.

The injured are: John A. Crawford, ex-chief of Benton Harbor fire department, overcome by heat and smoke, burned about the head, will recover; Will Freund, of St. Joseph, cut about the head; Frank Paget, of St. Joseph, leg bruised by falling brick.

Frank Woodley and Thomas Kidd were on top of adjoining buildings with hose when the encountered live electric wires, on which they were hanging when found. Policeman Charles Johnson narrowly escaped, as falling bricks tore his coat off, while another was protected by a telephone pole. The work of removing the debris was commenced at once and those pinned in were removed in a few minutes, except C. A. Hill, whose body was recovered at 4 o'clock yesterday morning. It was believed that several more bodies were under the pile of brick and search was continued till every doubt was passed.

SOME SUSPICION OF FIRE-BUGISM.

Young Man Under Arrest Who Appears to Know Something.

The cause of the fire is a mystery; several theories, from a cigar stub to a lamp explosion, are given. Guy Prescott is under arrest as being one who knows of the origin, but when asked by a reporter the cause remarked that he was not going to give anybody away, assuming that he was in possession of facts that caused his detention. The building was comparatively new, having been erected seven years ago at a cost of $40,000 by Patrick Yore, a wealthy farmer who had since leased it to J. A. Simon, who has had charge for six years. A two-story brick block owned by Joseph Frick, which stood adjoining, was demolished by the Opera House walls falling on top and crashing through to the basement.

The Opera block was occupied by the Evening News, S. M. Austin's bakery, J. Bernstein (clothing), John Holmes (barber shop) and fruit packing in the basement. The Frick block was used for the retail boot and shoe business and dwelling. The buildings and stock destroyed with losses are as follows: Opera House block, loss $40,000, insurance $19,000; Evening News plant, loss $4,000, insurance $2,500; J. Bernstein, loss $3,000, no insurance; S. M. Austin, loss $300, no insurance; Holmes, loss $100, no insurance; J. M. Frick, loss $7,000, insurance $3,000; J. N. Herr (grocery), damage to building and stock, $1,000, fully insured: Dr. Hunt and S. M. Austin, grocers, damage to building and stock respectively $600, fully insured.

Bank Failure at Helena.

Helena, Mont., Sept. 4.—The failure of the First National bank of this city was announced Friday morning by the posting of a notice that the bank was unable to meet withdrawals demanded of it. The notice was signed by H. Edgerton, vice president and manager, who says creditors will be paid in full. The directors refuse to talk and no statement of the assets and liabilities has been made. It is said that the failure is due to the bank's inability to realize on assets to cover demands of eastern creditors.

No Tuition to Be Charged.

St. Paul, Sept. 7.—Archbishop Ireland has issued a letter announcing that hereafter in the Catholic parochial schools no tuition will be charged, such tuition being considered an obstacle to the growth of these schools.

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ILLINOIS MELANGE.

TEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Some of the Principal Happenings of the Week Reported by Telegraph and Placed for Convenience of Our Readers—Matters of Interest.

Chicago, Sept. 3.—Ex-Democratic Representative Forman has published a rejoinder to the answer of Governor Altgeld to the charges of borrowing state money, etc., made by him against the governor. He repeats the charges, and says: "The public has a right to expect an explanation of every charge," but "instead they are met with personal abuse, mean insinuations, and hypocritical cant." "I want to remind you," says Forman, "that the issue was squarely presented to you, and as you refused to accept it I shall await with confidence the verdict of the people of the state of Illinois to be rendered in November, and predict your overwhelming defeat."

REPUBLICAN CLUB CONVENTION.

Illinois Section of the Organization Meets at Peoria.

Peoria, Sept. 2.—It was an enthusiastic gathering that was called to order in the Tabernacle yesterday by Judge Raymond, of Watseka, when he faced the convention of the Illinois League of Republican clubs. Every section of the state was represented fully. Judge Richard Yates, of Jacksonville, made a vigorous McKinley speech, and the morning session was devoted to oratory, President Raymond delivering his annual address in which he claimed a membership in the state of 263,000.

At the afternoon session a number of speeches were made by Republicans of the state and the committee on resolutions reported. The resolutions indorse the national and state platforms and send greetings to McKinley and Hobart. A fine parade was one of the features of the gathering. The credentials committee reported 453 clubs represented. Ira P. Copley, of Aurora, was elected president. The election of a secretary and assistant secretary was referred to the executive committee. It was nearly midnight when the convention adjourned.

Funeral of Lewis Steward.

Plano, Ills., Sept. 2.—The funeral of the late Lewis Steward, which took place here Monday, was in character with the life of the man. The services were conducted in the open air in the beautiful natural park, in front of the residence, there being at least 2,000 people in attendance, narrly every one of whom mourned the loss of a personal friend.

Died of His Injuries.

Chicago, Sept. 7.—Timothy Crowley, the engineer who was hurt in the wreck of the fast mail train on the Northwestern road at North Evanston, Tuesday night, died at St. Luke's hospital. He lived at 81 Austin avenue and leaves a widow. For many years Crowley was in the employ of the Northwestern road and was known as a fearless runner.

Illinois Crop Report.

Illinois—Cool, dry week with good progress to crops except in dry southern counties. Early corn cutting general, and late maturing rapidly. Broom corn cuting nearing completion in east central counties and continues in Henry county. Late pastures are good in northern and central counties. Plowing is general.

Coal Miners Demand a Raise.

Mascoutah, Ills., Sept. 1.—The coal miners employed in this district have made a formal demand on the operators for a raise of 10 cents per ton. A meeting has been arranged for Tuesday, and unless a settlement is made then the miners threaten to strike. About 2,000 men are employed in the mines of Saint Clair county.

HISTORY OF A WEEK.

Tuesday, Sept. 1.

The ship Tam O'Shanter, commanded by Captain Peabody, has arrived at New York. Her captain says that when off Borneo he sailed through fifty miles of snakes, in which were mixed a number of alligators and codfish.

Ivy Baldwin, a well-known balloonist, was seriously, if not fatally, hurt by falling from his balloon at Denver.

Hosea Brown, of Grant's Pass., Ore., one of the survivors of the war of 1812, is 105 years old, and during the past year his hair, which has been gray fifty years, has been turning black, until at the present time there is not a gray hair in his head.

Wednesday, Sept. 2.

Secretary Hoke Smith closed his administration of the affairs of the interior department Aug. 31 and retired from the cabinet.

Thursday, Sept. 3.

The Minnesota state bank examiner has taken charge of the Manufacturers' bank of West Duluth, and C. E. Peaslee has been appointed receiver.

The tenants of the Ewart building at 11 to 21 Jefferson street, Chicago, paid T. F. Dowd, the agent, in silver because he is a Bryan man. There were 350 silver dollars.

Every employe of the secretary of war's office has been placed under the civil service law, with the exception of two confidential clerks. This includes messengers and laborers of all kinds.

Thomas H. Phillips, a prominent capitalist at Ottumwa, Ia., was killed by a Burlington switch engine. He was driving and his horses became frightened and ran on the tracks.

Friday, Sept. 4.

Miss Frances Willard has issued the official call for the national W. C. T. U. convention to be held in St. Louis Music Hall Nov. 13-18 next.

Lieutenant J. W. Benton, quartermaster of the Ninth cavalry at Fort Robinson, was drowned in the plunge bath at Hot Springs, S. D.

Agent Nolan, of the Chicago Humane society, brought five destitute children to the detention hospital. They were found almost starved in a tumble-down tenement at the rear of 1315 Forty-seventh street.

The Edgar Thompson steel works of Carnegie's have closed down indefinitely. At least 1,500 men are thrown out of work.

Monday, Sept. 7.

It is reported at Washington that Cornelius Vanderbilt has given $100,000 to the Republican campaign fund.

The Duke and Duchess of Marlborough are at present at Blenheim. The Prince of Wales has promised to visit them on Nov. 23 and will remain a week.

John Wright, a bookmaker of St. Louis, committed suicide by shooting himself.

H. Dumois & Co., of New York city, among the largest importers of West India fruit in America, have assigned because Weyler has stopped fruit shipment from Cuba.

Harvey A. Meyer, carriage manufacturer of Syracuse, is short of cash. His liabilities are $320,000.

The German census of 1895 shows that the percentage of the farming population has shrunken 49½ to 42 since 1882. The increase in the number of persons employed in the different industries is 30 per cent. and in commerce 45 per cent.

A cyclone struck Caldwell, Kas., Friday night doing a great amount of damage to farm property. No one was killed, and few were wounded, the people generally escaping to their cyclone caves.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Aug. 31 to Sept. 7:

J W Alberty, Rev P B Williams, Mrs N E Kellogg, S J McDowell, John G Lorbeer, John Duxbury, Rev J A Frost, O O M Bates, Rev H L Crockett, H A Mitze, Jacob Grove, W O Percival, E ias Hallman, Fidelia Phillips, Rev J P Stoddard.

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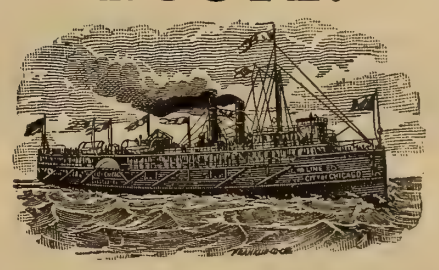

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Is It Selfishness?

In an address to the miners' union in Hanley in Staffordshire, England, John Morley, member of parliament, made the following remarks: "People sometimes talk of the selfishness of trades unions. But there is all the difference in the world between the selfishness of a capitalist and the selfishness of a great labor organization. The one means an increase of selfish luxury for one man or a single family. The other means not luxury, but increase of decency, increase of comfort, increase of self respect, more ease for the aged and more schooling for the young, not for one, but for 10,000 families. Others may call this selfishness if they please. I call it humanity and civilization and the furtherance of the common weal."

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Go to Work on a Farm.

The following from the Washington Star reads like sensible advice, until one asks, What will the farmer, who cannot get enough for his products to pay the expenses of raising them, say to the proposition? However, The Star's advice, if acted upon, may broaden the knowledge of the workingman as to the true condition of the country.

"In all the great cities of this country are many thousands of unemployed men—men who have practical knowledge of various trades, and who, until the coming of this miserable era of hard times, had been accustomed to earn sufficient money with which to support themselves and their families. There is nothing upon which to base present hope of speedy employment for these men in the trades with which they are familiar, but it does not necessarily follow that these unfortunately idle men shall continue to be idle until our manufacturing industries now slumbering are reawakened by the coming of new legislative or commercial conditions. In every agricultural region in the United States there is room for many of these unemployed. In some places the farmers find it practically impossible to secure the assistance they need to make successful crops. It is understood, of course, that agriculture is not universally popular as an avocation, but the man who is out of work and who is sincere in his desire to meet with an opportunity to earn a living ought not to be overparticular. Any industry is honorable, no matter how humble it may seem to be. It may be argued that farm labor is not attractive; that the hours are long, and the life somewhat monotonous. If there was plenty for everybody to do, there would be no impropriety in a man's insisting upon his unquestioned right to work when and where he pleases, but in such times as these real men will not be too choice. They will take up farming until something more nearly to their tastes turns up; then they can return to their old trades, better off in matters physical and moral for their agricultural experience."

Saturday Half Holiday.

It is a fact, well established by statistics based on experience, that in a given period the man who works six days a week produces as much as the man who works seven. The energy saved in the one day of rest is expended in the six days of labor. The same rule will apply to the half holiday.

There is a great deal of force, too, in the statement that when men are worn to exhaustion on Saturday night they need Sunday to recuperate, and so there is little which will appeal to their higher natures.

St. Louis occupies a better position than most other cities in the matter of the half holiday. It is to be hoped that it will soon be made universal and that it will not be limited to the summer months. The average man not only wants time for recreation and the cultivation of home joys, but his work is improved by them.—St. Louis Republic.

The aim of the United Garment Workers, with which the Brotherhood of Tailors is affiliated, is to abolish the contract system altogether. The contractors will then become either operators or superintendents of clothing factories.

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HON. WILLIAM H. SEWARD, *Speech in the Senate:* "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No. No, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

GEORGE WASHINGTON, *in Farewell Address:* "The very idea of the power and the right of the people to establish Government, pre-supposes the duty of every individual to obey the established Government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive to this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force, to put in the place of the delegated will of the nation, the will of a party, often a small but artful and enterprising minority of the community..... However combinations and associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines, by which cunning, ambitious, and unprincipled men, will be enabled to subvert the power of the people, and to usurp for themselves the reins of Government; destroying, afterwards, the very engines which had lifted them to unjust dominion."

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That Chasm That Has Yawned for so Many Years.

PALMER AND BUCKNER NOMINATED

The Illinois Statesman Gets the Honor on the First Ballot, with Nearly All the Votes, and the Kentuckian Has no Opposition at All—Cleveland's Telegram Declining — The Platform Adopted — What the Governor of North Carolina Said to the Governor of South Carolina.

Indianapolis, Sept. 4.—John M. Palmer. of Illinois, and Simon Bolivar Buckner, of Kentucky, two white-haired veterans of the war, rival commanders of the blue and gray, were nominated yesterday by the National Democratic convention for president and vice president, on a brief but emphatic platform which repudiates the the doctrines ennunciated by the Chicago convention, indorses President Cleveland and his administration in glowing terms,

SIMON BOLIVAR BUCKNER.
[Nominated to run with Palmer.]

declares for gold standard, tariff for revenue only, liberal shipping laws, currency reform, civil service and economy in public expenditures. The spirit that animated the convention was contained in this declaration of the platform:

"The Democratic party has survived many defeats, but it could not survive a victory won in behalf of the doctrine and policy proclaimed in its name at Chicago."

And so, in the language of Hammond, of Louisana, this convention placed in the hands of other nominees their banner, and bade them fling it forth "skyward and seaward, high and wide."

Platform Report Was Delayed.

The real work of the convention was soon transacted when it was reached, but the delay in reporting the platform gave opportunity for a series of eloquent and stirring speeches. The attendance was larger than Wednesday and the enthusiasm was great. Colonel W. C. P. Breckinridge, the famous Blue Grass orator; Dewitt C. Warner, of New York; H. A. Hammond, of Georgia; F. W. Lehman, of Missouri; W. D. Bynum, of Indiana, and Controller of the Currency Eckels were in turn called to the stand and stirred the enthusiasm to a high pitch. When the platform was at last brought in, shortly before 2 o'clock, it was read amid an almost continuous storm of applause, and was adopted unanimously without a word of debate. When the nominations for president were called for, it was apparent that Palmer would be nominated over his protest, as the opposition to Bragg had concentrated upon him. These two names were the only ones presented to the convention.

Cleveland and Watterson Eliminated.

It was known that a message from President Cleveland had reached the convention that he could not entertain for a moment the suggestion of his own nomination, and his decision was at once accepted as final. Before the states were called for nominations Henry Watterson was taken out of the lists by Carroll, of Louisville, who conveyed to the convention a message from the Kentucky editor in his retreat in the mountains of Switzerland. Watterson, Carroll said, four days after the Chicago convention had cabled that other candidates must be named or the Democracy was lost. Later he said he did not want the honor, but that if no one else could be found to take command he would not ask others to go where he would not lead. Now that others were ready to accept he preferred to do battle in the ranks.

Some of the nominating speeches were eloquent and full of fire. Kilbourn, of Michigan, placed Senator Palmer in nomination, and there was a series of seconding speeches. Burr W. Jones, of Wisconsin, nominated General Bragg, "the hero of fifty battles and the commander of the Iron brigade." Illinois waited until all the other states had been called. Then Judge Moran, of Chicago, took the stage and said they had recognized from the first that Senator Palmer was the man to lead the fight. He was, he said, a platform in himself. All his life he had fought fiatism, greenbackism, free silver and other vagaries. But he had sealed their lips. After seeing the temper of the convention, however, Illinois was compelled to join hands with her sister states in urging his nomination. The roll call immediately developed the overwhelming majority in favor of Palmer, but it proceeded to the end, Palmer receiving 757½ votes and Bragg 124½.

NOMINATION MADE UNANIMOUS.

On the Motion of Bragg—Buckner Has a Walkover—Platform.

At its conclusion the commander of the Iron brigade mounted a chair and in a brief but graceful speech moved that the nomination be made unanimous, and pledged that he and Wisconsin in the coming battle would be where brave soldiers should always be—nearest the flashing of the guns. He was given three hearty cheers, and General Palmer was declared the nominee amid an enthusiastic demonstration, during which the state guidons were carried about the hall in the wake of the standard of Illinois. There never was any doubt about Buckner's nomination for vice president, except while his nomination was being talked of for president. When Chairman Caffrey instructed the secretary to call the states for nominations for vice president he called but one state, "Kentucky," and the band struck up "My Old Kentucky Home." William F. Brooder, of Russellville, Ky., placed General Buckner's name formally in nomination and the nomination was forthwith made unanimous.

Resolutions were then adopted thanking the provisional committee for its work and thanking the business people of Indianapolis for their hospitality. And then, "You know about the governor of North Carolina and the governor of South Carolina," shouted a West Virginia delegate amid a roar of laughter. "I move the convention adjourn sine die."

The motion was put and carried, and at 4:32 the first convention of the National Democratic party adjourned sine die.

The platform begins with a review of the business situation, and the conditions held to be hostile to prosperity and proceeds: "With the Republican party increasing these conditions, which are pleaded in justification of a heavy increase of the burdens of the people and a further resort to protection, we therefore denounce protection and its ally, free coinage of silver, as schemes for the personal profit of a few at the expense of the many, and oppose the two parties which stand for these schemes as hostile to the people of the republic whose food and shelter, comfort and property are attacked by higher taxes and depreciated money.

"In fine, we reaffirm the historic Democratic doctrine of tariff for revenue only.

"We demand that henceforth modern and liberal policies towards American shipping shall take the place of our imitation of the restrictive statutes of the eighteenth century, which were abandoned by every maritime power but the United States, and which to the nation's humiliation have driven American capital and enterprise to the use of alien flags and alien crews, have made the stars and stripes an almost unknown emblem in foreign countries, and have virtually extinguished the race of American seamen. We oppose the pretence that discriminating duties will promote shipping and declare that scheme an invitation to commercial warfare upon the United States, un-American in the light of our great commercial treaties, offering no gain whatever to American shipping, while greatly increasing ocean freights on our agricultural and manufactured products.

"The experience of mankind has shown that by reason of their natural qualities, gold is the necessary money of the large affairs of commerce and business, while silver is conveniently adapted to minor transactions, and the most beneficial use of both together can be ensured only by the adoption of the former as a standard of monetary measure and the maintenance of silver at a parity with gold by its limited coinage under safeguards of law. Thus the largest possible enjoyment of both metals is gained with the value universally accepted throughout the world, which constitutes the only practical currency, assuring the most stable standard, and especially the best and safest money for all who earn a livelihood by labor or the product of husbandry. They cannot suffer when paid in the best money known to men, but are the peculiar and most defenseless victims of a debased and fluctuating currency, which offers continued profits to the money changer at their cost.

"Realizing these truths, demonstrated by long public inconvenience and loss, the Democratic party, in the interests of the masses and of equal justice to all, practically established by the legislation of 1834 and 1853 the gold standard of monetary measurement, and likewise entirely divorced the government from banking and currency issues. To this long established Democratic policy we adhere, and insist upon the maintenance of the gold standard."

Domocratic Club Convention Postponed.

Washington, Sept. 7.—The convention of the National Association of Democratic clubs called to meet at St. Louis on Sept. 30 will be postponed until the 2d of October, and will last through the 3d. This is done to insure the attendance of Bryan and Sewall, who would not have been able to be present on the date first named.

In a Receiver's Hands.

Columbus, O., Sept. 5.—The Columbus Central Railroad company was thrown into the hands of a receiver Friday morning. George H. Worthington of Cleveland being appointed.

Fire at Elmira, New York.

Elmira, Sept. 3.—Fire last night destroyed J. W. Carroll's and the F. T. Carroll company's clothing stores. Other buildings were badly scorched. Loss, $125,000.

LABOR DAY PARADE AT CHICAGO.

The Holiday Generally Observed by Workers at the Western Metropolis.

Chicago, Sept. 7.—Labor Day in this city was generally kept by the labor unions, many factories closing down for the day, and all the banks "shutting up shop." The stores were, however, all open and business went on as usual there. The labor parade was the largest held in this city so far, there being eleven divisions in line, headed by Grand Marshal Carroll, president of the Building Trades Council. According to the numerical strength of the organizations in each division the number in line should be about 35,000. The divisions formed in Michigan avenue, from Jackson to Twelfth street, with the head of the line at the north. The parade moved promptly at 10 o'clock a. m., marching west in Jackson street and Jackson boulevard to Loomis street, north to Monroe street, east to Peoria street, north to Randolph street, east to Market street, where it will disband.

The parade is practically a combination of all the general organizations in the city, which were so much at outs last year that two separate meetings were held under the auspices of the Building Trades council and Trade and Labor assembly, respectively. This year the parade was a real "union" demonstration, organized labor from all the general organizations taking part. One thing, however, arose to mar the prospects of a harmonious parade and threatens to partly mar the unity of the celebration. This is the old-time disagreement between the two organizations of musicians—the Chicago Musical society and the American Musical union.

The former, which belongs to the American Federation of Labor, has the larger support, but the latter body, which is an assembly of the Knights of Labor, believes it has a right to furnish music for organized labor; but the Chicago Musical society says it hasn't and that if any of its bands attempt to enter the parade the Chicago Musical society bands will strike then and there.

FRANCIS TAKES THE OATH.

New Secretary of the Interior Sworn Into Office.

Washington, Sept. 5.—Ex-Governor Francis of Missouri, at 12:30 o'clock Thursday, took the constitutional oath of office as secretary of the interior, succeeding Hoke Smith, resigned. The

SECRETARY FRANCIS.

oath was administered by Associate Judge Harlan of the United States supreme court in the office of the secretary of the treasury. There were present to witness the ceremony Secretary Carlisle, Secretary Lamont, and a number of the treasury officials. Secretary Francis took formal charge of his department Friday morning.

THE MARKETS.

New York Financial.

NEW YORK, Sept. 5.

Money on call easier at 4@5 per cent.; prime mercantile paper, 7@9 per cent.; sterling exchange steady with actual business in bankers' bills at 484@484¼ for demand and 482½@482¾ for sixty days; posted rates, 483@484 and 485@486; commercial bills, 481½.

Bar silver, 66¼; Mexican dollars, 51¼

United States government bonds strong; 4's registered, 115¾; do. coupons, 115¾ 5's registered, 110¼; do. coupons, 110¼ 4's registered, 106; do. coupons, 107; 2's registered, 92; Pacific 6's of '97, 100½.

Chicago Grain and Produce.

CHICAGO, Sept. 5.

Following were the quotations on the board of Trade today; September, opened 56¼c, closed 55⅞c; December, opened 58½c; closed 58c; May, opened 63c, closed 62⅜c. Corn—September, opened 19⅞c, closed 19¾c; December, opened 21⅜c, closed 21c; May, opened 24½c, closed 24⅛c. Oats—September, opened 15c, closed 14⅜c; October, opened 15½c, closed 15c; May, opened 18⅝c, closed 18¼c. Pork—September, opened $5.55, closed $5.55; October, opened $5.57½, closed $5.55. Lard—September, nominal, closed $3.20; October, opened $3.22½, closed $3.25.

Produce—Butter: Extra creamery, 16c per lb; extra dairy, 14c; fresh packing stock, 6@7c. Eggs—Fresh stock, 11½@12c per doz. Poultry—Turkeys, 8@10c per lb.; chickens, hens, 7c; spring chickens, 8½c; roosters, 5c; ducks, 8@8½c; geese, $4.00@6.50. Potatoes—Early Ohio, 20@22c per bu.; Illinois, 20@22c. Honey—White clover, 13@14c lb.; broken comb, 9@10c; extracted, 5@6c. Apples—Red stock, 75c@$1.00 per bbl.; green stock, 35@75c.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 14,000; sales ranged at $2.40@3.35 pigs, $3.15@3.42½ light, $2.50@2.70 rough packing, $2.85@3.35 mixed and $2.70@3.25 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 500; quotations ranged at $4.55@4.80 choice to extra shipping steers, $4.30@4.55 good to choice do., $4.00@4.15 fair to good, $3.45@3.75 common to medium, do., $3.40@3.90 butchers steers, $2.50@3.20 stockers, $3.10@3.70 feeders, $1.25@3.40 cows, $2.40@400 heifers, $1.75@3.75 bulls, oxen and stags, $2.50@3.35 Texas steers, $2.80@3.90 western rangers, and $3.00@6.10 veal calves.

Sheep and Lambs—Estimated receipts for the day, 1,000; sales ranged at $2.50@3.40 western $2.30@3.10 Texans, $2.90@3.50 natives, and $3.00@5.60 lambs.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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A meeting of the N. C. A. Board of Directors will be held at the Association Rooms at 9 A. M. Friday, Sept. 18.

If you were to enter a lodge with only your present knowledge you would go there to assume unconsidered obligations. You would not marry in that way. Business arrangements that may terminate in a few years are considered and reexamined for some time. Opposite methods distinguish the lodge even to the degree of outrage.

Rev. P. B. Williams has begun a lecture campaign in California. Let all our readers in that State arrange meetings for this popular advocate of the cause. Write to his address at Portland, Ore., telling him of the prospects for meetings in your neighborhood. Remember that his cause has the right of way, having behind it our Lord's great commission.

Rev. Wm. Fenton has started on a lecture tour of Minnesota. We hope every friend of the cause in that State will bestir himself at once to open as many doors as possible for the presentation of this all important reform. If they cannot secure a church or hall let them invite their friends and neighbors to a parlor meeting that they may enjoy a hand-to-hand conference with this earnest and well posted advocate of our reform. Write to him at once to 74 South Robert St., St. Paul.

That which prolongs and fortifies the curse of secretism is that the agitation is suppressed in so many pulpits. Even in radical reform churches the same object is accomplished by cunning manipulation of committees. We recall an instance in a high church court of a committee reporting on National Reform and expressing the vital relation of this reform to the cause of anti-secrecy. But this was all stricken from the report by recommitting it and adding to the committee a prominent liberalist.

PROF. JOHN A. WILSON, D. D.

Of all the ministers of the United Presbyterian church, perhaps the most relentless opponent of secret societies is Dr. John A. Wilson, of the Allegheny Theological Seminary. On another page we give an extract from his sermon on college fraternities preached at Wooster, Ohio. In it he said, "In earlier years I was frequently solicited to join this, that or the other society, but I never saw the day when I would not rather have put that hand into the flame than to have raised it in taking an oath in violation of an engagement I had already made with all the force and solemnity of an oath."

Dr. Wilson was born in 1839, in Western Pennsylvania. He grew up on a farm and worked his own way through college, graduating at Westminster. He read law with B. H. Brewster of Philadelphia, and practiced for two years. He then studied theology in Allegheny, and was pastor four years in Beaver, Pa., ten years in St. Louis, and seven years in Wooster, Ohio. He was chosen professor of Apologetics in Xenia Theological Seminary in 1884, but declined. In 1893 he was elected professor of church history in the Allegheny Theological Seminary, and since then has filled this chair with eminent acceptance to all. He was moderator of the General Assembly in 1894.

Dr. John A. Wilson was one of the directors of Monmouth College many years ago, when that institution was greatly infested with the curse of college fraternities, and it was largely through his influence that they were banished. The writer well remembers that when a student at Monmouth, the old Eccritean Hall was more than once the scene of exciting conflicts between the *fraters* and the *antis*. Sometimes the members, drawn up in battle array, armed with clubs, shovel and tongs, and it was feared even with more dangerous weapons, seriously imperiled the students' lives. The directors backed by the Illinois Synod finally succeeded in stamping out the fraternities, even, as was intimated, if it necessitated a change of the faculty.

In the agitation of special reform issues we are often accused of riding hobbies; but when God by his providence saddles a hobby and bridles it, and brings it to the front, it is our business to ride it, and we cannot get around it. There are many indications that God will soon bring the anti-secret question to the front. Along this line the people will be ranged in line of battle, just as they were thirty-five years ago on the slavery question. That was one of the hobbies that God saddled and bridled, and which we had to ride through to Appomatox.

State prison convict Griswold is a Freemason in good standing in the lodge, though not in good standing as a citizen. He has no standing in the lodge, which expelled him for being a good citizen of Connecticut, where every voter must take an oath of loyalty. Yet, that class of Masons who advocate the institution which many other Masons wish they could annihilate, desire to have those not in the secret believe that Masonry is opposite what its relation to the bad citizen Griswold, and the good citizen Jackson, proves it to be. The proof was needless, for it only followed Masonic law.

Ancient sun worship consisted largely of bowing, kneeling or making prostrations toward the East where the sun appears. Sun worship of the same kind appears in Eastern paganism at the present time, and in Western paganism developed in the Masonic lodge. There is no Mason who is not, at least in this physical sense, a sun worshiper. What pagans do Masons do; some of them are pagans, and others are apparently in a considerable degree paganized in their ideas, which become conformed to the principles of Masonry. In order to continue what it is, Masonry must necessarily retain sun worship.

A. G. Wolfenbarger, of Lincoln, Nebraska, says: "In these times of intense feeling on the money question, men of all parties have seen fit in greater or less numbers to break away from the political ties that have bound them to a single party for a quarter of a century or more. I have entertained pronounced convictions on the money question, which need not be discussed here, but I have come to see that the abandonment of the warfare against the legalized liquor traffic may imperil even the foundations of the republic, and leave us at the mercy of a band of anarchists and outlaws bred by this monstrous crime. I look upon this question of prohibition as involving more of money, more of patriotism, more of bread and butter, more of human happiness and hope, than any other question that has been raised by a political party in the history of our government. The destructive waste of the liquor traffic is more in a single year than all the gold, silver and paper money in the United States."

GO WORK TO-DAY.

REV. CHARLES H. HUNT, PH. D.

My grace is sufficient for thee,
I will never leave nor forsake;
Of love all abounding and free,
Thou art heir; then why not partake?

CHORUS.—My soul shall exalt in the Lord;
Take what is promised to me,
The exceedingly great reward,
Abounding, joyous and free.

My hand I will never withdraw,
Thy foot shall be guided by me;
All things now work for thy good,
I have planned thus eternally.—CHO.

O child, enter thou the field
Where grain is wasting to-day;
Do not to thine enemies yield,
But reap and bind for aye.—CHO.

If joint heir with the Blessed One,
Who was given for all mankind,
Shall not thy day's battle be won,
And thy soul its portion find?—CHO.

Chicago Ill.

DROP YOUR BUCKET WHERE YOU ARE.

BY S. W. FOSS.

"Oh, ship ahoy!" rang out the cry;
"Oh, give us water, or we die;"
A voice came o'er the waters far,
"Just drop your bucket where you are."
And then they dipped and drank their fill
Of waters fresh from mead and hill;
And then they knew they sailed upon
The broad mouth of the Amazon.

O'er tossing wastes we sail and cry,
"Oh, give us water or we die!"
On high, relentless waves we roll
Through arid climates for the soul;
'Neath parching skies we pant for breath,
Smit with the thirst that drags to death,
And fail, while faint for fountains far,
To drop our buckets where we are.

Oh, ship ahoy! your're sailing on
The broad mouth of the Amazon,
Whose mighty current flows and sings
Of mountain streams and inland springs,
Of night-kissed morning's dewy balm,
Of heaven-dropt evening's twilight calm,
Of nature's peace in earth and star—
Just drop your bucket where you are!

Seek not for fresher founts afar,
Just drop your bucket where you are;
And while the ship right onward leaps
Uplift it from exhaustless deeps;
Dull not your life with dry despair
The stream of hope flows everywhere—
So, under every sky and star,
Just drop your bucket where you are.

DANGER FROM THE MINOR ORDERS.

BY REV. F. M. FOSTER.

The tippler carries his badge on his nose—the Mason on his lapel if he wishes to be known as such. The tippler's badge admits him to the saloon, where he is received by the keeper with smiling countenance, loud laughter and language which comes up through the saloon, as a great chimney, from the pit. The Mason's badge admits him through darkened rooms and locked doors and past sentries until he stands under blazing chandeliers in the rich furniture of the lodge, surrounded by others who, on similar errands, have thought it wise to shield their deeds from view. I was amused while in the mountains this past summer at a man who, as he would start for town, would put on a gold "square and compass," strutting about as a rooster. These men are anxious to be known—at times—as "lodgers," but appear to entertain but little anxiety to be known as members of the church.

The number of societies is legion. Our danger is not so much from the large ones as those of more recent date. They present all kinds of pretexts as reasons for public favor and patronage. The insurance feature is one of Satan's masterpieces. Not a few are drawn in by this net. Some Covenanters have yielded, accepting membership in the Royal Arcanum for these supposed worldly advantages. One congregation in New York lost several members through insurance in this society. Rumor has it that not all sessions in said church regard membership as a violation of the church's covenant. Those who will read the obligation must be convinced that the Royal Arcanum is a secret society, and membership in it inconsistent and wrong.

These small societies, such as the G. A. R., labor unions, college fraternities, etc., are more dangerous than Masonry itself. They slay more good people and teach the doctrine of secrecy. It has come to pass that you can hardly buy or sell, or be a mechanic, or get work unless you bow to Baal. Blow the trumpet in Mount Ephraim for there is noise of war! The enemy is invading our liberties!

New York.

COLLEGE SECRET FRATERNITIES.

EXTRACT FROM A SERMON PREACHED AT WOOSTER, OHIO, BY PROF. JOHN A. WILSON, D. D., OF THE U. P. THEOLOGICAL SEMINARY, ALLEGHENY, PA.

In my indictment against college fraternities I have several counts:

1. It is a violation of the law of our church. This argument I address as a United Presbyterian to United Presbyterians.

In the XV article of her testimony our church declares, "that all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations." This article all who come into our church accept and promise to obey. How they promise one thing and do another I do not attempt to explain. I am not the keeper of any one's conscience save my own; but I am sure I could not have a conscience void of offense under like circumstances. In earlier years I was frequently solicited to join this, that or the other society, but I never saw the day when I would not rather have put that hand into the flame than to have raised it in taking an oath in violation of an engagement I had already made with all the force and solemnity of an oath.

Many say, and no doubt sincerely believe, that our position as a church, with which they suppose they are in hearty sympathy, does not forbid membership in these little societies. This is a mistake. Our church believes that a little viper is a viper, and that a little wrong is a wrong. The fact is, the whole horde of these secret organizations, numbered now by the hundred, are the children of one fruitful, frightful mother—a mother that Milton might have had in mind when he described the mother that kept the gate of hell. As Dr. Lytle says, "they all belong to one kingdom, the kingdom of darkness; they all bear a family resemblance, and are animated by one spirit, the spirit of selfishness; and they all have a strong fellow-feeling for each other." If you want proof of this just step on the corns of one of the family and watch them all wince and make wry faces.

2. But I pass on to the second count in my declaration, viz., the guards of secretism naturally and properly subject to suspicion those who erect them. The Saviour lays down the broad principle, "He that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved; but he that doeth truth cometh to the light that his deeds may be manifest that they are wrought in God." There is something in our nature that responds to that declaration as the eye responds to light. Take a little child; it is frank and ingenuous. When does it first seek to conceal? When it becomes conscious of having done wrong. So, I say, the resort to secrecy warrants a suspicion of our conduct, and is strong presumptive proof that there is something wrong. This suspicion is strengthened as the barriers to free inspection are multiplied. It seems to me we may lay it down as an axiom that only deeds of darkness demand the dark.

If a man walks right up to your door by day or by night, you take him to be a straightforward man, there for some honest purpose. But if you see him skulking round the corner of the henhouse or the coal shed you assume and know that he is on no honest errand bent, and you get down your shot-gun.

Let some strangers come to our town, rent a room, close the blinds, bolt the doors, come and go stealthily, using mysterious raps and passwords, would not even the authorities of Wooster suspect that there was something rotten back of all that mystery, and insist on seeing into that room? By what principle of sound reasoning can we come to a different conclusion with respect to those associations that require bolts and blinds to prevent open, honest inspection? even building their halls, as at Yale, without a window.

Our suspicion is still further awakened and warranted by the restiveness and petulance of these orders under criticism. If they are a good thing, founded on the adamant of truth and virtue, should they not rather court assault, that they may show their power to resist it, like the granite promontory that hurls back in foam the billows that beat against it. We may discuss everything under heaven or above it, save and except secret societies. They and they alone say as the devils said to Christ, "Let us alone; what have we to do with thee?" Political parties are criticised unmercifully, and a novice in political science can see that this is one of the surest grounds of hope for political purity. On the church, from turret to foundation, is turned the white light of criticism. This is right, and the Christian church courts it.

MOTIVE OF THE LODGES.

BY PROF. W. H. DAVIS.

The lodge enables men to bind themselves together to accomplish an object. The strong and well and young bind themselves to protect themselves. They claim to be benevolent in character. The primary object of an action determines its moral quality. As theirs is to help the strong, excluding the weak, it cannot be benevolent, or well-wishing and well-doing in the ordinary sense. It must be a benevolence in an exceptional or technical sense. This technical sense must be the doing of good to a certain class, to the exclusion of others. Whatever the pretended cause, this is the real and ultimate inducement to join any secret order. Dues and assessments form a basis of distribution of their "benevolences," and the unfortunate among themselves receive help.

The churches distribute their vast sums of benevolence in their gigantic missionary operations for a half of one per cent of their collections, while the average well-ordered lodge expends perhaps seventy-five per cent of its dues to distribute its benevolence. This is a most unfavorable showing, but is accounted for, not by dishonesty, but by the different objects lying as a basis of benevolence. One is a benevolence world-wide, proceeding from a desire to do good to our fellowmen; the other a benevolence that centers in self and will go no farther than the impetus of the money which self will contribute. It has behind it no throbbing heart of sympathy with the needy to carry it forward.

The reasons then for entering the lodge, and purposes to be accomplished, must be different from that of benevolence or any approach to it. Is it not to help themselves into the many places there are to be filled? and this, too, regardless of the claims or merits of others outside of the lodge? I wished to show the tendency of the lodges to lift their men into place. But it is useless to make argument. It is too plain for demonstration. It is confessedly what they enter the lodge for. It is the prime motive power to hope, without merit or above those with whom they are in competition, to be lifted into place by the influence of the lodge, and the help of its individual members.

The time may have been when the "mysteries," so-called, had an influence over men, but in our day of light these fooleries of the lodge, that, if shown, would make them a mock and a derision, have very little to do in attracting and holding men in the secret conclave. Greed, greed, greed is the basis of the whole of it. Can I have this office? Can I get this trade? Can I occupy this pulpit? The how, as to these questions, is the "initiatory and referendum," the fountain spring and the dead sea of the muddy and seditious waters of secretism. Alas, that the minister is greeted at the conference with a Masonic grip and sent away to a good appointment. □

Men may be so desperately ignorant as to think this is right, but how can such men be clear as

Gospel ministers? Beloved in the Lord, young men about to enter the ministry, shun this Edenic viper that will mar and dwarf your ministry, and in the end ruin your soul, because you have not done this work singly for Christ, but for place and power.

Clinton, Iowa.

BLEEDING KANSAS.

BY S. C. HART.

BATTLE OF NEWELL'S MILL—GOVERNOR GEARY'S ARRIVAL.

After Lane and Harvey had returned from their demonstration on Lecompton, Lawrence, including the refugees that had fled there from Pro-slavery fire, pillage and cruelty north of the river, could muster perhaps 800 men on the 6th of September. Unknown to the Free State people, the Pro-slavery leaders were endeavoring to get up a magnificent carnival of destruction in the Territory while Woodson was acting governor and things in general were favorable, lest a new governor should arrive whose humanity would assert itself and retard the consummation of their cherished hopes.

Lawrence, as usual, was the objective point, but Lane and Harvey were there and had already just spoiled the advance movement in this direction by driving back the Missourians and causing the dispersion of Richardson's Pro-slavery militia.

Not yet willing to give up that cherished project of one terrible final carnage before cold weather, and, if possible, before a new governor should arrive, Palmer's South Carolinians, who now arrived at Lecompton, returned to the north side to continue depredations about Newell's Mill, where Newell was dragged around by the neck and hung till nearly dead. Simultaneously Capt. Robertson was depredating between Lecompton and Leavenworth, and a party had sacked the "Falls," all doubtless to draw Harvey and Lane away from about Lawrence and Lecompton; for at this very moment, as these Pro-slavery leaders and officers doubtless knew, extensive military preparations were going on all along the Missouri river for the final Pro-slavery campaign and slaughter of 1856.

The new governor, Geary, was now on his way to Kansas, and saw these warlike preparations and bodies of armed men at every landing along the borders of Kansas and Missouri, but may not have found out why it was. Arriving at Fort Leavenworth, Sept. 9th, he was soon besieged by the Free State refugees from Leavenworth City, three miles south, and the country about there for protection, who poured into his ears their tales of woe.

While this was transpiring, Pro-slavery squads passed by, bragging of being mounted on stolen horses, confirming what he had heard, and some of the refugees pointed out horses that had recently been stolen from them. Presently a detachment of United States troops came in and complained to the commander that the prisoners he had sent them with to a certain place had been taken away by an armed force. And still others came in with tales of outrage committed on them by Pro-slavery bands. At this the commander sent troops after the marauders, but when they returned with them Geary had gone, and the commander told them to consider themselves under arrest; and, as usual, that was all there was of it. Geary stayed at Ft. Leavenworth only a day, starting for Lecompton at ten A. M., Sept. 10th, with a few friends and a small escort.

All along the route were melancholy evidences of the anarchy that prevailed. Houses were deserted and only chimneys of some standing, some smouldering, and armed bands of horsemen fleeing at their approach, all of which told of the missrule that had fallen on the Territory. The party arrived at the river north of Lecompton at midnight on the 10th, and were permitted by the Pro-slavery patrols to pass over.

In view of the pitiful pleading of the refugees that were fleeing to Lawrence from fresh deeds of cruelty, Lane and Harvey concluded to carry the war across the river into the enemy's country. Col. Harvey and Capt. Hull started with a force toward Leavenworth, but hearing on the 10th that Capt. Palmer with his "Palmetto Guards," from South Carolina, was depredating at Newell's Mill, now Oskaloosa, he traveled all night and came upon them in camp at three o'clock the morning of the 11th. They were completely surprised and all captured but Palmer and Lieut. Morral, who were a short distance away from the main camp. Harvey and one of the enemy were slightly wounded.

Sixty stand of arms, a number of fine horses, two wagons and provisions were taken: also their South Carolina flag of red cotton cloth with a single star, and inscribed on one side "South Carolina," and on the other "Southern Rights." It was placed in the Kansas Historical Department at the State House afterward at Topeka. While Geary was nearing Lecompton, and Harvey was nearing the South Carolinians, Judge Lecompte was examining the political prisoners that had languished in prison now for about four months, with a view to making some humane disposition of them, as he would not be able to give any good reason to a new governor for retaining them.

On the 10th Charles Robinson was released on $5,500 bail. John Brown, Jr., who had been unlawfully held without indictment, on $1,000 bail. Others were released on different sums and the docket was cleared. The same evening they were taken to Lawrence and met a mile out of town by the "Stubbs" and other military, and escorted into town mid great cheering and rejoicing of all the people. The Unitarian minister, the brother-in-law of Hoppe who was scalped, and other prisoners who had been taken at the same time, all returned, by happy coincidence, the same evening, and the people rejoiced till a late hour.

Geary was formally welcomed by the officials at Lecompton on Sept. 11th. They volunteered the information that "the lamentable state of affairs was owing entirely to the unprovoked aggressions of Abolitionists, and urged with an earnestness, calculated to admit of no denial, a continuation of the policy adopted by Woodson, till the Free State element should be thoroughly subdued or exterminated within the Territory."

But Geary had already seen too much of the effects of this policy, and on the 12th issued a proclamation disbanding all the militia then under arms in the Territory, and providing for the enrollment of nothing but bonafide resident militia. All other bodies of men whatsoever were ordered to forthwith disperse or leave the Territory.

Lecompton, Kan.

(To be continued.)

PURE OR CLOSE COMMUNION.

BY REV. JOHN BROWN, A. M.

All the members of the apostolic churches were visible saints—regenerated and baptized. Christ commissioned his apostles to make disciples, to baptize them, and to teach them to "observe all things whatsoever he commanded." Matt. 28: 19. In strict accordance with this commission, on the day of Pentecost, Peter preached the Gospel, and they that "gladly received his word were baptized, and continued steadfastly in the apostles' teaching and fellowship, and in breaking of bread, and in prayers." Acts 2: 41, 42. Paul asks the Romans, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" and he assures the Galatians that "as many of them as had been baptized into Christ had put on Christ." Rom. 6: 3; Gal. 2: 27. The same idiom occurs in Acts 3: 24, where the phrase, "*as many as*," means "*all*." The Colossians also were both regenerated and baptized. Col. 2: 11, 12. Not only were all the members of the apostolic churches baptized, but baptism was required as a prerequisite to the Lord's Supper, in all ages, down from the apostolic age to the Reformation. The first that introduced open or free communion, I believe, was Socinus.

It is sometimes asserted that John the Baptist was not baptized himself; but on what authority does the assertion rest? None whatever. He may have baptized himself, and then others; as Abraham circumcised himself, and then his household. Gen. 17. Be that as it may, however, it does not follow that Christians may observe the Lord's Supper without baptism, any more than that Jews might eat the Passover without circumcision. It is expressly said, "No uncircumcised person shall eat thereof." Ex. 12: 48.

If baptism commenced with John, it would have been impossible for him to have been baptized by a baptized person, because there would have been no baptized person to perform the rite; but whether John baptized himself, or whether he was ever baptized, if he received his commission from God that would not invalidate the baptisms performed by him.

As a general rule, it is the duty of Christians to be baptized and to observe the Lord's Supper; but when ritual observances conflict with moral duties, the ritual must give place to the moral. As the Sabbath was profaned in cases of necessity (Matt. 12: 5), so baptism or the Lord's Supper may be neglected when they come into competition with "mercy," either to ourselves or others. Matt. 12: 7. For example, it is a moral duty for Christians to come out of corrupt churches. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what part hath he that believeth with an unbeliever? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people: Wherefore come out from among them and be ye separate, saith the Lord." 2 Cor. 6: 14–17.

But they may not find a scriptural church within their reach. In that case they must either stand alone or unite with a purer church whose members may not be baptized, *in their estimation*, or observe the Lord's Supper by themselves, as a few disciples do in this place who came out from the ritualistic Lutheran congregation. If Christians act up to their knowledge, though they may "eat" the Lord's Supper "otherwise than it is written, the good Lord will pardon everyone that prepareth his heart to seek God, though he be not cleansed according to the purification of the sanctuary." 2 Chron. 30: 18, 19. John Knox speaks of a layman "who baptized his ain bairn" because he could not find a priest in whom he had confidence to do it.

Clear Lake, Iowa.

A REVIEW OF FREEMASONRY.

PART OF AN ADDRESS BEFORE THE OREGON STATE CONVENTION AT PORTLAND, AUG 27, BY SECRETARY P. B. WILLIAMS.

In the *Pacific Mason* of March, 1896, the editor, in closing a six-column attack on the coast agent, says of secret societies:

These are all organized for good purposes, such as insurance, mutual aid, relief in sickness, and the like. Freemasonry, their *venerable parent and model*, will easily survive the misguided agitation against it, and will succeed in its mission of promoting friendship, morality and brotherly love.

We think it can be clearly shown that leading Freemasons agree with us that Freemasonry has stamped its impress on most, if not all, the secret societies of the land. As to the venerable character of this parent, we are not so well agreed, except it be as to its spirit or philosophy.

According to Masonic authority Freemasonry originated in Egypt, and was patronized by Egyptian priests, who connected their mythology and their metaphysical speculations with the institution, resulting in that combination of science and pagan theology which in after ages formed such a conspicuous part of the principles of Freemasonry. It is further contended that the Eleusinian mysteries and Dionysian mysteries, or in other words, that the Dionysia and the mysteries of Eleusis were societies of Freemasons, tinctured with the doctrines of Egyptian mythology.

The Eleusinian mysteries were instituted in honor of Ceres, the Panathanea in honor of Minerva, and the Dionysian mysteries in honor of Bacchus; and they were modeled upon the mysteries of Isis and Osiris. In treating the subject we shall be governed by the statements of Masonic authors themselves, and deduce our conclusions accordingly.

Mr. Cross, in his Masonic chart, says:

"The striking similarity among the external forms of these secret associations, and the still more striking similarity of the objects they had, are strong proofs that they were only different streams issuing from a common fountain."

Again he says:

"Those who were initiated into the Eleusinian mys-

teries were bound by the *most awful engagements* to conceal the instruction they received and the ceremonies that were performed."

It is not necessary to quote further at present touching the origin of this society. The fact is indisputable, if Masonic testimony be true, *that it is of pagan origin, having pagan rites and ceremonies; such rites and ceremonies as characterized the worship of Ceres, Minerva, Bacchus, Isis and Osiris!* The following statement confirms the position that the "mysteries" so often spoken of as "*ancient*" were *pagan mysteries:*

"About the beginning of the fifth century Theodosius the Great prohibited, almost totally extinguished, the pagan theology in the Roman Empire, and the mysteries of Eleusis suffered in the general devastation."—*Cross's Chart, p. 220.*

Here is an acknowledgment of the fact for which we contend. But let us hear Cross still further:

"It is probable, however, that these mysteries were secretly celebrated in spite of the severe edicts of Theodosius (against pagan rites, ceremonies and theology), and that they were partly continued during the dark ages, though stripped of their original purity and splendor. We are certain, at least, that many rites of the *pagan religion* were performed under the dissembled name of *convivial meetings* long after the publication of the Emperor's edict; and Pesellus informs us that the mysteries of Ceres subsisted in Athens till the eighth century of the Christian era, and were never totally suppressed."

The Egyptian mysteries gave rise to those of the Eleusis, and had a still nearer affinity to the mysteries of Freemasonry. What the "ancient purity and splendor" of these mysteries, rites and ceremonies were, which are respectfully spoken of as the mysteries of Egypt, of Eleusis, and of Dionysia, may be inferred from the worship, the sacrifices, the hymns and the dances necessary in the festivals of Ceres, Minerva and Bacchus.

But we are told that "the sacrifices, hymns and dances" have no place in the society of Freemasons. This may be so now, but how long has it been so? And what of those "ancient rites and ceremonies so pure and splendid?" Mr. Cross says:

"It cannot be expected that in the reign of Polytheism just sentiments of the deity should be entertained; and much less that the adherents of Christianity should bend their knees to the gods of the heathens."

Of course not! But then the institution was begotten in Egyptian darkness, was conceived in Polytheism, was born in pagan mythology and was costumed in heathen rites and ceremonies.

Mr. Cross continues:

"The primitive worship of the ancients was gradually perverted into the worship of those symbols by which true worship was represented."

What "symbols" were these "by which the true worship was represented?" Why did Mr. Cross not tell us? "True worship" indeed! Were the Egyptians true worshipers? But we will hear him again:

"But when revelation had disclosed to man correct ideas concerning the Divine Being, the society of Freemasons banished from their mysteries these useless rites which the ancient brethren of the order incorporated in their mysteries and remodeled their ceremonies upon this foundation; that there is but one God, who must be worshiped in spirit and in truth."

So Freemasonry, from being Polytheistic, now became deistic. And yet we are told more than once in the chart of Mr. Cross, as well as by other standard Masonic authorities, "It is not in the power of any man, or body of men, to make innovations in the body of Masonry." Let the reader please observe the contradictions of this high Masonic authority. In the very next paragraph he says:

"We shall have occasion to consider Freemasonry when connected with the idolatry of the heathens, when devoted to the Church of Rome, and when flourishing under the milder influence of the reformed religion; for as every human institution is subject to great and numerous variations, so Freemasonry is effected by the progress of civilization by the nature of the government under which it exists, and by the peculiar opinions and habits of its members."

So it is not now, nor has it been, that immutable thing it claims to be. But as we are treating now of its origin, we will not continue this line of remark.

According to some Masonic authors it is older than Christianity, older than the Mosaic economy, and even older than any of the writings of the Old Testament, for it "precedes the records of authentic history." It comes up from the hoary ages of the past, invested with all the charms of mystery. Its gates are all closed to the outside world, and no one is permitted to partake of the "tree of knowledge" which grows in the midst of the sacred enclosure. Its foundation, we are told, is geometry, and "it is so far interwoven with religion as to lay us under obligation to pay that rational homage to the deity which at once constitutes our duty and our happiness." It is, therefore, a religious system, having its own peculiar rites, ceremonies and obligations, of which we shall speak more particularly hereafter.

(*To be continued.*)

REFORM NEWS.

PROHIBITION DAY IN BOSTON.

BOSTON, Mass., Sept. 11, 1896.

EDITOR CYNOSURE:—Yesterday was pre-eminently Prohibition day in Boston and Massachusetts. The narrow and broad guage parties each held State conventions with ratification speeches, and were addressed by their respective national standard bearers. It was a great pleasure to listen to these chieftains in a great reform, and to note the clean and dignified personality of the men, and the chaste and intelligible utterances into which they coined their sentences.

While I have a decided preference, both champions are entitled to the credit of respectful mention of their opponents in all parties, and the entire absence of epithets or accusations of insincerity or intentional disloyalty to the highest good of the people. Reports from all parts of the State were very encouraging, and the more than 225 accredited delegates who rallied around the Levering and Johnson standard fairly bubbled over with enthusiasm.

The "single plank" meeting was held in Y. M. C. A. hall, and the authorities kindly allowed me the use of a table on which to display our tracts. Considerable interest was shown in our leaflets, and although I thought my supply ample, every one was taken, and quite a number stopped to make sure that one of each kind had been secured. Circulars for the prize essay found their way into the hands of the leading members, and one Prohibitionist of long standing and a well-known Congregational pastor in New England said, after reading the circular, "I think I shall try for that prize."

Slowly but surely the work moves forward. Let all New England friends help together with prayer, and as many as "give willingly" let them send their offerings to push on the good work.

JAMES P. STODDARD.

A SABBATH ON THE SEA SHORE.

REV. W. B. STODDARD AT CRESCENT BEACH.

BOSTON, Mass., Sept. 10, 1896.

EDITOR CYNOSURE:—There is a saying that "He who will observe providences shall not want for providences to observe." Looking over the field, seeing so much to be done, so many open doors, and so few to work, one needs special divine guidance that he may be where God would have him. A number of providences seemed to indicate Boston as the field for my labor for a few weeks.

Crescent Beach is becoming very popular as a seaside resort. Its close proximity to the heart of Boston gives opportunity to the toiling thousands who are too poor to seek recreation elsewhere. During the heated term its beautiful sand is thronged with the thousands who come to breathe its refreshing air or bathe in the surf.

For years it has been the custom of "Father" Green and his co-laborers to go on the Sabbath, and during the week as they might be able, with the "Gospel Carriage" and "throw out the life line" to such sin-wrecked as might drift to these open-air meetings. Many a perishing one has thus been rescued.

Since it has come into its possesion, preaching has been strictly prohibited. It is generally believed that this is the work of the Catholics. The open-air services have always been orderly. Nothing but orthodox Protestantism has been preached. The meetings are held now as near the Beach as the workers are permitted to come.

Your agent was invited to preach twice at these meetings. The day was all that could be desired and and the attendance large, all things considered. Lay College, an institution preparing young men for evangelistic work, is near at hand. In the pulpit of the chapel of this institution I found Rev. Gunn. He preached an instructive sermon on the offices of the Holy Spirit. Bro. Gunn has written for the *Cynosure*, and is in full sympathy with us.

In response to his invitation I occupied the pulpit in the evening, and took occasion to strike the lodge in such a way as to at least arouse some of the lodge adherents. I trust the spirit of God so brought home the truth as to convict them of the evil. Several expressed sympathy and thanks for my address. The friends in Boston and vicinity are holding on and will be ready for a forward move when the call comes for the convention.

At Brockton the lodges have been deceiving some of the Swedish friends, offering cheap insurance and other temporal advantage. They have led a number into minor orders. Some of the pastors discover the evil effect in the lives of the initiated and as faithful shepherds are warning of the danger. A postal card from Rev. V. N. Thoren, pastor of the Swedish Lutheran church, Brockton, dated Sept. 7th, reads:

DEAR BROTHER:—I have announced a lecture for you in my church for next Thursday, 7:30 P. M. You are welcome to us, and we hope there will come much good from it.

There are probably ten thousand Swedish people in Brockton, and we are expecting a good time to-night. There are more boots and shoes manufactured in this city, I judge, than any other in the United States; and strange to say, I found some of the manufacturers very busy. As long as children are born barefooted, it is thought there will be a demand for shoes, whether the gold and silver be much or little.

Several cheering letters come from the Pennsylvania field. Bro. E. W. Hollopeter, of Rockton, Clearfield, Co., wants some lectures. Will not some of the friends in that section correspond with this brother and arrange for a series of lectures at a future date? Vice-president Myers writes encouragingly regarding the State convention. I shall, D. V., be engaged in the preparation for this during much of October and the early part of November.

I expect to address a union meeting of the young people of the Ohio Synod Lutheran churches of Baltimore, Md., in the lecture room of the large, new Lutheran church, 1101 Fayette St., Baltimore, on Thursday eve. Sept. 24th. Every *Cynosure* reader and your friends in that city expected. Let no one feel discouraged; Truth never dies. Our God stops the lions' mouths and leads his children. There are many victories for us in the fall and winter to come. Let every man be found at his post.

W. B. STODDARD.

FROM OUR KANSAS COLPORTEUR.

YATES CENTER, Sept. 7, 1896.

EDITOR CYNOSURE:—I am aware of the fact that some people go around carrying dark lamps instead of *Lodge Lamps*. When I leave one town for another, I enquire first for the ministers. When I met with two M. E. ministers at Norborne, Mo., I took them to be faithful embassadors for Christ. I introduced myself as your agent and showed them my books. I also read some Scripture passages and some extracts from M. N. Butler's Hand Book. I explained the difference between their paid-for charity in a lodge of a select few of the strong and able-bodied of this free country, and they whom our Lord helped and admonished us to help. Then I described their horrible Masonic oaths of the third and seventh degrees, and was sorry to tell them that I sometimes met ministers of the Gospel of Jesus Christ that are in these lodges, although they professed to give light to the world. I told them that I believed this was the cause of so much spiritual deadness in the churches, and why they were filled with so many women and so few men. I explained that it was largely because of these secret rings, cliques and monopolies that the wealth was fast going out of the hands of the masses and going into the coffers of the rich.

They inquired if I had ever been in any of these secret orders. I told them that I had been entered, raised and passed in the Masonic order, and I knew what I was talking about for I had tried it, and that I had the same reason to be-

lieve that the same was true of all the others.

They doubly assured me there was not a word of truth in any of the N. C. A. expositions, and earnestly exhorted me not to disturb the handmaids of the church that were doing more real spiritual and charitable good than even the church itself. I warned them of the general rising sentiment all over the land, and how that spirit was centered in the National Christian Association, and in the glowing pages of the *Christian Cynosure*. The very essence of opposition to all these orders was that they were anti-Christian and in opposition to the moral, spiritual, political, financial and judicial welfare of the country.

But they denied it all, and denounced us as a set of cranks. I begged an opportunity to make mention of the work in their prayer meeting, but they refused. I attended the meeting and asked the privilege of reading extracts from the books, but they would not permit me. Then I said, will you please permit me just to read the Bible, and I will not add a word of comment; but they said you can't do it, it will create discord. I was reminded of the words of Christ: "Can the blind lead the blind?" Let them alone, they both shall fall into the ditch.

I find many of this class of ministers. Are they lights set on a candlestick? No. Are they lights put under a bushel? No. They are lights put in a bulls-eye-lantern, looking everyone to his own quarter for his own gain. Yea, they are greedy dogs which can not bark. They are unfaithful shepherds that care only for the fleece. Paul says of such shepherds, Rom. 16:17,18, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." Again he says in Phil. 3:19, "For many walk disorderly," etc.; they are the enemies of the cross of Christ, "whose end is distruction, and whose God is their belly."

The next day W. F. Smearingin, of E. Camden, Mo., after I had shown the Odd-fellows' exposition to him and other brethren on the street, said: "Yes, that is just like we do in the lodge." He was not a minister who is leading people down to hell, but he was actuated by a principle of honesty between man and man, I tell you an institution which makes liars out of ministers is surely of the devil who has transformed himself into an angel of light. In Kansas City I found Rev. R. N. Countee grandly unfurling the banner of reform. He is a faithful watchman on Zion's walls. J. T. CULLOR.

MORE ABOUT THE PORTLAND CONVENTION.

PORTLAND, Ore., Sept. 3, 1896.

Among the ministers in attendance, I would mention Dr. Wallace, Rev. G. E. Henderson and Rev. Stevenson, of the United Presbyterian church; Rev. T. Thomas, of the M. E. church South; Rev. N. C. Mower of the Free Methodists; Rev. T. Wiles of the Wesleyan Methodist; Rev. G. W. Ingalls, Baptist; Bishop Dillon, P. B. Williams, L. F. Clark, Walter Reynolds, W. W. Gregory, A. Marchion and T. W. Ward of the United Brethren; Elwood Scott of Friends church and Rev Geo. Newton of the Adelphi mission.

Hon. Reuben Gant and wife, of Philomath, Oregon, were in attendance at all the sessions.

Dr. Wallace stood by me grandly in arranging for and carrying out the convention. Rev. N. C. Mower did all in his power to help make the convention a success. Rev. John Skans, of the Swedish Lutheran church, also assisted, and regretted very much that he was called away to Astoria so he could not attend. He advertised it well, and quite a number of his people were present. Rev. L. F. Clark related an amusing incident, which shows how children view the subject of secret societies.

While engaged at Ranier some time ago in constructing a church, a little boy where he boarded was urged by his parents to join the junior order of Good Templars. Night after night they urged the little fellow, six years old, to go down and be initiated, at the same time cautioning him to be careful not to tell anything about what occurred in the lodge. Finally the little fellow asked, "What is there wrong about it you don't want me to tell?" A sensible answer surely for a child or even an older person. Rev. Clark very gently rebuked the parents, by suggesting that ultimately they might be coaxing their child to stay at home rather than coaxing him to go to a lodge.

Bishop Dillon awakened thought in some minds not accustomed to think on the subject. A number of letters were received from parties regretting that they could not attend the convention, among whom I mention Rev. W. H. Pruett, Weston, Ore., Arthur I. Chapman, Vancouver, Wash., William Adams, Salem, Ore., Rev. S. Mathew, Canby, Ore.

The *Oregonian* and *Telegram* had reporters at the convention. They were by request furnished with a copy of our minutes and some of the addresses. When their reports came, they were very meager, but rather fair.

When I called on the city editor and received the manuscript I said, "You gentlemen touched the matter very lightly considering the amount of material you had on hand. I guess it dosen't take much of this kind to do you. But, if you live a few years longer, you will be more anxious for the truth on these lines, for ultimately it will be popular like the anti slavery movement." The editor looked out from under his glasses and smiled gracefully.

Some very good friends as usual forgot the time and consequently were not there. The friends in Seattle should begin to plan now to make the next convention a success.

P. B. WILLIAMS.

CORRESPONDENCE.

OUR ORIENTAL GUEST, LI HUNG CHANG.

WASHINGTON, D. C., Sept. 9, 1896.

EDITOR CYNOSURE:—Several Washington ministers referred in their sermons Sabbath day to the visit of the Chinese statesman, and Rev. S. J. Smith, pastor of the Central M. P. church made "Our Oriental Guest, Li Hung Chang," the subject of an interesting discourse, taking his text from Job 1: 3: "So that the man was the greatest of all the men of the East." While speaking in the kindest terms of our recent visitor, Mr. Smith made it plain that he did not think our Christianity had been sufficiently impressed upon the mind of Li. For instance, he said: "When Earl Li visited Russia and Germany and England he was shown the great standing armies and the huge battleships and was no doubt inspired with the greatness of those nations. Here too, in New York, he was shown our great men-of-war, and when he came to the capital he was taken to see the navy yard and the Capitol.

"It would have been much better had he been taught our greatness as Queen Victoria once taught the cause of the greatness of England to a visiting African prince. She handed him an open Bible and told him that there and in their institutions of learning was found the greatness of civilized countries." In conclusion Mr. Smith said: "A great deal has been said about the customs and habits of the distinguished visitor, but it is safe to say that if any of us were to go to China, from their standpoint we would not have acted more intelligently. When he returns to China, however, it is to be hoped that he will not attribute our greatness to the number of our warships or our beautiful public buildings, but will report it as founded on the Bible, our public schools and free institutions."

"Universal Peace and How to Realize It," was the interesting subject upon which Rev. Dr. Henry, for some years a missionary in China, preached at the Church of the Covenant, last Sabbath, taking his text from Psalms 72: 7. "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." Space prevents anything like a connected report of the eloquent sermon, but the following is too good not to be quoted: "Peace is the crowning blessing of Christ in heaven and on earth. It has been the ceaseless cry and watchword through the ages and laws of time. It is heard above the din and roar of fiercest battle. Its advent is longed for in the midst of party strife and turmoil. It is prayed for by the weary souls torn and tossed about in the struggle of every-day life. It is the one thing hoped for and dreamed of by the poets and the sages—the golden era of the race.

What a blessed time will that be when the nations shall beat their swords into ploughshares and their spears into pruning hooks. What does this mean? It means that there will be no more war. It means that Africa, Europe, Asia and America shall disband their armed forces and that peace will universally abide. Millions of men will be restored to peaceful avocations and hundreds of millions of dollars be employed for the betterment of the race. That the vast and yet unused natural resources will be utilized; that the masses will be uplifted; that the condition of the poor will be ameliorated, and prosperity will begin a long and lasting reign.....Peace councils, councils of arbitration and all like organizations and movements are noble, but their efforts will be spasmodic only, unless the Gospel of the Prince of Peace is taken as the sure and only guide in all endeavors to bring about a cessation of hostility among the nations of the earth." C. A. S.

AN OPEN LETTER.

HARTFORD, Ohio, Sept. 6, 1896.

Hon. Wm. McKinley, Canton, Ohio:

MY DEAR SIR:—You are the nominee for the highest office in this nation. As such, you expect the thoughtful scrutiny of your life as to your fitness for the office by all the people. As one of that number, it is my duty and privilege to do this. Your clean public life has ever been a cause for rejoicing and a source of pleasure to your many friends.

But is it true, as announced by the press, that you are a Knight Templar Mason? Can it be? If true, do you not realize that the oath of the seventh degree in Masonry is rank treason against the state? That so long as you do not openly and positively renounce Masonry, you are a traitor to the government, for the life of which you struggled and suffered in the war of 1861-1865? Can a man swear on naked bended knee, before an altar upon which rests an open Bible, that he will espouse the cause of a brother Mason in any difficulty, even to murder and treason, and not be a traitor to his country?

You, with all other seventh-degree Masons, have taken this oath. Have you ever renounced it? According to your own statements in your letter of acceptance, the greatest need of this nation to day is confidence. Restore confidence and prosperity must follow. With confidence restored, the coining of a few millions of silver, even though large profits may accrue therefrom to a few, can not possibly hinder the prosperity of a nation like this.

Can there be any permanent confidence in any nation where the government is in the hands of men who have taken such an oath? Never. Why not come out openly upon a platform created by God himself, the King of kings and Ruler of all nations; a platform embodied in the national Constitution, "freedom and equal rights to all men," renouncing the bidden works of darkness, and let the nation elect you as a free man, and thus qualified by the highest possible power, govern a nation of freemen? Is it not through the ignorance of the masses on this subject that you can possibly hope to gain this high office? Could the nation know to-day that you have taken, and still adhere to, such a treasonable oath, do you think you could be elected? Never.

I was for years a member of the Masonic order without the slightest realization of these awful facts, but my eyes were opened, as hundreds and thousands of others are being opened, and to-day God calls on all men everywhere to repent.

Masonry is a system of religion. It is grossest idolatry. Church and state are to-day within its power.

Most kindly and truly,

A SECEDED MASON.

LETTER FROM A FOREIGN MISSIONARY.

SECUNDERABAD, India, Aug. 15, 1896.

EDITOR CYNOSURE:—The regular visits of the *Cynosure* are enjoyed more and more. It seems to me as I read its teeming columns, that the cause of anti-secrecy is gaining ground among thoughtful people. Yet it is perhaps true that secrecy abounds more and more. I say it with shame that among Methodists the number of Freemasons increases. The great argument is influence. Yes, we can easily see what the influence amounts to in conferences. I can point to men who, on their own merits, could hardly hold on to a place in conference at all, who are, or have been, kept in the best appointments.

Each year that passes by confirms me more and more in the conviction that the Holy Spirit of God has no use for secret societies, and that Christians are altogether out of place in them.

In 1894, when in America, I was in a little town of not more than 500 inhabitants in Illinois, with two churches and six secret societies. Week-day meetings had to give place to the lodge meetings right along, the best members of the church were in so many lodges. The choir, the prayer meeting, the teachers' meeting, etc., all had to go, unless the pastor and wife could run them. Lodge dues are all promptly kept up, but the official members of one of the churches have been regularly lying to each successive pastor for years, promising to give him what they do not. They rob their pastor and run the lodges. We tried to have a revival there, but it were easier to powder a mountain with a feather. In the work of the National Christian Association I think there is danger of underestimating opportunities by measuring possibilities by the number of public open doors to churches and congregations. I sometimes fear that modern religious work in America is taking on a form that permits of nothing unless it is in halls or churches with a crowd to work on by public methods.

Here in India we are almost wholly shut off from all such effort. Build a church among the heathen, and while some may look through the window, none will enter. No place for eloquent pulpiteers. We have to go out and hunt up our hearers, and in most unceremonious ways preach Christ to them; not often, except in large bazars and towns, to crowds of any size. Here is a man mending his cot with three friends sitting by. By tact he is asked a question or two about his work. While he works you preach Christ for a few minutes. Before you go, sing and pray with them. We go into the bazar, we find the merchant settling accounts with customers. Afterwards, and without the least formality, sitting or standing, you tell them all of the great day of accounts. Thus, at the public well, by the threshing floor, in the work shop, by the way, anywhere, anyhow a congregation of one or one hundred. A text in anything you see people doing or suffering. Always eternally at it.

This is the way most of our missionary work in India is done. I have seen some men missionaries in late years so well trained for their work (?) they could not and would not do this sort of work. A church or hall, a platform or pulpit, and a congregation must be had. Is not this the drift in America? What seems to me to be wanted in all religious and reform work is a revival of old-time religious methods, when little dependence was put on the preacher, but everybody worked. Then class-leaders saw more conversions in a quarter than modern ministers in a year.

Let every Christian, business man, minister, Sunday-school teacher, farmer, carpenter, tinker, tailor, shoemaker, clerk, mechanic, seamstress, servant maid and stranger, witness, work, give and pray, and the cause will take on new life and make grander strides against the fearful odds we have in this battle to face.

But, and if it need be that secrecy goes on triumphing more and more, still we should praise God, world without end, for the honor of being a witness against the evil. There is no such thing as defeat in the battle of the Lord. Though outnumbered and reviled for apparent failure, we win, for the battle does not end till God's voice is heard in the judgment. There is no place for secret societies in heaven. If people are determined to keep them up, there is another place where I suppose they will be welcome. Some lovers of secrecy, if their love continue as strong as in this world, will go there of choice, for the sake of lodge meeting and fellowship.

My family are at present in Wheaton. I am hoping that my three boys and two girls may get there a basis for the truth that will forever put them among the anti-secrecy lovers of truth and righteousness.

If any friends should chance to visit Wheaton, it will be a favor to a lonely missionary away in India if they will visit the dear boys and girls and their mother. (She is sound in her politics.) Prof. Fischer will be able to tell them where to find them. Or if any be interested to write my wife, her address is, Mrs. E M. Ward, care of Prof. Fischer, Wheaton, Ill. Our work in India goes on apace, but we have undertaken a mighty task. God is with us. I am glad secrecy does not trouble us out in backwoods fields in India. It is, however, an evil of growing dimensions in every city in the land. I met Masons in America who said a heathen, an infidel, Mohammedan or fireworshiping Parsee could not be a Freemason. I had to meet this lie often. They are all of them in regular, full, sweetest fellowship with their Christian brethren in lodges all over this land. I can cite scores that I know personally.

As in years gone by, so now, we have no other dependence but on the promises of our God. God helps us help ourselves; and moves whom he will to send us the rest.

My wife, while living at Wheaton, is open to any invitations for missionary meetings not too far away. Her nearly sixteen years here in India has given her somewhat to say, especially to women. She has also for sale, "Our Work," a history of our work in India up to 1894. Price $1 a copy. May the blessing of God be on the cause and all its friends. I love the N. C. A., though about all I know of it is through the *Cynosure*.

(Rev.) C. B. WARD.

HOW THE CHURCH AND LODGE DIFFER.

NORTHWOOD, Ia., Sept. 7, 1896.

EDITOR CYNOSURE:—A very striking difference between the church and lodge was seen in Minneapolis and St. Paul at the recent encampment of the G. A. R. and Knights of Pythias. Who ever saw the saloons decorated with flags and words of welcome when church bodies assemble in a city? The saloon-keepers know that this would be wasted time and money. But the saloon-keepers knew their business at the late encampment.

The saloons were decorated most beautifully. The words: "Welcome G. A. R.," "Welcome K. of P." could be seen in brilliant letters on all saloons. The saloon-keepers know their people. They know the character of the nightly gatherings of their people, and they know what they want. Nor were they mistaken. The "blue coats" could be seen in long strings parading into the saloons. Red eyes and loud talking told the story where they had been.

Some "brethren" must undoubtedly have felt that they were not in the best of company. We wonder how the reverend gentlemen of this class enjoy the brotherhood? There is beyond any doubt a difference between the church and the lodge as demonstrated above. "By their fruits ye shall know them."

O. T. LEE.

OUR NATION'S GREATEST NEED.

FAYETTEVILLE, Pa., Aug. 20, 1896.

EDITOR CYNOSURE:—I have been deeply impressed for some time that our greatest need as a nation is an acknowledgment of God's authority and law in our Constitution. We need to humble ourselves and confess our departure and forgetfulness of God, and implore his mercy and forgiveness, and ask his help, his counsel and guidance.

We have been prospered as a nation. We had a Centennial, then a World's Fair, and I do not remember that the advocates for these demonstrations once said, we will do it to God's glory; we will show to the world how much God blessed and helped us and made us a great nation. No, it was all done to show how great we have become ourselves. God was to have no part or lot in the matter. And when the opening prayer was offered, God's Son was ignored. Shame on the man that offered the prayer, and shame on us! But it was not strange that God should be so dishonored and insulted, for it was not intended to be to his honor; no, he was not to even share the honors.

We are taught in God's Word that whether we eat or drink we shall do it to his glory. And if so in these small things, how much more in the greater things? If in individual concerns, why not in national? We are to do *all* to his honor. If there could not be a Centennial or World's Fair in God's name and to his glory, then there should not have been any at all. One of the fruits of the World's Fair was the Congress of Religions, and it was just such fruit as we should have expected.

The Centennial and World's Fair were conceived by the worldly element, and fully controlled by the same. They were acquiesced in by the church, and patronized by church members. If the world controls a movement it will always try to please the world, and it knows that, as a rule, the church members will likely remonstrate, but, they will at least "gracefully yield," as an ex-eastern bishop put it some time ago when writing, that we should gracefully yield to majorities in church and state. Yes, gracefully yield to the control of worldly institutions and partake of their revels, and so become partakers of their sins.

We attribute the hard times to many causes, but I believe the great cause lying back of all causes is, our rejection of God in the fundamental law of our country. That what we look upon as the cause of our hard times and confusion in our politics, are but the effects of the main cause, a Godless Constitution. We may profess and acknowledge God in many ways as churches, families, institutions and individuals, but these will not atone for our continued rejection in our Constitution of King Jesus.

These may be considered as some of the material used in the building or structure. But we may build ever so finely, use the best material, but if the foundation is sand, what of all our solid material built upon it? When we build a house we first see that the foundation is solid and secure. The greater the building intended, the more secure is made the foundation.

Now we as a nation have left out the chief corner-stone. Not only so, but we have not gone down at all upon the rock. Our magnificent structure is founded upon the sand. Some day the flood will come; the sand will give way, and the nation will fall, and how great will be its fall. May Almighty God help us to excavate the sand and get the solid rock under before our building is demolished.

If we reject him he will also reject us. He has but to let us alone and we will see how we shall end. We are like the church in Revelation. In our own estimation we are rich, increased in goods, and in need of nothing, and do not know that apart from God we are poor and miserable and wretched.

See how prolific our soil to produce all kinds of obnoxious weeds, well adapted, without God's cultivating hand, to produce the deadly nightshades, secret societies by the legion that reject the Son, and therefore reject the Father also. They lead to covenant breaking, hatred of good men, drunkenness, murders and all evils known to man. Let us consider where we are drifting. Should we not call upon God to save us? for we cannot save ourselves. I believe every church in the land should call special meetings simultaneously for humiliation and prayer, and ask God's mercy and guidance in our national affairs, and make us willing as a nation to recognize him in our Constitution.

J. S. YAUKEY.

THE LODGE IN THE COURTS.

DE KALB, Ia., Sept. 6, 1896.

EDITOR CYNOSURE:—I was much pleased with the picture of Bro. Phillips in the last *Cynosure*. I love all the N. C. A. workers because of their loyalty to Christ. I trust none of us will ever be deceived by the enemy in ambush, or by "spiritual wickedness in high places." This gives prestige to the abominable Christless lodge in the church. But the Lord is raising up a standard against it.

We knew an Odd-fellow twenty years ago with whom we were on intimate terms. He cut some valuable oak trees and hauled them to a sawmill. The man who owned the timber did not belong to any secret society, as did the other, but he commenced a suit at law against him and won the case, making it very expensive for the one who took the timber unlawfully.

In talking with my Odd-fellow friend in regard to being beaten, I asked him why did not the other fellow's lawyer help you slyly. His answer was, "Oh, he has renounced the order."

It is claimed we "can't know anything about the lodge." But the Bible is true, and we know its teaching is right on this line, as well as on all other subjects, for it says: "By their fruits ye shall know them." And from the answer he gave it was not difficult to see what the fruit would be at maturity, and that for a lawyer to renounce the order blights the fruit in justice.

CYRUS SMITH.

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HOW TO CARE FOR BEDS.

The Washing of Blankets and Dusting of Mattresses.

Mattresses, blankets, pillows and other articles of bedding require much care to be kept odorless and clean.

The main enemies to mattresses are dust, damp and moth, and frequent brushing must be given them, for in an incredibly short time they will harbor dust all along the edges and where the button is fixed. A loose cotton cover over the mattress, made to button neatly at one end, also goes a long way toward keeping it clean. This can be washed and changed as often as need be without much trouble or expense. It is very important to air all the bedding thoroughly. Every article should be daily taken off and laid separately over a chair, and a strong current of air should be allowed to circulate through the room before the clothes are replaced. The mattress should be turned daily and from end to end, as this insures it being worn more evenly and not sinking in the middle.

Blankets are a difficulty to many people, mostly because they cannot make up their minds as to how often they should be washed. In many houses they are only washed once a year; but somehow that does seem rather too rare a proceeding. On the other hand, it is really not necessary to have them washed more than twice a year; but they must have proper care in the interval in the shape of airing, shaking, etc. A washing machine is very good for the purpose, especially as they should never be rubbed by the hand. The water should be only lukewarm, and a little soap well lathered in the water is all that will be required. Wring the blankets very dry through a wringer, shake them out, and wash again in the same way, wringing each time, until they are quite clean. Do not rinse them, but pull them into shape and hang them out in the sun, which is a great help to preserving a good color.

How the Letter "I" Came to Be Dotted.

The letter "i" has not always been dotted, for Dissraeli, in detecting a literary forgery, says, "Besides that there were dots on the letter 'i,' a custom not practiced until the eleventh century." At this time, however, the dot over the letter "i' took the form of an accent and was only used when the "i" was doubled or in juxtaposition with "u." In the twelfth century the accent was occasionally added when "i" was combined with other letters, but it only became universal when the invention of printing made it convenient to retain both forms. In the fourteenth century the accent begins to change into a dot, the earliest occurrence of "i" being in a manuscript dated 1327.

How the World's Goldfields Have Developed.

Victoria and California were both phenomenally rapid, the former having, however, an undoubted claim to the first position in this respect. Gold was first discovered in California in Colonel Sutter's mill race, 1848. The production for 1849 was $5,000,000; it jumped up the following year to $50,000,000, and reached its maximum in 1853 at $60,000,000. By July, 1849, there were 15,000 Mexicans and Chileans on the spot, and before the end of the year 45,000 Americans and 5,000 foreigners were working at the diggings. Gold was discovered at Ballarat, Victoria, in August, 1851—that is, two years later than in California—and the rush to Australia resulted in a yield of gold which quite eclipsed that furnished by the western state. The second year's mining, 1852, yielded no less than $168,000,000—that is, a larger sum than had been made during any one of the four years in which the California mines had climbed to their greatest annual production. It is estimated that the latter have yielded $700,000,000 and that no less than $1,150,000,000 has been obtained from Victoria.

How the Chinese Identify Criminals.

The method taken by the Chinese to identify their important criminals is to take an impression of the balls of their thumbs. This is done by pressing the thumb on a slab covered with a film of printer's ink, and then pressing it on a piece of white paper. Their idea is that all arts of the features may change, but the thumb never can, and they say that their method affords a much more easy and certain means of identification than our plan of taking the criminal's portrait.

How to Care For Lamp Burners.

Make a strong soapsuds with borax and good soap and let it come to a boil. Then put the burner in the boiling water and let it boil for some time. Then take an old toothbrush and brush all the little openings, lastly drying on a soft towel. Your brighter light will repay you for the pains.

How to Commit Suicide.

Contriving to keep in a continual worry about something or nothing. Giving way to fits of anger. Being irregular in all our habits of sleeping and eating, going to bed at midnight and getting up at noon. Eating too much, and that which is too highly seasoned. Neglecting to take proper care of ourselves and not applying early for medical advice when disease first appears.

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PENNSYLVANIA.—Pres., J. C. McFeeters Philadelphia; Vice Pres., J. T. Meyers Oaks; Sec., R. H. Shaw, New Castle Treas., Edwin P. Sellew, Philadelphia.

WISCONSIN.—Pres., J. B. Galloway, Ponette; Sec., Isaiah Faris, Vernon; Treas W. Wood Baraboo.

The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, SEPTEMBER 17, 1896.

MINISTERING AT BAAL'S ALTARS.

The *Ram's Horn* of Aug. 15 gives an illustration of a church converted into a temple of Baal with a prominent minister officiating as priest. It says:

"Rev. Dr. H. W. Bolton, pastor of Centenary Methodist church, Chicago, conducted a service for Odd-fellows at the Wicker Park Methodist church, North Robey street and Evergreen avenue, lately. Members from five lodges gathered in the rooms of Hall of Victory encampment No. 108, at North Robey and West Division streets, and after donning their regalia marched in procession to the church."

ANOTHER MAFIA MURDER.

The Boston *Record* of Sept. 4th publishes another murder by a secret order which the laws of our land seem powerless to suppress:

"A crime which looks like the work of the Mafia society was committed at the corner of Front and Flint streets, Brooklyn, at 1:45 A. M. An unknown Italian was shot down by a volley of gun and pistol shots from a window of a building near. The man was taken in an ambulance to the Brooklyn hospital by policemen, who heard the shooting.

"It was found that he had been shot over the heart and in the stomach and that the wounds would prove fatal. A squad of police from the Fulton street police station, sent to the scene of the crime, arrested seventeen Italians who were found in the building from which the shots were fired. One of the men arrested said the man was forty-nine, and a barber, but he did not know his name. He said the barber was a victim of the Mafia."

REMARKABLE RELICS.

The *Christian Nation*, in writing up the account of the recent Edinburgh convention, gives this incident that must have brought vividly before the audience the times of Scottish persecution:

"There was present Mr. A. B. Todd, author of 'Homes, Haunts and Battlefields of the Covenanters,' and when the 'Relics of the Martyrs of Grossgellioch' were presented, he told the story of them. The relics were a lock of hair and two bits of clothing. One point in the story is a remarkable quality in the bogland which strangely preserves the life-like appearance of bodies buried therein. Four young Covenanter lads who had been attending a Conventicle were returning a long distance to their homes, and lay down to rest on the bogs of Crossgellioch, where they were overtaken by the dragoons, and only one of them escaped. The other three suffered martyrdom because they persisted in their adherence to the Covenants. Their bodies were soon afterwards buried where they fell. One hundred and forty-two years thereafter, when excavations were being made for the erection of a monument, the bodies of the three lads were discovered as perfectly preserved as when first buried. The lock of hair was cut from one, and from each of the other two a piece of their clothing."

DR. JOHN A. WILSON ON COLLEGE FRATERNITIES.

The following are the closing words of the very excellent sermon on college secret societies by Dr. Wilson, an extract from which is given on our second page:

"The University of Lewisburg, Pa., used to be infested with fraternities. But in the fall of 1865 the college was blessed with a marked revival of religion. At once a strong opposition arose to the secret societies. Many of their best members withdrew and became leaders of the opposition to these societies whose evil influence they had experienced. At the suggestion of the faculty the trustees banished fraternities from the college, and the testimony is that subsequent experience has amply justified their action.

"Oh, that the spirit of God might come in power upon our college, that these young men and women, in whom are so many possibilities for good or ill, might be lifted up from the low, selfish, scheming, sinful, destructive societies that are warping the character and dwarfing the souls of so many who had else been generous, gifted, forceful members of society.

"Dear young men and women, 'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.' However you may feel to day, the time is not distant when you will say that he who speaks to you to-day was your true friend, and that this message was words of truth and soberness.

"You profess to be in pursuit of science, and science always courts the light. You profess to be disciples of Christ, and Christ is light, and bids you let your light shine before men, not put it under a bushel or behind a bolt. Pray and labor to be like Him and worthy of Him, and then, I feel assured, you will 'have no fellowship with the unfruitful works of darkness, but rather reprove them.' Be not minions but be men. Set your minds on something higher than childish secrets and selfish plots. Let your souls instead, as Milton puts it, be inflamed with the love of learning and the admiration of virtue, inspired with high hopes of living to be brave men and worthy patriots, dear to God, and famous to all ages.

"If you are afraid to stand alone, remember you are surrounded by a great cloud of earth's noblest characters as fellow-witnesses against this sinful, senseless, seductive system. In our harbor in New York a colossal statue of Liberty holds up a brilliant light to guide incoming millions to a haven of freedom and opportunity for all. May that beacon be an emblem of the generation to which you belong, yourselves uplifted by liberty, guiding men to the only true, grand freedom, the glorious liberty wherewith Jesus Christ makes men free."

FREEMASONRY.

It will interest the friends of the anti-secret cause to read the following estimate of the movement from the Sidney, Wash., *Independent* of Aug. 1. Such an editorial in a leading paper on the Pacific slope shows how much the people need light on this vital issue:

"It is a somewhat strange experience to hear one who pretends to be a Christian and is supposed to have charity for all things condemn such a time-honored friend of morality and purity as Masonry. We came in contact with a party of men recently who had a copy of the *Christian Cynosure* and were discussing Masonry pro and con. It was a little more than amusing to listen to some of the comments.

"Masonry has stood the test of ages and no words of ours would add particularly to its grandeur; neither would the empty words of one who knows nothing of its tenets take away one jot of its power for good. All societies and all papers that work against it amount to nothing, except the Roman Catholic church, as compared to those who are friendly towards it.

"The *Christian Cynosure* is a publication devoted to the overthrow of secret societies. It has been engaged in that work 30 years and has but 5,000 subscribers. There are in all 25 publications antagonistic to secret societies, with only 40,000 subscribers, while there are 300 publications which represent these societies with one and a half million subscribers.

"The anti-secret societies outside of the Roman Catholic church number 100,000 members, while the enrolled only of the United States of members of secret societies number 6,000,000. This is not counting those favorable towards it. Think of it! An army twice as large as the one which fought to save the Union. It means a host as large as the population of Canada, Washington, Oregon, Montana, Idaho, Utah, Colorado, Nevada and Wyoming. Let them pass a given point at the rate of four a minute and it would require eight years and three months for them all to pass.

"Is it true that a secret thing is of necessity an evil thing? Why we are surrounded by mysteries, by secrets. How is that one part of a blossom is red, the other white? It is a mystery. Is it evil? Botany has secrets. Nature is nearly all secret. True, you can find them out if you have the ability and are found worthy. So you can the secrets of Masonry. Secrecy is the safety of the home. The curtains are drawn, shutting out from its sacred precincts the curious world. Is the home an evil institution?

"Go to what place of the world you will, there you will find the staunch, God-fearing men—men who are willing to help an erring or fallen brother—members of secret societies. The brightest men who fill our pulpits, our chairs in colleges, and all the responsible positions of life, have not thought it beneath their dignity to learn the mysteries of Masonry. That they have felt repaid argues of itself when they remain loyal till death to their favored institution."

PARKHURST NOT A JEREMIAH.

The *Church Militant* of New York thus radically comments on the great municipal reformer of that city:

"Parkhurst's defense of human laws, while ignoring the law of God is bearing its natural fruit in the city administration, which he has helped into power. The reform mayor has invited a delegation of saloon keepers and suggested that they voluntarily close their saloons on Sabbath until one or two o'clock P. M., leaving them to infer that, in this way, they may escape trouble in their violation of the Sabbath law during the rest of the day. The State he thinks may modify its laws in their interest. But how about the law of God? Is Mayor Strong competent to rewrite the Decalogue, and silence the thunders of Sinai? Has God abandoned the throne of the universe?

"Which of the ancient prophets dared to sanction the violation of the divine law out of courtesy to wicked rulers or lawless subjects. Such men in ancient times were known as false prophets. Evil rulers in ancient Israel always found such prophets to support their evil policy as our rulers do to-day. The true Jeremiah said: 'Therefore, thus saith the Lord concerning the prophets that prophesy in my name and I send them not; by sword and famine shall those prophets be consumed; and the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; for I will pour their wickedness upon them.'

"Parkhurst is doubtless a prophet. In words he resembles Jeremiah, but in deeds he copies Balaam, the son of Beor, who made Israel to sin. Like him he has seduced our Israel and led them to fornication with aliens to our commonwealth."

THE SILVER KNIGHTS.

SQUANDERING THE PUBLIC MONEY.

A dispatch from Washington, D. C., dated Sept. 4th says:

"The Typographical Union is after Senator Stewart again for the wages he is paying the compositors and pressmen who are employed upon his weekly paper, the *Silver Knight*. There was considerable agitation on this subject in labor circles last winter, when the Senator promised a committee from the Typographical Union that as soon as he 'could make proper arrangements' he intended to remove his plant to Washington, hire union men and pay union wages.

"While they are at this subject the Typographical Union would do well to look into the organization known as 'The Silver Knights,' and report upon its usefulness to Senator Stewart and the rest of mankind. As I understand it, the Silver Knights are a semi-secret order, of which Senator Stewart is supreme commander. For two years or more a number of bright, shrewd young men have been travelling about the country establishing lodges, installing their officers and initiating their members under the Senator's direction. Candidates for admission go through a form of initiation, sign a constitution, take an oath pledging themselves to do everything in their power to promote the cause of free coinage, and pay $1 as initiation fee. Fifty cents of that dollar goes into the pocket of the organizer, and the remainder into the pocket of the supreme commander, Senator Stewart. The annual dues are 50 cents, of which one-half, I believe, is retained for lodge

expenses, and the remainder is forwarded to the Senator.

"Last winter a friend of mine, who used to be a member of Congress, went out as an organizer, and told me that he was making about $2,000 a month; that is, he was initiating about 4,000 persons a month into the Silver Knights. As he turned over half of the fees he collected to Senator Stewart and the several other organizers did the same, the old gentleman must have had a large income from that source. At the headquarters of the treasurer of the national committee in New York it is said that St. John, the martyr, expected Mr. Stewart to bear a large share of the expenses of the Bryan campaign, but his subordinates are not so confident of his intention to do so. W. G. McLaughlin, Mr. St. John's assistant, says that when that estimable gentleman entered upon his duties as joint treasurer of the democratic and silver committees Senator Stewart said to him:

"'You go right ahead, St. John, and pay the bills for the St. Louis convention and the campaign, and I will stand behind you.' I am informed that Mr. St. John's disbursements up to Sept. 1 exceeded $40,000, and that his receipts have been less than $10,000. The balance has come from his own pocket. But the Democratic committee isn't alone in its poverty. The reason of Mr. Hanna's prolonged stay in New York is to secure funds and he is having a dismal time of it.

"He spends very little of his time at the rooms of the New York branch. He goes down town every morning with Mr. Bliss, the treasurer, and goes about asking for contributions and getting but a small per cent of what he expected. It is amusing to watch the expression upon Mr. Hanna's face when you show him a newspaper paragraph about the manner in which the trusts and monopolies, the bankers and the bond syndicates are shoveling money into the Republican treasury; and if you want to see the tears come into his eyes hand him a copy of the Chicago paper that contained the story about the $4,000,000 campaign fund. He has excellent self-control, like the Irishman's owl, and does not say anything."

RARELY PUBLISHED INCIDENTALS OF THE SECRET LODGE ROOM.

Our esteemed contributor, Josiah W. Leeds, of Philadelphia, sent the following letter to the *Local News* of West Chester, Pa. It was published in the issue of Sept. 4th of that paper:

"EDITOR NEWS:—In one of the several articles upon secret societies contributed to the *News* by the writer of this several years ago, there was a brief reference, I think, to the tragedy which occurred First month, 10th, 1890, in the Masonic lodge room at Huntington, West Virginia, when pastor J. W. Johnston, of the M. E. church South, was killed while undergoing initiation into the Royal Arch degree. A tall, heavily-built man, he was being lowered, blindfolded, into a vault thirteen feet deep, when the rope broke, injuring him so badly that he died two days later, after very great suffering.

"Not much publicity was given to a tragic incident occurring in 1883, and related by Col. Enoch T. Carson, of Cincinnati (who had himself taken the highest degree in the Masonic order), concerning a certain candidate who, when taking the Master Mason's degree, fell to the floor dead, his heart having been affected by a sudden nervous shock. A resident of Detroit, who is both an ex-Mason and an ex-Odd-fellow, gave an account to a person known to me of three tragedies occurring during the initiation of candidates into the lodge. Two of these were being initiated as Knights of Pythias, one in Indiana, near Evansville, and the other in this State. The second one referred to met a shocking death by jumping upon supposed rubber spikes, which proved to be real iron spikes that had not been removed.

"The third above case happened at Terra Haute, Ind., during the initiation of a candidate into a new secret order, some of the newly installed dignitaries from Indianapolis, the capital, being in attendance. The candidate, when being tobogganed rapidly down a plank, in order to escape the plunge into a tank of water at the bottom, threw himself suddenly to one side, with the result that his back was broken. A late account says: 'The poor victim still lingers, and will linger, a suffering invalid during life,'

"The latest instance of the foregoing character which has become public, occurred only about a month ago, at Waltham, Mass. The Associated Press sent out telegrams relative to the affair, but the following abstract from the Boston *Evening Record* may be accepted as correct:

"'Edward Arch and Frank Preble, candidates for iniation into an Orange lodge, were taken in accordance with the regular procedure into an ante-room, where all except their underclothing were removed and these were rolled up to the knees and elbows. White overalls were then put on and rolled likewise up to the knees. Arch was taken, blindfolded, into the main hall and dragged around the room, several members lashing him with rattan whips on the bare legs till he had long red lines on him. Then he climbed upon a ladder which, being pulled out from under him, he fell to the floor. Next he was told "the serpent will bite you," whereupon a highly-heated iron was put to his bare breast. Preble received about the same treatment, except that the initiation actors tied about his neck something that seemed to be a bag of stones, and, jumping on him made a very painful bruise on his back. About nine days elapsed before his wounds healed. The case was tried in the district court, before Judge Luce, and the above testimony, and more, concerning the outrages being fully substantiated, the defendant lodge members were fined thirty-five dollars each. Without controversy the offense was one of combined cruelty and vulgar tomfoolery.'

"I was interested to see the statement that Presidential candidate Bryan is a member of two secret orders, that McKinley belongs to seven or eight, while Levering affiliates with none. As upwards of a thousand millions of dollars, whether it be gold, silver, nickle or paper, is annually expended on liquors that intoxicate, the writer of this article feels that he would prefer to cast his ballot for one who is both clear of the sustentation of that business and of oath-bound lodges. Too much are our politics dominated by those who are equally at home in the liquor saloon and in the secret lodge room; yet it is hardly this kind of home protection that will make happy our firesides and save the country."

PERSONAL MENTION.

—Editor Gault preached at Medaryville, Ind., last Sabbath.

—Thomas G. Crooks, of Blanchard, Iowa, and his son, A. E. Crooks, who is a student of Allegheny Theological Seminary, were welcome visitors at our office last week.

—General Secretary Phillips made a trip to Detroit and Boston last week on business connected with the N. C. A. This week he visited Springfield, Ill., on a similar errand.

—Miss M. Louise Stoddard, daughter of Rev. J. P. Stoddard, and Rev. Henry Lochlind, both of Boston, are announced to be married Thursday, Sept. 24, at the home of the bride. The *Cynosure* invokes upon them the Divine blessing.

—Elder J. F. Browne, who in former years has done much faithful work for our Association, has recently joined the Christian Co-operative Company at Atlanta, Ga. During the summer he was engaged in work with Rev. H. L. Hastings, of Boston.

—Rev. T. M. Chalmers addressed the Ravenswood prayer meeting recently and received a handsome donation for his work in Messiah Mission. Every congregation should be interested in the conversion of the Jews, and send for Bro. Chalmers to lecture on this subject.

—The *Labor Advocate* of Washington, D. C., an exponent of the secret labor organizations, gives this advice to lodge members: "Keep sober on meeting nights or stay away. Give your union your first and best thought. Always ask for label goods. This creates a demand for union products and union men."

—Mrs. Margaret McFarland, of Medaryville, Ind., writes: "I can say truly the *Cynosure* is a welcome visitor to us all. I send each copy to my son George in Oklahoma. It is one of the best papers published, and I am thankful that so many faithful, fearless witnesses have courage and grace to speak out against all secret orders."

—Rev. W. A. Campbell, pastor of the U. P. church at Mount Auburn, Ia., writes: "I wish you or Mr. Stoddard would take a trip through Iowa this winter, and spend a Sabbath with me. I will take up a collection for the good cause if you preach for me showing the great sin of secret oath-bound societies. I will gladly entertain you and take you to and from the depot, and treat you the best we know how."

—Evangelist B. Loveless, of Wheaton, was wonderfully blessed in his two-weeks' meetings recently at Brandon, Buchanan Co., Ia. There were about sixty conversions and forty-one were baptized and united with the M. E. church. Some drove thirty miles to the meetings, and on Sabbath there were more than 3,000 in attendance. Bro. Loveless did not shun to declare the whole Gospel, even to warning against the Christless lodge. One brother, H. A. Mitze, of Keithsburg, who was a Knight of Pythias, renounced the lodge and was an excellent leader in the song service.

—John G. Wooley's exposition of the first Psalm at the Omaha Young People's Convention was decidedly the best thing at that meeting. He quoted a part of the declaration of their last U. P. General Assembly as follows: "To license the liquor traffic is a sin against God and a crime against humanity; being morally wrong, it can never be made legally right, and the time has fully come when Christians should unite their efforts, regardless of previous political affiliations, for its suppression. No political party has a right to expect, nor ought it to receive the vote of a Christian, so long as it stands committed to the license policy or refuses to put itself upon record in open hostility to the saloon."

—Resolutions of respect for the memory of the late George Wallace were read in the Sabbath-school of the college church at Wheaton, on Sabbath, Sept. 6. His death occurred at his father's in Sharpsburgh, Tuesday, Aug. 11th, and the sad news cast a gloom over the congregation, Sabbath-school and college in which he had so long been a devoted worker and student. The resolutions recorded "our high appreciation of him as an earnest, consistent Christian, who was always interested in the Lord's work, and whose ruling motive was to be spent in his Master's service. And that we will endeavor to let his example incite us to higher and nobler living, depending on his and our Saviour for the needed grace."

—The *American Friend* says: "We talk of hard times, and attribute the pressure to everything else but our own foolishness. We excuse ourselves from doing God's work because no money can be spared, and yet the great revivals of the Gospel never suffer from hard times and lack of money. Our annual bill for chewing gum would run all our foreign missions in the world for four years, and yet how few who are contributing to the great sum for chewing gum would feel that they had any money to bestow to help Christianize those who are living and dying in the darkness of superstition. With all our poverty we consume over $7,000,000 in tobacco smoke every day of the year, and more than twice that amount is spent on intoxicating liquors, and a large part of this enormous expenditure is made by men who would declare that they could not afford to give any money to widen the realm of light."

—The Catholic *Review* of Sept. 5th says: "The Knights of Pythias at the biennial session of their Supreme Lodge and the national encampment of the organization at Cleveland, Ohio, during this past week, Supreme Chancellor Walter B. Ritchie said in the course of his report: 'The Catholic question has in some of the domains materially affected us. We have lost some for another reason.....For a month or two after the propaganda to the effect that the sacrament should be refused by the Catholic church to all who retained membership in this and certain other orders, there was much agitation. It is a question that does not need discussion upon our part. Our position is well defined, and it is a matter to be disposed of entirely by the individual members who belong to the Catholic church.' That is a sensible way to look at the decision of the church, unless the order could see its way to wipe out the features—liturgy, oaths of absolute obedience, etc.—to which objection was made. If it, however, insists upon retaining them, then the Catholics who belong to it must take their choice of church or lodge. They cannot be Catholics and Knights of Pythias."

How the Roses Grow.

How do the roses grow?
If you would know,
Trust when days are dark and drear:
When hope faileth, do not fear;
Bear the wintry time of year,
For so
The roses grow.

How do the roses grow?
If you would know,
Believe the trial is not in vain
When the pruner's hand brings pain;
Loss oft means the blossoms' gain,
For so
The roses grow.

—Golden Rule.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Sept. 20. Comment by Rev. S. H. Doyle.

TOPIC.—The need of home missionary work. —Isa. lxii, 1-12.

The need of home missionary work lies principally in the fact that there are so many people in our country who are not Christians, who are not saved. We speak of our country as a Christian nation. As generally applied to nations, this is true, and yet in Christian America there are whole sections and entire peoples that are not Christians. Many of these have not the opportunity to hear the gospel, and these millions express our greatest missionary need. Twelve millions of children in America are not in our Sunday schools, and 40,000,000 of our inhabitants are not members of any church.

A glance at some of those who are not Christians will demonstrate how great is our need.

1. The American Indians. There are in America today 250,000 Indians, distributed in every state in the Union, but living principally in Indian Territory. The general impression is that the "Indians are rapidly dying out." This is a mistake. The birth rate is increasing. One tribe has doubled its numbers in the past 15 years. These native Americans need the gospel of Christ. They have special claims upon us because of the treatment that they have received in their own country.

2. The mountain whites of the south. We speak of America as a Christian nation, and yet within a 24 hours' ride of New York city there live almost 2,000,000 of native born Americans in the mountains of the south whose moral and spiritual condition should appeal to every American heart. These people also have special claims upon us. Their forefathers conquered the wilderness and the savage and were foremost in the Revolutionary war. They were a religious people, being Scotch-Irish Presbyterians. By losses in the Revolution and because they were opposed to slavery they were driven into the mountains and compelled to obtain a living by hunting, fishing and rude farming. Removed from civilization, they have sunk into a moral and spiritual degradation that is indescribable. What a great need for missionary work!

3. The freedmen of the south. In 1619 slavery was introduced into this country. It existed until the civil war, and the result was not only the physical bondage of several millions, but, in a large measure, mental and moral degradation, accompanied or followed as a result of physical degradation. The negro race is rapidly increasing in numbers, 500 of them being born every day. They are here to stay. They cannot be removed to any other part of the world. The United States government could not build ships fast enough to deport them. They need two things to make their presence a blessing—education and Christianization—another great need for missionary work.

4. The irreligious masses of our great cities. From the time that the descendants of Seth followed a pastoral life, while those of Cain built cities and dwelt in them, the one life has been conducive of morality and religion, while the other, to a large extent, has not. Our great cities have been and are today the centers of vice, immorality and irreligion. They are rapidly increasing in number and in population. Christianity has not kept pace with their rapid growth. There are millions in our cities who are not Christians. What a great need!

5. Our great west. The size of this country west of the Mississippi river is incomprehensible. It is rapidly filling up. The center of population is rapidly moving westward. The life in many parts of the west is not naturally conducive to religion. Yet this section of our country should be Christianized. It is rapidly becoming the controlling factor in the government of the country and will more and more become so. Schools and churches should keep pace with the rapidly growing west.

Rible Readings.—Gen. vii, 1; Ps. cxxii, 1-9; cxxxvii, 1-6; Isa. lii, 7; Nah. i, 15; Hag. ii, 1-9; Mal. iii, 1; Math. v, 13-16; Luke, xxiv, 45-48; John xv, 27; Acts i, 8; iv, 10-12; xvi, 8-12; Rom. ix, 1-5; x, 14, 15.

The Voice of Nature.

The voice of nature is none other than the voice of God. Our Lord Himself tried to teach us that God, of whom we speak as so far and so silent, is very near and is speaking to us all day long. We think ourselves very pious if with narrow literalism and stupid superstition we profess to worship the words of holy books, written hundreds of years ago, as though they were the only voice in which God ever had spoken or could speak to us, and all the while we lose the whole significance of our Saviour's lessons from that other book of God whose secret lies ever open to the eyes which will read it.—F. W. Farrar.

God's Mightiness.

To distrust science is to seek God blindfolded. That religion is most irreligious that is not consciously and lovingly in league with the forces that work from the glacier to the rhythmic pulsings of the human heart.—J. L. Jones.

To His Face.

We need more men not afraid to tell the devil to his face that he is a devil. —President Garfield.

"The Pilot Is on Board!"

Afar in surges rolled the main,
Anear the white reefs roared,
When on our ears a strong voice broke,
As though the vanquished stormcloud spoke,
"The pilot is on board!"

We knew that unseen pilot held
The secrets of the deep,
And so we left the cabin lights
To find, as in the placid nights,
The palmy isles of sleep.

I woke. Through morning's crimson skies
The rippling sea birds soared.
One port lay fair, but wider seas
Bring their uncharted mysteries—
The Pilot is on board!

—Hezekiah Butterworth in Golden Rule.

WHAT IS AN ANARCHIST?

The Question Answered by the President of Boston Central Labor Union.

Your question, I have no doubt, was inspired by the frequent use of the name "anarchist" as applied to the men who today have the courage to think and speak for themselves without having first obtained the consent of their old time masters, the manipulators of political conventions and the directors of a truculent and muzzled press. If this is your object in asking the question, I may be pardoned when I say that the amount of ignorance and criminality displayed by public speakers and writers when criticising men who differ with them upon questions of public policy is stupendous, and can only be accounted for by an evident desire upon their part to connect public spirited and progressive men and women with everything that is dishonest, bloodthirsty and destructive of good government.

What an absurdity and confusion of terms to designate a man as an anarchist, a criminal and a socialist, as many of the glib tongued phrase mongers have very recently been doing, when, as a matter of fact, each of those schools of thought occupies a realm separate and distinct in social philosophy and economic science and are as far removed in methods of procedure and idealities as it is possible for one to imagine!

Proudhon, the father of philosophic anarchy, very tersely describes anarchists as those who believe in "the dissolution of government in the economic organism." Josiah Warren, the first of great American anarchists and an author of wide repute and a relative of General Warren of revolutionary fame, says: "If the individual has a right to govern himself, all external government is tyranny." Benjamin R. Tucker, the scholarly American anarchist, says, "An anarchist is a person that prescribes to the doctrine that all the affairs of men should be managed by individuals or voluntary associations, and that the state should be abolished." And further he says, "Anarchism is a word derived from the Greek and meaning not necessarily absence of order, as is generally supposed, but absence of rule."

To your question, briefly put, "What is an anarchist?" I would say a person who primarily believes that by attending strictly to his or her own business has but little time to interfere or meddle with the business or affairs of his or her neighbors. To the anarchists' chaotic philosophy I may be permitted to take issue, but their honesty of purpose I have little reason to question. If your symposium will be the means of inducing some of our political jugglers to study the real aims of the men who are today branded as anarchists, a useful purpose will be well served.—H. Lloyd in Boston Globe.

Convict Labor Statistics.

Commissioner of Labor Carroll D. Wright has issued a bulletin which contains some interesting statistics and general information about convict labor in the United States. The total number of convicts in penal institutions in the various states in 1885 was 41,887. In 1895 the number rose to 54,244. Of the number imprisoned in 1885, 1,967 were females. The number of females imprisoned in 1895 was 1,988, an increase of only 21. In 1885 the number engaged in productive labor was 30,853, 73.7 per cent of the total number, while in 1895 the number engaged in productive labor was 38,415, or 70.8 per cent.

The total value of goods produced or work done in the United States for the various states and territories in all the state prisons and penitentiaries for 1895 was $19,042,472.

In 1885 the total wages paid by contractors and lessees for the labor of convicts, from which resulted a product of the value of $28,753,999, was only $3,512,970, or $1 of convict labor wages to $8.19 of finished product of convict labor. At the present time, in all probability, the total value of the labor expended by the convicts in the state penitentiaries and prisons of the country does not exceed $2,500,000.

The Eight Hour Law.

A Washington dispatch of recent date says: The first successful prosecution for violation of the eight hour law passed by congress in 1892 in the interest of the workingmen of the country occurred here when a verdict of guilty was returned against W. W. Winfree, a contractor, for remodeling a local school building.

Many contractors on government buildings and government work have been prosecuted under this law, but a clause giving them permission to overwork men "in case of emergency" has always been successfully invoked. The case was hotly contested in the local police court and the jury was out three hours. The maximum penalty is six months in jail and $1,000 fine. A motion was made for a new trial.

The Origin of Dress.

Mrs. Dr. Evans, wife of the president of Hedding college, Ills., who has made the subject of dress a careful study for 20 years, declares that women first invented trousers and that men subsequently adopted them.

This means that the women, having first adopted a costume which seemed best adapted to them, the men, envious of their better choice, appropriated it and then drove them out. This, at least, is what Mrs. Evans alleges that she has found after long investigation of the records.

The fact that among the Chinese and other nations of great antiquity the women still wear trousers and the men skirts gives strength to Mrs. Evans' assertions.

If these be true, the reproach of women for imitating male attire falls to the ground. It is the men who, having evicted women from her originaliy chosen attire, are the real copyists.

Of a truth, history is coming to the rescue of women and furnishing a warrant for such as are bent upon recovering their stolen possessions.—Boston Globe.

Miss Maud Ganne.

Miss Maud Ganne, who has earnestly espoused the Irish cause, grew up as the beauty of the Irish vice regal court at Dublin. Her interest in the cause of her people having been aroused she devoted herself heart and soul, to "nationalism," and she has lectured and spoken in public in behalf of the work she has undertaken.

Omaha Wants It.

It is understood that Boston is to make a strong bid for the biennial meeting of the Federation of Women's Clubs in 1898. This was brought to the knowledge of the Omaha Women's club, and the club determined immediately to offer extra inducements. Boston will not provide entertainment for the delegates, but will merely furnish meeting room, etc. The Omaha club voted unanimously to entertain all the delegates that might go there. The ladies were of the opinion that this was a practical thing to do for the city, as well as an opportunity to express its good will toward the federation and will instruct its delegates to invite the federation with the understanding that all delegates will be entertained. "Western popularity" must not be permitted to degenerate into an empty phrase.—St. Paul Globe.

Antidress Agitation.

Fashionable women in London are agitating a new league which has the worthy motive of preventing extravagance in dress and even limiting the number of dresses a woman shall buy in one year, providing, of course, she becomes a member. So many women dress beyond their means to keep pace with their more favored associates that this "antidress league" is proposed as a sort of mantle of charity to cover a small dress allowance with fashionable respect and bring about an average rule for dress which shall govern the richer as well as the poorer members of society. The success of this enterprise is yet to be seen, but the amusing side of it is that the women who are the most enthusiastic workers in the cause keep very clear of it themselves.—London Correspondence.

A Famous American.

Miss Enid Yandell, whose sculpturing is just now attracting a great deal of attention, is president of the American Art association of Paris. She has a studio in the Impasse du Main. She is a native of Louisville, went to Paris to study and has made a wonderful success. Two statuettes, one of her sister and the other of Miss McPherson of Washington, were accepted by the art exhibit now in progress. These statuettes are in platine and bronze and are about 12 inches in height. In a word, this work is the revival of a lost art. Some years ago some statuettes were unearthed at Tenegra which were portraits. These works of Miss Yandell are perfect reproductions of the models, even to colors and life tints.—Paris Correspondence.

By One of Them.

I would like to know how we are to help being office girls since a cruel fate has decreed that we be such?

I would also like to know why, being office girls, we differ in any way from those you call home girls? To be sure, you were kind enough to say we are not less pure or honest, but, small space for thanks, you cannot say otherwise.

Have we not the same right to earn our living, when compelled, as men have? And can we not be as honest and respectable in so doing as girls that can stay at home? This thing of blaming girls continually for low wages is becoming monotonous. We must live. What would become of our mothers, our brothers and sisters that depend on us

for their daily bread if we were not office girls?—Pittsburg Commercial Gazette.

Wedding Changes.

Even the apparently cast iron traditional wedding customs are subject to slight ripples of change in these variety seeking days. At a London wedding not very long ago a younger sister of the bride gave her away in default of other relatives. It is also getting to be much in vogue to have no wedding reception immediately following the ceremony. The much more sensible plan of deferring it until the return of the young pair from their bridal trip has been observed in a number of instances. The reception then takes place at the bride's residence and is, in fact, merely the actual ceremony festivity postponed. —New York Times.

A Darning Club.

New Hampshire women have organized a darning club. On a certain day of each week the members wend their way to the home of the hostess for the occasion, and they take their darning with them. They work together around a large table, on which each has piled the articles she has brought with her. Stockings are most in evidence, but all sorts of garments modestly appear before the session is over. Some one reads aloud, conversation has an occasional inning, and at 5 o'clock the club members go proudly home, refreshed and with the week's darning thoroughly and pleasantly done.

One Day at a Time.

"Live one day at a time, my dear," said an elderly woman to a younger one recently. "Don't wrinkle your forehead today over tomorrow's cares. Nothing is so bad, or so good either, as we anticipate, and tomorrow's burden may not be one when tomorrow is today. I lived over two-thirds of my life before I discovered this secret, and I am growing younger every month in its use. There is always time and strength for today's duties and cares. It is the piling and borrowing, the crossing of bridges before they are reached that kills."—New York Times.

The Little New Woman's Version.

A little girl in the Fourth (Dr. Hall's) Chicago church has made a valuable contribution to the new woman literature. She told her mamma the story of Adam and Eve. "Dod, he made Adam, an he put him in a big garden, an Adam he was so, so lonesome, an then he putted him to sleep, he did, an then he took out his brains an made a woman of the brains, an then Adam he wasn't lonesome no more."—Chicago Interior.

The Duchess Ring.

The duchess ring is the latest novelty. It consists of a band of gold, with an opal, showing blue lights in a clear setting, surrounded by diamonds. Two tiny scrolls of gold project on either side, and a shield formed of many scrolls is studded with diamonds and reaches beyond the knuckle. It is to be worn only in the evening and cannot be purchased for less than $500.

A Famous Russian Woman.

Mme. Kerschbaumer, who has been appointed to the chair of opthalmology in a medical college for women at St. Petersburg, is the first woman professor in Russia. She is a Russian by birth, but she married an Austrian physician, with whom she founded an eye infirmary at Salzburg in 1875. Since then she has been engaged in conducting this institute. She studied chiefly in Switzerland.

DRANK NO MORE TEARS.

What Caused an Old Toper to Give Up His Favorite Beverage.

In several places in the Psalms the metaphor is used of the beverage of tears, but how often in real life is the custom of drinking the tears of their wives and children fulfilled in the lives of intemperate husbands and fathers? In 1885, in Arkansas, this scene was enacted:

Josh Speeler, an old toper of long standing and capacity, on being invited by some of his boon companions to "take a drink," replied, "Boys, I won't drink without you take what I do." The "boys" were surprised.

"The idea," said one of them, "that you should prescribe for us. Perhaps you want us to drink one of your mixtures. You are a boss mixer and I won't agree to it."

"Perhaps he wants to run some castor oil in on us," said another..

"No, I'm square—honor bright. Take my drink, boys, and I am with you."

They agreed, and ranged themselves along the bar. All looked at Speeler.

"Mr. Bartender," said he, "give me a glass of water."

"What? W-a-t-e-r?"

"Yes, water. It's a new drink to me, boys, I admit, and it's a scarce article around here, I expect. But let me tell you about it. A few days ago a party of us went fishin. We took a fine share of whisky along and had a jolly time. Along toward evenin I got powerful drunk and crawled off under a tree and went to sleep. The boys drank up all the whisky and came back to town. They thought it a good joke 'cause they left me out there drunk and told it around the town with a big laugh. My son got hold of the report and told it at home. I lay under that tree all night, and when I woke in the mornin my wife sot right there side of me. She said nothin when I woke up, but turned her head away, and I could see was a-cryin. 'I wish I had suthin to drink,' says I. Then she took a cup wot she had fetched with her and went to a spring that was near and fotched it full.

"Jest as she was handin it to me she leant over to hide her eyes, and I saw a tear drop inter the cup. I tuk and drank, and raisin my hands to heaven I vowed, God helpin me, I'd never drink my wife's tears again, as I had been doin for the last 20 years, and that I was goin to stop. You boys know who it was that left me. You all was in the gang. Give me another glass of water, Mr. Bartender."—Union Signal.

Put Herself on Record.

Vice President Stevenson's daughter has put herself on record as one of the practical temperance women of the country. At her wedding feast she prohibited the presence of wine and other intoxicants. The righteous example of Mrs. Lucy Webb Hayes is bearing fruit in the lives of other women of note.—Voice.

Bad For White or Red.

The bad Indian is, in nearly every instance, an Indian fond of whisky. Keep whisky away from him and he would give very little trouble to the white people. And what is true of the bad Indian holds good with the bad white man with very rare exceptions.—Exchange.

WORK OF FATHER MATHEW.

In Three Years He Reduced the Consumption of Spirits 5,200,000 Gallons.

The accounts of Father Mathew's mission from 1838 to 1842 read like a fable. He made teetotalers as the great powers make soldiers, by the million, only much faster, and if there had been any staying power in the business the liquor question would have been settled out of hand. Wherever he went a veritable fury of sacrifice appears to have seized the people of Ireland, though the estimated number of converts must be discounted by the equal fury of exaggeration which seized the choniclers of his progress. Thus, in 1839, he is said to have administered 30,000 pledges in one day at Clonmel and from 100,000 to 150,000 in two days at Limerick. Unless pledges were taken by acclamation it would be physically impossible to administer one-quarter the number stated.

In 1840 he is said to have added 748,000 to the ranks, or an average of over 2,000 per diem for every day in the year, and by 1841 the number of total abstainers in Ireland was reckoned at 4,647,000, or considerably more than the entire adult population. Any one may believe it who likes, but whatever the exact truth may be it is certain that the homely village priest did for a time meet with a success beside which the united efforts of all the other advocates of temperance, before and after him, fade into insignificance. In three years he actually reduced the consumption of spirits in Ireland from 10,815,000 gallons to 5,200,000 gallons and practically abolished drunkenness. An elderly lady described to me the other day how she traveled through Ireland about that time without seeing a single drunken man and how striking was the contrast between the perfect sobriety of Cork and the rolling intoxication of Bristol, which met her eyes on landing.—National Review.

The Only Drink Cure.

Dr. Norman Kerr, in his address before the British Medical Temperance association this spring, said that the two hundred and twentieth cure for inebriety had recently been put in his hands. He did not believe in one of them. The one absolute condition was the immediate and total withdrawal of the liquor.—Exchange.

Local Option In Minnesota.

In Minnesota the law making it illegal to sell, barter or give away intoxicating liquors at retail or wholesale, in any quantity whatever, where the people of a village or town have voted against the issuance of license, passed both houses almost by unanimous vote, and was signed by the governor.—Exchange.

British Drink Notes.

The Aberdeen (Scotland) representative temperance council has been formed to concentrate the efforts of all the local temperance forces.

Out of 91 new pastors who entered the Congregational ministry last year 74 were total abstainers.

British revenue from beer last year was $53,595,000, an increase of $3,085,000 over the previous year.

The British Temperance league has issued a call for a body of well equipped and enthusiastic crusaders to carry on the work of securing pledge signers during the closing years of the century.

SABBATH SCHOOL.

LESSON XIII, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 27.

A Comprehensive Review of the Quarter's Lessons—Golden Text, Prov. xviii, 10. Commentary by the Rev. D. M. Stearns.

LESSON I.—David, King of Judah (II Sam. ii, 1-11). Golden Text, Ps. xcvii, 1, "The Lord reigneth; let the earth rejoice." The Golden Text points onward to the time when the kingdom shall come and the Lord shall reign, as stated more fully in Dan. vii, 13, 14, 27; Rev. xi, 15. The death of Saul and David's being anointed king over Judah were a foreshadowing of the beginning of the reign of Christ. The reign of Ish-bosheth, David's enemy, over Israel for a time is suggestive of the enemies who shall continue even after the beast, or antichrist, shall have gone to the lake of fire.

LESSON II.—David, King Over All Israel (II Sam. v, 1-12). Golden Text, II Sam. v, 10, "David went on and grew great, and the Lord God of Hosts was with him." The Son of David, the Lord Jesus Christ, will surely, in due time, reign over all Israel (Ezek. xxxvii, 21-24), and they will be a righteous nation (Isa. lx, 21). He will also be King of Kings and Lord of Lords (Rev. xix, 16) on the whole earth. He is patiently waiting His time. Let us meekly and cheerfully wait with Him and daily keep "Going and Growing" (verse 10, margin).

LESSON III.—The Ark Brought to Jerusalem (II Sam. vi, 1-12). Golden Text, Ps. lxxxiv, 12, "O Lord of Hosts, blessed is the man that trusteth in Thee!" It was David's way to inquire of the Lord in all matters, but he, like us, sometimes failed to do so and leaned upon his own understanding, or did as others. In this case he imitated the Philistines and got into serious trouble.

LESSON IV.—God's Promises to David (II Sam. vii, 4-16). Golden Text, Ps. lxxi, 1, "In Thee, O Lord, do I put my trust!" When David was quiet in his kingdom and dwelling peacefully in his own house of cedar, it troubled him that the ark of God should be in a tent, and he thought to build a house for the ark. God, however, had other thoughts, for He says, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. lv, 8). His are as far above ours as heaven above earth, and He surprised David by the plans He had for him.

LESSON V.—David's Kindness (II Sam. ix, 1-13). Golden Text, Rom. xii, 10, "Be kindly affectioned one to another with brotherly love." David continued to prosper, reigning over all Israel, executing judgment and justice, and he was preserved wherever he went (chapter viii, 14, 15). He has nothing but forgiveness in his heart for his enemies, and, for Jonathan's sake, seeks to find any of the house of Saul that he may show them the kindness of God. May we, like Mephibosheth, dwell in Jerusalem (city of peace) and eat continually at the King's table.

LESSON VI.—David's Victories (II Sam. x, 8-19). Golden Text, Ps. xxvii, 1, "The Lord is my light and my salvation; whom shall I fear." This is the record of one of the Lord's victories for David, in which 40,700 Syrians were slain. When Israel walked with God, there was no king or people who could stand against them, for the Lord fought for them, but when they failed to walk with Him He allowed their enemies to prosper and overcome them. We would have more victories over our enemies, the world, the flesh and the devil, if we relied upon the Lord to fight for us, remembering "Thine is the power."

LESSON VII.—David's Confession and Forgiveness (Ps. xxxii, 1-11). Golden Text, Ps. li, 10, "Create in me a clean heart, O God, and renew a right spirit within me!" There is nothing more dangerous than ease and idleness, for then the devil is very busy. David in time of war was at home at ease when he was led into this great sin, and there was no peace to him till it was confessed and forgiven. One has said that confession is the lance which relieves the festering wound. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness, but whoso covereth his sins shall not prosper (I John i, 8-10; Prov. xxviii, 13).

LESSON VIII.—Absalom's Rebellion (II Sam. xv, 1-12). Golden Text, Ex. xx, 12, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." It does not seem possible that a son could treat his father as Absalom treated David, and yet it is but a sample of our treatment of God. He says, "I have nourished and brought up children, and they have rebelled against me" (Isa. i, 2). And long afterward he had to say, "If, then, I be a father, where is mine honor?" (Mal. i, 6). As to our Lord Jesus, we know that His own to whom He came, instead of receiving Him, they killed Him.

LESSON IX.—Absalom's Defeat and Death (II Sam. xviii, 9-17, 32, 33). Golden Text, Ps. i, 6, "The Lord knoweth the way of the righteous, but the way of the ungodly shall perish." Who can tell what it means to perish? It is not the death of the body, for we are told not to fear that, but it is the destruction of body and soul in hell, where the worm dieth not and the fire is not quenched. Math. x, 28; Mal. ix, 44. David would gladly have died for his son, for he was ready to meet God, but Absalom was not. See how in due time the transgressor is sure to come to his end.

LESSON X.—David's Love For God's House (I Chron. xxii, 6-16). Golden Text, Ps. lxxxiv, 4: "Blessed are they that dwell in Thy house. They will be still praising Thee." The Lord Jesus is the true Solomon, Prince of Peace, and Jedidiah, beloved of the Lord (verse 9 and II Sam. xii, 25), for where He reigns there shall be peace and quietness unto Israel. The prosperity of Solomon's reign is very suggestive of the glorious millennial days that are coming, while the time of David is rather suggestive of the beginning of those days.

LESSON XI.—David's Gratitude to God (II Sam. xxii, 40-51). Golden Text, II Sam. xxii, 2, "The Lord is my rock and my fortress and my deliverer." Whether it was the words that David wrote as the sweet psalmist of Israel (chapter xxiii, 1-2) or the victories he gained over his enemies (verse 41), he acknowledged that it was all of God, who girded him with strength.

LESSON XII.—Destructive Vices (Prov. xvi, 22-33). Golden Text, Prov. xvi, 25, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Man's way is to live unto himself (verse 26), and then he is of course at strife with all who come in his way or interfere with him. The godly man is humble, unselfish, seeks not his own and lives unto God if only he may honor Him. With him the work of righteousness is peace and the effect of righteousness, quietness and assurance forever (Isa. xxxii, 17). "He that hath the Son of God hath life; he that hath not the Son of God hath not life."

HISTORY OF A WEEK.

Tuesday, Sept. 8.

Recently several dissolute women at Nashville, Tenn., formed a suicide club and in two days half of them took morphine, but not enough to kill them. Cynthia Clark, a negress, set them an example of how to do the job successfully by killing herself with laudanum.

The national convention of the United States regular army and navy veterans was held yesterday at the headquarterrs of the National commandery in New York.

John M. Palmer's birthplace, an old log cabin near the Covington and Lexington pike at Georgetown, Ky., is still standing. The original house was a story and a half high and was built more than 100 years ago.

There is a movement on foot to put another electoral ticket in the field in Kansas. The middle-of-the-road Populists are not satisfied.

There was a heavy frost in portions of Iowa Saturday night which did considerable damage in low places.

Wednesday, Sept. 9.

The Egyptian cotton crop promises to be the largest ever known. It is estimated that it will amount to 6,000,000 cantars (570,000,000 pounds.)

The Santa Fe railway company has requested ex-United States Senator John Martin to surrender his annual pass. Martin claims that he offended the company when he advised railroad men to join McKinley clubs, but to vote for Bryan.

Colonel Pattie Watkins, the Welsh nightingale, and Staff Captain Frederick Lindsey, of Ballington Booth's Volunteers, were married last night at Carnegie Music hall, New York. Seats in the grand circle cost 25 cents.

A combination of all local coal dealers has been effected at Rockford, Ills., and the price per ton raised from $7.50 to$8, with the prospect of a still greater increase.

Thursday, Sept. 10.

The kaiser will act as best man at the coming wedding of the Prince of Naples.

Mrs. Della T. S. Parnell, mother of the late Charles Stewart Parnell, is seriously ill at Bray, near Dublin.

T. Ault & Son, millers at Bellaire, O., assigned to Talhman & Armstrong, lawyers, for the benefit of their creditors. Assets and liabilities each about $25,000

The Prince of Wales' Persimmon won the St. Leger stakes at Doncaster. The duke of Westminster's Labrador and Rampion finished second and third, respectively.

Treasurer St. John, of the Democratic national committee, announces the receipt of a $10,000 check, reputed to be from a gold miner, but refuses to give the donor's name.

Major General Neison A. Miles, head of the United States army, is quartered at the Auditorium, Chicago. The general says he is on a combined business and pleasure trip, part of the latter feature being a "big hunt" somewhere west of St. Paul.

Friday, Sept. 11.

Ex-Speaker Crisp, the distinguished Georgia statesman, has broken down and will not enter the campaign again this fall.

A mad dog in Halsted street, Chicago, drove people up telegraph poles, on fences and other places. It was killed by policemen.

Defalcations amounting to $500,000 are declared to be responsible for the closing of the Union National bank at New Orleans.

Sixteen Greek officers have been condemned to death for taking part in the Cretan rebellion, and a number of others are under trial.

Ex-Representative Frederick Miles lies critically ill at his residence at Twin Lakes, Lakeville, Conn. His death is expected at any time.

The steamer Laurada, which sailed from Philadelphia for Cuba on Aug. 6 with a cargo of war material for the insurgents, has dropped anchor off Reedy island.

The presidential candidate of the gold standard Democrats, General John M. Palmer, will not make a southern tour next week. Legal business prevents him.

Saturday, Sept. 12.

Alderman William Kent will occupy the pulpit of All Soul's church, Chicago, tomorrow morning and the city council has been invited to attend in a body.

The table of values completed by the state tax commissioner shows that last year the assessed value of real estate in New York state increased $67,270,629.

Enders' tobacco factory, at Richmond, Va., which during the war was used to accommodate the overflow of prisoners from Libby prison, was destroyed by fire.

Mrs. John Sayer, of Maywood, a Chicago suburb, died from the effects of drinking ice-cold soda water when her system was over-heated from bicycle riding.

Monday, Sept. 14.

Ballington Booth, of the American Volunteers, the secession from the Salvation Army, is at Chicago.

Colonel Norman Wiard, the well-known inventor of guns and expert on heavy ordnance, is dead, aged about 70 years.

Venezuelan Correspondence.

Washington, Sept. 10. — Additional correspondence between Great Britain and the United States on the Venezuelan question has been put into print and will shortly be made public. It relates solely to the question of settled districts, and consists of a communication from Lord Salisbury in which he further insists that territory already occupied by British citizens should be exempt from consideration by an arbitration tribunal, and a reply from Secretary Olney. In the latter note Secretary Olney asks Lord Salisbury to state whether occupancy alone gives settler clear title to the property upon which he is located, and if so what length of time should elapse to give him such title.

Debs Issues an Address.

Tere Haute, Ind., Sept. 10.—The American Railway Union, whose president is Eugene V. Debs, has in concurrence with the board of directors issued an address to railway employes. It opens with animadversions on the railroads for the activity of the managers in organizing gold standard clubs and "temporarily changing the depots and shops into wigwams where only one side of the money question is permitted to be heard." "It is not free silver," the address continues, "that has unloosed and enraged this railroad moloch. It is the atack in the Democratic platform on government by injunction."

Ex-Senator Payne Is Dead.

Cleveland, Sept. 10.--Ex-United States Senator Henry B. Payne died at 9 a. m. yesterday at his home, in this city. His death was due to a stroke of paralysis with which he was stricken a few days ago. Only a son and daughter were at his bedside when he died, they being the sole surviving members of his family. The ex-senator was 86 years of age and has until recently taken an active part in the management of his extensive business affairs. He was one of the wealthiest citizens of the city and leaves a vast estate, worth many millions of dollars.

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Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

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The Home Repairing Outfit No. 2.

COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $3.75. Price of No. 1. neatly boxed, $3.00, or with the paper one year, $3.75.

W. I. PHILLIPS, Publisher,
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

ILLINOIS MELANGE.

ITEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Some of the Principal Happenings of the Week Reported by Telegraph and Placed for Convenience of Our Readers—Matters of Interest.

Chicago, Sept. 10.—John C. Black, the gold Democratic nominee for governor of Illinois, has written a brief letter declining the honor in which he gives his reasons for so going that he did not want the nomination and asked that it be withheld, in the first place. He then says he has investigated the situation and finds "that in this state the election for governor lies between Messrs. Tanner and Altgeld.

"I am further convinced, beyond a reasonable doubt, that the only effect in the election of my candidacy would be to diminish the chances of one or the other of these gentlemen for election. Men differ in opinions as to whose chances would be most seriously impaired, but in any event the whole effect of my candidacy, so far as the election is concerned, would be what I have stated above; namely, to diminish the chances of one or the other of the candidates. So believing, I feel constrained, highly as I prize the good opinion of the gentlemen who placed me in nomiination, to decline to be a candidate."

The state committee of the gold Democrats, therefore, put W. S. Forman, of St. Clair county, in Black's place. The vacancy caused by the shifting of Forman from the foot to the head of the ticket was filled by the nomination of D. V. Samuels, of Chicago, for the office of attorney general. William S. Forman made much reputation for himself recently by the authorship of a couple of letters to Governor Altgeld, in which he called attention to the management of the state treasnry during the incumbency of Rufus Ramsay. Forman is a native of Kentucky, is a lawyer of East St. Louis, and has represented the old Eighteenth district two terms in congress. Daniel V. Samuels is a Chicago lawyer. He has been prominent in Democratic politics for many years.

Terrible Accident to Child.

Wheaton, Ills., Sept. 8.—Mr. and Mrs. Arnd started with their 2-year-old daughter, Margaret, for church in their surrey Sunday morning and just as they were passing the grounds of the Chicago Golf club the child threw herself from her mother's lap and slid out of the vehicle. In so doing she caught her tiny leg in the wheel and before the team could be stopped the limb had almost been torn from its socket. It all happened so quickly that a crowd of golfers who were within twenty feet of the child could not lend them aid until it was too late.

Y. M. C. A. Building Dedicated.

Pana, Ills., Sept. 8.—The new Y. M. C. A. building which has been in course of construction in this city for the past year was dedicated with fitting ceremonies Sunday afternoon. Over two thousand people attended the dedication exercises, which were held in the main auditorium of the building at 5:30 p. m., and hundreds were turned away, being unable to find standing room in the building. Additional exercises were held in the evening at 7:30 o'clock, which were equally well attended.

Death of a Veteran of Note.

Quincy, Ills., Sept .14.—Major General James N. Morgan died Saturday. He was born in Boston eighty-six years ago, cast his first vote for Andrew Jackson, and had been an active Democrat ever since. He commanded a batallion in the Mexican war and was a division commander under Sherman in the civil war. He was acting president of the society of the Army of the Cumberland and treasurer of the Illinois Soldiers' home. He leaves a very large estate.

Forman on the Ticket.

Chicago, Sept. 11.—General Black having formally declined the nomination of the "sound money" Democrats for governor, W. S. Forman, of St. Clair county, was put on the ticket in his place.

State Notes.

The Populists and Democrats of Cook county, Illinois, have agreed to fuse on some candidates of the county ticket.

Charles Harrington, the 3-year-old son of Charles A. Harrington, a mail carrier in Peoria, met his death while playing with the flames of a gasoline stove.

Prosecutions will be instituted against several seniors in the Rockford, Ills., high school who ducked William Kraft, a freshman, while engaged in hazing him. Young Kraft is seriously ill as a result of his rough usage.

Slight earthquake shocks were felt at Cobden and Vienna, Ills., and Paducah, Ky.

Illinois Crop Report.

Illinois—Corn cutting general and well advanced, with late crop mostly safe. Broom corn and wild hay cutting completed. Potato digging, cane cutting, and field pea harvest general. Fall plowing progressing, wheat land being prepared, except in dry southern section, seeding to begin last of the week. Early sown rye is up with a good stand, and sowing continues.

Hill Declines To Be Instructed.

Albany, Sept. 11.—Senator Hill was elected a delegate from this city to the Democratic state convention under instructions to indorse the Chicago nominees. He has written a letter declining to accept the election under any instructions, and declaring that his freedom must not be restricted, if he goes as a delegate.

THE MARKETS.

New York Financial.

NEW YORK, Sept. 12.

Money on call nominally 4@5 per cent.; prime mercantile paper, 7@9 per cent.; sterling exchange steady with actual business in bankers' bills at 483¾@484 for demand and 481¾@482 for sixty days; posted rates, 482½@483½ and 484½@485½; commercial bills, 481.

Bar silver, 65; Mexican dollars, 50½.

United States government bonds firm; 4's registered, 115½; do. coupons, 115½; 5's registered, 110¼; do. coupons, 110¼; 4's registered, 106; do. coupons, 107¼; 2's registered, 90½; Pacific 6's of '97, 100½.

Chicago Grain and Produce.

CHICAGO, Sept. 12.

Following were the quotaions on the board of Trade today: September, opened 58c, closed 58¼c; December, opened 59½c; closed 59⅞c; May, opened 63¾c, closed 64⅛c. Corn—September, opened 20¾c, closed 20⅞c; December, opened 21½c, closed 21⅝c; May, opened 24¼c, closed 24⅜c. Oats—September, opened 15¾c, closed 1 5⅛c; October, opened 17c, closed 15¾c; May, opened 19½c, closed 19c. Pork—September, nominal, closed $5.71½; October, opened $5.65, closed $5.70. Lard — September, nominal, closed $3.22½; October, opened $3.25 closed $3.25.

Produce—Butter: Extra creamery, 15c per lb; extra dairy, 13c; fresh packing stock, 6@7c. Eggs—Fresh stock, 13@13½c per doz. Poultry—Turkeys, 8@10c per lb.; chickens, hens, 7½c; spring chickens, 8@8½c; roosters, 4½c; ducks, 8@8½c; geese, $4.00@6.50. Potatoes—Early Ohio, 19@19c per bu.; Illinois, 18@19c. Honey—White clover, 13@14c lb.; broken comb, 9@10c; extracted, 5@6c. Apples—Red stock, 75c@$1.50 per bbl.; green stock, 35@75c.

East Buffalo Live Stock.

EAST BUFFALO, Sept. 12.

Dunning & Stevens, Live Stock Commission Merchants, East Buffalo. N. Y., quote as follows:

Cattle—Market weak and a shade lower, especially for common lots; veals steady. Hogs—Receipts, 20 cars, market fairly active at a shade declinc; Yorkers, $3.50@3.55; mixed packers, $3.45@3.50; heavy and medium, $3.30@3.40; pigs, very dull, $3.35@3.45; skips and common. $2.00@3.00. Sheep and Lambs—Market dull, weak, and lower; best lambs, $4.25@4.50; culls to good, $3.00@4.00; best sheep, $3.25@3.60; culls to good, $1.50@3.00.

St. Louis Grain.

ST. LOUIS, Sept. 12.

Wheat—No. 2 red cash elevator, 61¼c; track, 61½@62½c; No. 2 hard, 54c; September, 60c bid; December, 63¼c. Corn—No. 2 cash, 19¼c; September, 19c bid; December, 20c; May, 22¼c bid. Oats—No. 2 cash 17¼c bid; September, 17¾c nominal; May, 19½c bid. Rye—29c bid.

Milwaukee Grain.

MILWAUKEE, Sept. 12.

Wheat—No. 2 spring, 57c; No. 1 northern, 58½@59c; December, 59⅜c. Corn—No. 3, 20¾c. Oats—No. 2 white, 29c; No. 3 do., 16½@19½c. Barley—No. 2, 32c; samples, 21@29c. Rye—No. 1, 33¼@34c.

SUBSORIPTION LETTERS.

The following have made remittances to the *Cynosure* from Sept. 7 to Sept. 12:

Jno A Reynolds, Rev L O Pederson, E Brace, Jacob Phillips, John Motter, A S Crowe, James Ferguson, C D Trumbull, Mrs J Griffin, Henry Cole, Rev W Fenton, Mrs S L Carpenter, Ellias Wallick, Mrs R Schnellbacher, Rev M A Gault, Mrs A S Salisbury, S Rorabaugh, Moses Plummer, Rev A Bacote, L Taft, S A Pratt, Joseph Graber, Rev J P Stoddard, Robert Macklin, S C Hart, T B Wilson, John Helfrich, W B Avery, Hattie E Powers, E G Lund, Geo W Hill, Peter C Housel.

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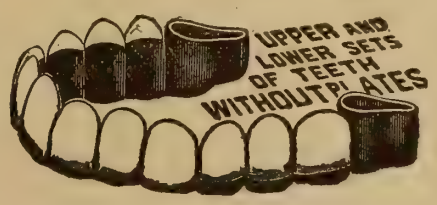

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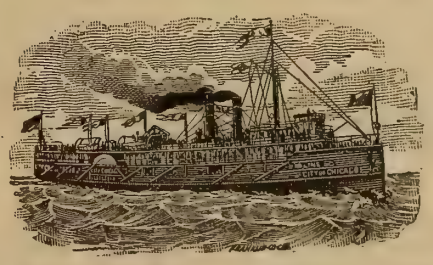

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GENERAL BLACKLIST.

Scheme of the Traction Companies to Boycott Discharged Employees.

That aggregation of philanthropists, the street railway syndicate, is working on a plan that is going to cause trouble in the labor world.

The railroads call it a plan for mutual protection and improvement of the service. The employers say it is just an extension of the blacklist idea and that its aim is the crushing of the labor organizations. Director Thomas F. Ryan of the Metropolitan Traction company is credited with the authorship of the plan.

According to the traction employees, he is going around among the directors of the various corporations suggesting that they all agree not to employ men discharged by any corporation in the combine. The blacklist is supposed to be aimed at dishonest conductors or offensively vigorous strikers. If it is adopted the names of discharged employees will be issued in the form of a circular weekly or monthly and distributed among the corporations. To guard against the possibility of a discharged man getting a chance to earn a living for his wife and babies by giving an assumed name—which is now against the law—there will also be a regular Bertillon report of complexion, measurements, marks, etc. In this way the traction companies hope to keep their pay rolls uncontaminated.

Of course the agreement, when made, will be secret, but the companies credited with looking favorably on the scheme are the Consolidated Traction company of New Jersey, the Metropolitan of New York, the Brooklyn Heights, the Pittsburg road, Baltimore City railroad, Philadelphia Traction company, Albany City company, Union railway (the Huckleberry) of New York and the Yerkes roads of Chicago.

Among the philanthropists interested in these enterprises are Messrs. Elkins, Widener, Roswell P. Flower, Dolan, Ryan, Brady and Yerkes.

The blacklist in its extended capacity was first put into operation on the Brooklyn Heights road. Secretary Williams of that road sent lists of the leaders of the strike to all the street railroad companies. The companies say they paid no attention to the lists, but exstrikers are not very plentiful among their employees.

The only new point about the scheme attributed to Mr. Ryan is that the companies get up the blacklist instead of leaving that sort of work to the detective agencies. These agencies supply spotters for the roads. The spotter rides not more than ten nor less than five blocks during the trip and counts the passengers and the register. If the conductor's report does not agree with the spotter's, there is a conductor out of a job, with the accusation of being a thief. If the new plan is carried into effect, this conductor will not be able to get work on any other line in the east. The detective agencies are persistent in furnishing lists of men ready to go to work for the railroad companies. This is where they come in on the new scheme. They are ready to furnish men enough to operate any street railroad in the event of strike—temporary men, who would only work for the high wages corporations are ready to pay at such times and do not care for permanent positions.

Here are a couple of sample advertisements from The Journal devoted to affairs of street railroads:

DRUMMOND DETECTIVE AGENCY.
New York City.

Railroad work a specialty. Our original and improved system. Surface and steam railways manned and inspected. Secret investigations made and a general detective bureau carried on.

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Ex-Chief U. S. Secret Service,
General Manager.

Here is one still more suggestive:

"The mill will never grind
With the water that is past."

Nor can a dividend be declared from collections which do not reach the treasury. For advice and assistance call on ——.

Street railways checked or manned.

Skilled employees for any railroad position. Only the best service. Employed by 200 corporations. Etc., etc.

If the companies and the detective agencies together can't keep their men honest, there must be something wrong. To the credit of some of the corporations it should be recorded that they declined to go into the blacklist business, stating that if a man was serving them faithfully they were not concerned because he had lost some other position for any reason. Most of the companies approached, however, thought it was a good scheme and agreed to stand by the blacklist.—New York Journal.

Facing Starvation.

A desperate state of affairs exists on the Gogebic range in northern Michigan. Where 8,000 iron miners were once employed at an average of $1.75 a day now only 1,000 have employment at $1 a day, and the unemployed find themselves on the verge of starvation. All the mines except two have shut down, and some of them have withdrawn their pumps.

Merchants have refused credit to the unemployed, and before winter thousands will lack food to keep from starving. Few of the residents along the Gogebic range have recovered from the panic of 1893, and most of them are still in debt. Those who are still employed have their salaries drawn by the merchants with whom they deal, who, after deducting a share of the debt, turn the balance over. Under this system the people are almost penniless most of the time. To the idle ones the merchants have refused credit because they see no prospect of their securing employment. Unless outside assistance comes there will be starving families on the range.

Labor Insurance.

Insurance against nonemployment is an accomplished fact in Cologne. Workingmen who have resided two years in that city and who are over 18 years old can join the society. The dues are 6 cents per week. If no employment can be procured for a member during the dull season, 50 cents per day is paid to him if married, 38 cents if single.

This Is In America.

In the national convention of the Amalagmated Association of Iron and Steel Workers in Detroit, Mayor Pingree, in a welcoming address, referred to the poor pay of the miners. Vice President Carney, in his reply, said: "We can tell the mayor a story of misery. We can paint for him a verbal picture of suffering from scenes close to Pittsburg where children—hundreds of them—never smile. They have never learned that part of natural language, because their parents know it not. The miner comes from the hole in the pit, hungry and broken. His wife, in patching to get herself a little food and the few clothes they have, sees no sunshine in her life. The future is dark. They exist in despair."

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free

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IX. The More Excellent Way.
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XI. A Deeper Salvation.
XII. A Greater Privilege.

XIII. The Better Resurrection.
XIV. The Abundant Entrance into Heaven.
XV. The Better Reward at The Judgment.
XVI. The Better Company in Heaven.
XVII. The Higher Grade in Eternity.
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XX. The Savior's Way.
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Dr. Carradine has been heard to make the following statement in regard to this book, *which speaks stronger than volumes of commendatory notices.* He said:

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READ CAREFULLY! The movement is a 7 jeweled Elgin or Waltham with stem wind and stem set. To set the watch: Pull out the stem until it "clicks," when you can turn the hands at will. Press back in position to wind. By this arrangement you only need to open the watch to regulate it, and your movement is kept as nearly dust-proof as possible. The case is Silveroid (not silver), yet can hardly be told from solid silver. Will keep its color always. Is screw back and bezel, tight fitting, handsome and strong and will last a lifetime. Before the late reduction in price of this movement the retail figure was $12.00. WE GUARANTEE this watch to be perfect, and will refund the money if not exactly as represented. REMEMBER, this is not a Chronometer, nor will it regulate the sun, but it is a good, reliable timekeeper. Sent by express for $5.75. If wanted by mail add 25c. for postage.

This movement in a solid silver case, described as above, only $9.50.

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CHIEF JUSTICE MARSHALL was the intimate friend and biographer of Washington, and was himself a Freemason in his youth. Marshall left the lodge in 1793. He had then for some sixteen years been acquainted with Washington, who died six years later. Marshall wrote to Hon. John Bailey from Richmond, Oct. 18, 1833, of Washington and Freemasonry: "I do not recollect ever to have heard him utter a syllable on the subject."

"I belonged to two secret societies, and have bumped against nearly all of them, and know what I am talking about. Their sociability and benevolence may be all well enough; but they belong to the world. . . . . I have about made up my mind that the whole thing is of the world, and the enemy of God and his church Brethren, why don't you say Amen? You know I am telling the truth; and I pray that you may have grace to receive it in love, as I have spoken it. As Christ's disciples we can make no compromise with the world The friendship of the world is enmity against God."—*From Bible reading, by L. W. Munhall, evangelist, on Separation, given Feb.* 25, 1890, *at Somerville, Mass.*

"The whole movement of Christianity, what is it? It is light against darkness. It is as the shining of the sun. That doesn't have lodges. That doesn't have little dark rooms into which it disburses its beams. The business of the sun is to scatter light, and the business of the church of Jesus Christ is to scatter the light of the Sun of Righteousness. He is to be the light of the world everywhere. He says, 'In secret have I said nothing.' Everything was open. There was never any little cabal, any little gathering with its secret passes and grips. The mere attempt to couple such a thing with the work of the Lord Jesus shows its folly."—*From address of Rev. E. P. Goodwin, D. D., pastor First Congregational Church, Chicago, to Christian Conference, April,* 1890.

"God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and his service, and to the church by depleting and robbing her of her male membership, THAN ANY OTHER ONE ENEMY OF CHRIST. There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."—*From Dr. George F. Pentecost's Bible Studies,* 1889, *p.* 389.

"We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."—*From Pres. Finney's book, "Character, Claims and Practical Workings of Freemasonry," pp.* 260, 263.

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked with unbelievers. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right."—*Address by Dwight L. Moody in Farwell Hall, Chicago,* 1876.

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DULY IN THE RACE.

PALMER AND BUCKNER NOTIFIED--CLEVELAND'S POSITION.

Declares in a Brief Telegram That the Nominees Are the Representatives of the "True Democracy"—The Programme of Exercises and Extracts from Palmer's Speech—Bourke Cockran's Address.

Louisville, Sept. 14.—Saturday was gold Democrat's day in this city. There were more prominent Democratic politicians here that day than any other for years. The object of such a gathering was the notification to General Palmer and his colleague on the gold Democratic ticket, General Buckner, of their nomination by the National gold Democratic convention at Indianapolis. An event of nearly equal importance and one that has been declared imminent for a month by various men who knew all about it, was the announcement of his position by President Cleveland, which he did in a brief telegram.

Cleveland's Telegram to Bynum.

The telegram was addressed to Bynum and dated Buzzard's Bay, Sept. 10, 1896, and was as follows: "I regret that I cannot accept your invitation to attend the notification meeting on Saturday evening. As a Democrat devoted to the principles and integrity of my party I should be delighted to be present on an occasion so significant, and to mingle with those who are determined that the voice of true Democracy shall not be smothered, and insist that its glorious standard shall be borne aloft as of old in faithful hands.

"GROVER CLEVELAND."

A longer telegram, similar in setiment, was from Carlisle, and both were tremendously applauded by the 5,000 people who were packed in the Auditorium to witness the notification excises.

Synopsis of the Programme.

These were simple enough and notable from the fact that it was the first time in history that the Democracy had held such a meeting—barring the Bryan meeting at New York, which all good gold Democrats do. The hall was elaborately decorated with the national colors and portraits of the two candidates and of Cleveland. After Bynum had been seated as presiding officer the audience sang "America;" then the Cleveland and Carlisle telegrams were read and Caffery spoke notifying Gen. Palmer of his nomination. Palmer replied and next Colonel Fellows, of New York, notified General Buckner, who replied briefly and the gathering adjourned.

Points from Palmer's Speech.

Palmer's speech went over each declaration of the Indianapolis platform and indorsed it. In the course thereof, however, he commented on his own and Buckner's nomination, saying: "General Buckner and I were once—in a modest sense—representatives of opposing opinions upon fundamental questions relating to the powers of the United States and of the respective states under the constitution. We met on the battlefield, where great public controversies that admit of no other method of solution are determined. I know he did his duty, and I trust the country believes I did mine. * * * It was known to the delegates of the convention before this honor was conferred upon me, and is well understood by the country that my public services commenced more than fifty years ago, and that since that time I have taken an active, earnest part in the discussion and settlement of every public question which had at the time sufficient importance to attract popular attention. * * *

Followed Jefferson and Jackson.

Taught by Jefferson I opposed slavery when it existed. Inspired by Jackson I defended the Union of the states to the extent of my ability, and influenced by his example, when my conduct as a military officer was challenged as violative of law, I voluntarily submitted myself to the jurisdiction of the civil courts. When governor of my adopted state, while I opposed and by peaceful means successfully resisted the interference of the United States by its military forces in the purely local concerns of the state I distinctly conceded the right and asserted the duty of that government to enforce within the state or elsewhere its own laws by its own agencies."

BOURKE COCKRAN AT CHICAGO.

Auditorium Packed to Hear Him and an Overflow in Battery D.

Chicago, Sept. 14.—Bourke Cockran, of New York, spoke at the Auditorium Saturday night under the auspices of the Honest Money League. The seating capacity of the hall is 5,500, and over 40,000 tickets of admission had been applied for. As it was out of the question for all these people to hear Cockran an overflow meeting was arranged at Battery D, and this place was jammed to the doors. Cockran was not expected to be able to reach the battery until late in the evening owing to the length of his Auditorium address, and local speakers entertained the crowd pending his arrival. No man who ever spoke in the Auditorium had a larger audience than Cockran. All the seats were taken fully thirty minutes before the time set for the commencement of his address. In the aisles men sat upon the floor, and every available foot of standing room was preempted.

Wiliam A. Vincent, of the league, was chairman of the meeting, and made a brief introductory address, which was well received, but which faded in comparison with the warm welcome extended to the orator of the evening. Cockran's address was received with great enthusiasm. In the early part of his speech he referred to the question asked of Bynum as to what way the free coinage of silver would help the working man, and the most of his speech thereafter was devoted to an argument against that policy similar to the one he made in his speech at New York.

The overflow meeting at Battery D was heralded by a brass band and rush of enthusiastic people who did not seem to care whether they heard Bourke Cochran or not, as long as they heard some good Republican doctrine. Rev. T. D. Phillips spoke very enthusiastically in introducing Judge Moran, so much so that he was rather pointedly rebuked by Judge Moran when the latter spoke. Phillips did not confine himself to subjects upon which the Democrats and Republicans agree, but branched off into a criticism of the Cleveland policy of tariff reform and a eulogy of McKinley and his bill. He also characterized Bryan as a "traitor" to his country. Consequently when Judge Moran arose to speak that gentleman expressed himself at once very forcibly against anything like the partisanship which had characterized the previous speaker's address. He said that the meeting was assembled at the invitation of the Honest Money League, which was non-partisan. The purpose of that organization, he said, was to invite intelligent discussion of the money question and not to talk claptrap. His allusion to Bourke Cochran was greeted with prolonged applause.

But the crowd was doomed not to hear the New York orator. When Moran concluded his speech he read a note from the chairman of the Honest Money League executive committee who said that Cochran felt unable to speak after the close of the meeting at the Auditorium, as he was very tired and his physician had directed that he speak but once. "We shall endeaver to have him speak again before the end of the campaign to a great mass-meeting where more can hear him."

THOUSANDS AT M'KINLEY'S HOME.

The Republican Leader Puts in a Day Speaking and Handshaking.

Canton, O., Sept. 14.—For the first time since the St. Louis convention Major McKinley, Saturday, spoke in Canton away from his home. After the great delegations from Chicago and Homestead had gone 1,800 people from McKeesport, Pa., and employes of the Pennslyvania lines west of Pittsburg gathered with thousands of other people about the house. Major McKinley mounted a chair to speak to the Pennsylvania delegation when a storm broke with terrific fury. The meeting adjourned to the tabernacle, where he spoke. A thousand people clustered in and about the house and under trees, and to them he spoke on his return home. After dinner Governor McKinley looked his best in health and spirits, although he had made a half dozen formal addresses and shaken hands with 5,000 people.

There were two train loads of the Commercial Democratic McKinley club of Chicago and the visitors were met at the station by the Canton commercial travelers' escort and the Canton troop. Heading the party were President G. Hoffsteadt, Chief Marshal Frank Higbee, First Vice President E. Dodd, Second Vice President John Devlin, Third Vice President W. F. Grafton, Secretary Harry H. Levy and Treasurer A. F. Olger, of Chicago. Brooks' Second Regiment band, of Chicago, accompanied the party. Marshall Field & Co., the J.V. Farwell company and Carson, Pirie, Scott & Co. were represented. Following these were the Pennsylvania people. It surpassed in size, noise and enthusiasm all of its predecessors. Every department of the Carnegie steel works was represented. The railroad company estimates from eastern Pennsylvania were that from 8,000 to 10,000 people were carried to Canton, and there were probably more.

Yesterday was a quiet one. McKinley attended church as usual. But the coming days and weeks promise tremendous crowds of pilgrims to the Canton Republican Mecca. All the dates for weeks are taken up with appointments for delegations.

BRYAN HAD A BIG DAY ALSO.

Speaks to Three Mass Meetings at St. Louis and Has an Accident.

St. Louis, Sept. 14.—At three great mass meetings held Saturday night W. J. Bryan, the Democratic and Populist party nominee for president, addressed between 30,000 and 35,000 people. At each of the three meetings he was greeted with prolonged cheers, and at frequent intervals during each of his speeches the enthusiastic populace gave vent to uproarious applause. The nominee was met at the train by an immense crowd. He was escorted to the Planters' hotel, where he had dinner, and then went to Concordia park, The Auditorium and Sportsman park, and at each place in turn he made a speech. So great were the crowds that hundreds were turned away at each place. When Bryan and his escort stepped upon the platform at Concordia park the great throng arose and for several minutes shouted and cheered.

It was 6:15 p. m. when the train rolled into the Union station in this city. The spacious midway accommodated a crowd of at least 15,000 people, who cheered wildly as Bryan stepped from the train. It was with much difficulty that he made his way to a carriage that was in waiting, accompanied by the reception committee. En route here Bryan spoke at about every station of any importance, and there were crowds all along the line.

While Bryan was addressing the meeting at Sportsman's park the platform upon which he stood gave way, and he, together with a dozen distinguished citizens who occupied seats thereon, were precipitated to the ground. Fortunately none of them were hurt, but the fall caused an uproar and for a time it looked as if a panic would result.

SONS OF VETERANS ADJOURN.

Rake, of Pennsylvania, Elected Commander-in-Chief as Predicted.

Louisville, Sept. 11.—The fifteenth national encampment of the Sons of Veterans adjourned sine die at 1:30 o'clock yesterday afternoon after electing Colonel James Rake commander-in-chief. This was sooner than expected, as is was thought that the work would not be finished until today. The last business was the installation of officers elected. Many delegates remaned in the city at night to enjoy the trolley party and reception at Fountain Ferry, but most of them left by this morning. After the adjournment Commander Rake held an informal reception in his rooms at the Galt House. A large number of comrades called to tender their congratulations. Commander-in-Chief Rake has announced the names of two members of his staff. They are H. A. Hamer, of Reading, Pa., to be adjutant general, and A. B. Spink, of Providence, to be inspector general. The remaining members of the staff will be appointed today. The offices yet to be filled are surgeon general, chaplain and chief mustering officer.

BANK ROBBED OF HALF A MILLION.

Two of the Bookkeepers Under Arrest to Hold Them.

New Orleans, Sept. 12.—Frank B. Leefe and Louis Colombe, book-keepers in the Union National bank, have been arrested by the United States deputy marshal. The specific charges against them have not yet developed. Leefe was arraigned and held in $10,000 bonds for a hearing. His bond was immediately signed. Colombe is ill at his home. The defalcation is purported to be in the neighborhood of $500,000. The arrests were made in order to hold the men pending a further investigation. The total defalcation so far discovered amounts to over $470,000, and the falsification of the books, if not done to cover up the actual losses of the bank by the failure of a prominent commercial firm which occurred eight or ten days ago, show that the stealing has been going on for some years.

Cyclone in Paris.

Paris, Sept. 11.—This city yesterday had a taste of a style of weather quite prevalent in the western United States, but which in Paris is very rare—a cyclonic wind storm. A good deal of damage was done in the city, the greatest loss being at the Palais de Justice. All the windows on the Rue de Harley side were smashed, part of the roof was blown away and the corridors were filled with clouds of dust and branches of trees. The court yard of St. Chappelle was filled with every sort of debris. Paris is much stirred up and excited over the cyclone, which was really a disaster of considerable proportions. The number of minor casualties and injuries to persons is large, and further reports are constantly being received. Over fifty injured have thus far been reported to one fire station alone and five seriously injured were brought in.

Clara Barton Returns.

New York, Sept. 14.—Among the passengers arriving Saturday morning per steamer Umbria, of the Cunard line, from Liverpool, was Miss Clara Barton, the representative of the Red Cross society, who has returned from the scene of the Armenian troubles. At quarantine it was said that Miss Barton was well, had enjoyed the voyage and was intensely enthusiastic about her work.

New Indiana Democratic Chairman.

Indianapolis, Sept. 12.—After spending a day in trying to induce Mayor Taggart to accept the chairmanship of the Democratic state committee, and failing, the committee has elected Parks M. Martin, of Owen county, chairman. Martin is a free silver man in thorough sympathy with the Chicago ticket and platform.

Silver Men Control in Jersey.

Trenton, Sept. 10.—The silver men controlled the state Democratic convention yesterday and indorsed Bryan and Sewall.

Bryan's Letter of Acceptance.

Lincoln, Neb., Sept. 10.—W. J. Bryan has, in additon to his speech of acceptance in Madison Square garden, New York city, sent to the chairman of the Democratic notification committee of the national convention at Chicago, a letter formally accepting the nomination offered him The letter is a brief discussion of the issues from the free silver standpoint.

Fusion Complete in Colorado.

Pueblo, Sept. 12.—Bryan and Sewall electors and fusion with the National Silver party with a Populist for governor is the result of a three days' session of the People's party convention.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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It would be interesting to know what proportion of those who, from time to time, have become Masons, do not now detest or at least despise Masonry.

Dwight L. Moody addressed a full house in the Y. M. C. A. Hall at the noon hour last Monday. His earnest appeal was in behalf of the 40,000 convicts in our prisons and the millions of non-church goers. He urged Christians everywhere to visit prisons and contribute for literature to be put into the hands of prisoners. He claimed that the Sabbath evening service should be with special reference to reach the unchurched masses.

A declaration was read at the Monday meeting in the Y. M. C. A. Hall, that in view of the impending crisis in our American politics a day of fasting, humiliation and prayer be observed in October, and that union meeting be held in the churches to entreat God's blessing and to confess our national transgressions. No mention in the call was made of these transgressions, which was a serious omission.

When Stephen interceded for those who slew him, he prayed that they might not be charged with what he called this sin. Jesus himself had already been slain as Peter testified with hands that were wicked. A sinful heart made those who stoned Stephen stop their uncircumcised ears. Death was an extreme to which persecution did not always come, but by punishing or driving away the preacher, or by turning away their ears those ancient rejecters shared the same sin. Wickedly they secured silence. Followers of those Jews and pagans silence and drive out preachers now. Some are in the church like Jews, some in the lodge like pagans, and both are sunk in sin.

The same sins that brought judgments upon ancient Israel, characterize our nation to-day. They were the rum curse, Sabbath breaking, licentiousness, pride, the oppression of the poor and the secret lodge curse. The latter, like the idolatrous worship of Baal, is that which especially provokes God's anger. Unless the terrible ravages of these evils are staid, our nation must perish as did the nation of Israel.

REV. GIRGIS ANSHALIAN.

This martyred United Presbyterian missionary gave up his life Nov. 2, 1895, in the terrible Armenian massacre at Kutturbul, Turkey. The story of his martyrdom exceeds in horror anything we have read in the annals of religious persecution. The fiendish Kurds after plundering the town returned to butcher the defensless Armenians, who for forty hours without food and drink had found refuge in a stone church. The incarnate devils after making an opening in the roof poured in gunpowder and petroleum and other combustibles which they ignited, burning many of their victims alive and shooting and stabbing most of the others as they rushed from the building.

Rev. Girgis Anshalian and his wife had arrived from Egypt only a few days before. Against the advice of their friends, they had decided after many misgivings and after an absence of ten years to visit again their native land. By a mysterious providence they were with relatives in Kutturbul at this awful time and with the rest sought refuge in the church. Bro. Anshalian and an Armenian minister who was also in the company kept up religious service all the time in order to comfort and calm the terror-stricken people. At last, while they were writhing amid flame and smoke the church door was forced open and there was a rush for the open air. Mrs. Anshalian was shot and left for dead, but he being recognized as a religious teacher was taken before the leader of the Kurdish band, who used every persuasion to induce him to become a Mohammedan. And on his persistent refusal the chief was the first to raise his gun and shoot him near the heart. As he lay in the agonies of death he was repeatedly struck with swords and clubs.

Mr. Anshalian was the son of Elia Anshalian, and was born in 1839, in Diarbekir, Armenia. When a young man he became a Christian through the teaching of missionaries and the influence of his wife. He graduated at Mardin, in 1864, and studied theology there and at Beyrut. He was ordained about 1865, and labored for some years under the American Board of Commissioners for Foreign Missions. He was settled at Mardin, and afterwards at Saerd. In 1881 he came to America, and united with the Second church, Jersey City, N. J., Dr. Robert Armstrong, pastor. At the suggestion of his pastor he spent a year at the Xenia Theological Seminary, and in 1885 was received by the presbytery of New York. The same year he was sent as a missionary to Egypt. He was installed pastor of the congregation of Koos, Upper Egypt, in 1886, and he continued in this relation till his death.

The *Christian Instructor* says that Rev. Chauncey Murch writes them from Tanta, Egypt: "Since forwarding you the long article relating to the Rev. Girgis Anshalian, I received from his widow a registered letter in which she writes to enquire why it is she has not for some time been hearing from her brother who is here in Egypt. He has been writing to her regularly. It must be that his letters fail to reach their destination. After mentioning her heavy burdens and saying that she did not know what to do or where to go, she asks me to pray God to relieve her of the heavy burden she bears in the affliction of her brother who is insane. He is the wounded brother who with herself was left for dead in the massacre of Kutturbul."

Rev. W. H. Chandler, of the Wheaton College church, preached a sermon recently on Christian Citizenship in which he said: "None deny that the church is a divine institution, founded by God, established by God, upheld by God; that it has had a glorious mission, and that a still more glorious mission awaits it. But the state is also God's institution, as really and as certainly founded by him, established by him. They both belong to God and no man has any right to do what will tend to destroy the one any more than the other. 'He has no more right to lay aside the principles of the Gospel in his acts as a citizen than as a churchman.' Too many regard the one as secular and the other as sacred. This accounts for the condition of our country. Voters have failed to conscientiously regard the sacredness of the state. Hence the devil and bad men have had pretty much their own way with politics, and Christian men have been so enslaved to party as to be too weak to protest by voice and vote against the reign of unrighteousness. The affairs of the state should be as sacred as the church, and should be ruled as absolutely by God's truth and spirit. By my influence, voice and vote I should put everything under his will. Not to do so is to deny God's authority and right to rule in the state."

THAT FUNNY LITTLE APRON.

BY REV. J. L. BARLOW.

Of all the funny gentlemen who walk the crowded street,
And in regalia march in grand procession,
The oddest, queerest of them all that any one can meet,
Are the "wiley" craft who ape a true profession.
But the truth is they are shamming,
And with legends false are cramming
All the silly ninnies who will take and choose 'em,
Each one thinking he grows wise
As he drinks in all their lies,
And doth wear a little patch of white beneath his bosom.

In bright and sunny weather, in the leafy month of June,
These speculative gentlemen outcoming
From dark and tylered lodges, with slow or lively tune,
On St. John's day for recruits they go out drumming.
This is sure the meaning of it,
And they make it of great profit,
These grown up boys to catch, and with flags amuse 'em,
While their cash they meanly take,
And each victim they will make
Wear a little funny patch of white beneath his bosom.

If a cornerstone is to be laid in city or in town,
This crafty craft will somehow come to square it.
Tho' knowing naught of tools, the world believes they've "done it brown."
All the honor they'll be claiming—none may share it.
Oh, is it not amazin'!
That the creature called Freemason
Should so church and state control—none dare refuse 'em;
For each craftsman, like a lord,
Soars above the common herd
'Cause he wears a little sheep-skin white beneath his bosom.

Of all Republicans they're the strangest I am sure;
With knights, grand puissants, generals and other lofty titles,
Priests clad in Aaron's robes—attention to secure—
While they're striking blows at freedom's very vitals.
And they boast they're growing stronger,
While we tolerate them longer;
And are loudly claiming we do much abuse 'em,
From the efforts we do make
All the people to awake,
To that funny little patch beneath each Mason's bosom.

A LICENSE VOTE INTERPRETED.

BY REV. W. A. CAMPBELL.

I am entirely confident that a similar prayer to that offered by Christ on the cross should be offered for every Christian man who votes a liquor-license ticket—"Father, forgive them, they know not what they do."

It is the universal testimony of the true church of Jesus Christ, that the licensed liquor traffic is the curse of the ages, and the greatest of all crimes, in that it is the mother of most crimes as well as of pauperism and insanity, and the greatest of all robbers. It robs its victim of all that is noble in him as man, and of all he possesses. It robs him of every noble trait as a father, as a son, as a husband and as a brother. It robs him of his time, his talents, his property, of his body and of his soul. It wrecks his home, degrades his family, breaks the heart of his wife, shatters the nerves and ruins the health of his children, corrupts politics, disturbs the peace and welfare of society and of the church, and is a curse and not a blessing to all who are brought under its influence.

It sends 100,000 to a drunkard's grave and a drunkard's hell every year—400,000 during one Presidential term. Do Christian men realize that in voting a license Presidential ticket, they are voting to send 400,000 men and women to the misery of eternal death during the next four years, through the legalized saloon, at the rate of 100,000 a year? If this is not so, I will be glad to be corrected, for the thought fills me with great sorrow.

Let us illustrate and see if it is not so. Suppose I was in Utah, and there was a license party there that is in favor of licensing polygamy, and ever since Utah has been a Territory or State when this party was in power it has licensed polygamy; it has licensed it for the last ten or twenty years and has never repented or said it was sorry for its past course; it has never declared against polygamy, and all polygamists are in favor of this party and vote its ticket.

But there is another party there that is opposed to polygamy, and takes the Bible ground on this subject, and declares against this sin, and every polygamist hates this anti-polygamist party. What would be my duty as a Christian and a voting citizen of Utah? And what would be the duty of the church in regard to these two parties? Should not the church courts interfere in politics enough to tell her members not to vote the polygamist party ticket? and should not ministers interfere in politics enough to tell their people from the pulpit not to vote the polygamist party ticket? Would not the church sin and the minister sin were they to keep quiet on this important subject? And, would not a church member, knowing this polygamist party by its fruits for the last ten or twenty years, in voting its ticket say to God and to men, here goes my vote to perpetuate the work of this polygamist party for the next four years? Is there any evading this legitimate conclusion if you vote this polygamist party ticket?

Now apply this course of reasoning to a party that licenses the liquor traffic. It has licensed the liquor traffic for the last ten or twenty years. It has never repented. It has never said it was sorry. It has never declared against the liquor traffic and said it was a bad thing and must go. The liquor men have nothing against this party. They do not denounce it in their papers. They are really in favor of it. They know if it comes into power their saloons will be licensed as in the past, and their business will enjoy prosperity. They can and will vote this license party ticket heartily, and they know by their votes it must come into power, for they hold the balance of political power. Christian men also know when this political party was elected to power, four years ago, or eight years ago, it licensed 240,000 saloons, which destroyed 100,000 men and women, body and soul, every year, making 400,000 during each Presidential term. By their fruits you know them.

Now, how can a Christian man vote such a license party ticket without by his vote saying in the sight of God and all good men, here goes my ticket to destroy 400,000 of my fellow-beings for time and for eternity during the next four years? This is the kind of fruit the tree has borne the last four years, and the last eight years, and the last twelve or sixteen years, and we all expect it to bear the same kind of fruit unless we cut it down politically or change its nature.

If this reasoning is not correct, and if licensing the saloon is not a greater sin than licensing polygamy, will some minister or doctor of divinity who votes a party ticket that licenses the saloon, be kind enough to show us its fallacy?

Mount Auburn, Ia.

THE CHILDREN OF CHINA.

BY REV. G. S. MINER.

Many friends who have been sending picture-cards and money to help me in the day-school work have asked for an article telling all about the children of China. Time prevents my writing to each one individually, so I shall impose upon the kindness of the editor of the *Christian Cynosure*, as many of his readers are interested in the little people of this flowery kingdom. Let us first speak of the boys.

At least one-fourth of the children of the world are born to China parents. The goddess "Mother" is most diligently worshiped so that they all may be boys; however, she sees fit to send many girls. When the news of a child's birth is announced the sex is of the greatest importance. If it is a boy, there is great rejoicing and all the friends call upon the family with presents and congratulations. But if the baby is a girl, the parents are considered to be more in the need of sympathy than congratulations. The kindest remark is, "Well, a girl is worth something." Not unfrequently when a baby girl is born it is drowned, put upon a missionary's door-step, thrown into the street or tossed into the baby tower. A baby tower is built just outside nearly every city which acts as a burying place for infants, and many a girl has been thrown into its vault, even before it stopped breathing. Terrible, but alas too true.

Send me two dollars to aid in educating the children here, and I will send you a photograph of the baby tower that stands a few minutes' walk from where I live.

A peep at a Chinese baby lying in his huge bamboo cradle will reveal a pair of black eyes peering curiously out of a small, round sallow face. In the summer baby is not troubled with much clothing, but in the winter time he is muffled in so many wadded garments that one might easily take him to be a large football. His clothes are not white, but of some bright color, often scarlet. White is the color for mourning. To make the little fellow more docile and obedient in future life, a red cord is tied around his wrists. To guard him from the attacks of evil spirits and ward off numerous childish ailments, another red cord is fastened about his neck from which numerous small ornaments and cash are suspended.

An ear-ring is often put into one ear to fool the devils and make them think it is a girl. The devils care no more for the girls than the parents do. When baby is fourteen days old special thanksgiving is made, and offerings are laid before the family shrine of the goddess "Mother." When he is one month old a grand feast is prepared and relatives from far and near are invited. All are expected to bring a present, and during the day baby's riches in the way of silver rings, charms, lucky cash, painted duck's eggs, sweetmeats and cakes have wonderfully accumulated.

The great event is the shaving of the baby's head, which is done before the ancestral tablets or the shrine of "Mother." The grandmother is the principal guest of the day, and if wealthy, her presents are numerous and costly. The most important one is a gay little cap, ornamented with embroidery, and eighteen figures of the disciples of Buddha, which are believed to attract all the good influences towards the little wearer.

On this day baby receives his "milk" or "baby name," which serves until he goes to school, when the teacher selects another for him. Later on in life, when he is married he is generally given another name; when he enters into business, another; and if he succeeds in getting a degree, still another. The "milk" name is often Little, Stupid, Vagabond, Flea, Dirt, Spring Dog, Potato and the like, so when the spirits hear them called by such uncomplimentary names, they will think the parents care very little for their children and will not molest them. The parents of an only son often dress their child and shave his head similar to a Buddhist priest until he is eight or nine years old, and thereby make the spirits believe they care so little for their son that they are willing to make him a priest. If strong and robust at that age they dress him as other boys and congratulate themselves on having successfully deceived the old devils.

After the shaving festival, baby pays his first visit to his maternal grandmother, who presents him with numerous small gifts, each having some good signification expressing the old lady's desire that baby may quickly grow strong and sturdy, become a proficient scholar and famous man. When baby reaches the age of four months he is taught to sit in a chair, and thus relieve his mother or attendants of the care of nursing him. Soft sugar candy is placed on the little chair, and it is thought that henceforth he will be very fond of sitting in it. When the child goes out-of-doors he is frequently tied upon the back of his attendant. The women of the poorer classes do much of their domestic work carrying their baby in this manner. I have seen little girls almost stagger under the weight of a fat baby brother.

The day that is kept with greater rejoicings than any other in the baby's life is the anniversary of his birth. A great feast is spread, to which even the most distant relatives are invited, and every dainty known decks the festal board. Presents, as usual, came pouring in; the principal ones being pairs of embroidered shoes, worked by the skillful fingers of all the female relatives. Beautiful and mystic are the designs worked upon these little shoes, each signifying some wish of the giver. After the feast baby is placed in the middle of a table surrounded with articles significant of the various professions and trades, and the one he grasps in his tiny hand indicates his future career in life. Should he select the glittering mandarin's button, the excitement is intense, and congratulatory phrases are profuse.

Very numerous are the thanksgiving and propitiatory services performed at some idol temple, or before the family shrine, during the early years of baby's life. All of them are attended with the burning of incense and paper money, shooting of fire-crackers, and pounding of gongs and cymbals to frighten the evil spirits away from the little

darling. At the age of six the Chinese boy should start to school.

The fortune-teller is consulted, and on a lucky day, fixed by the wise man, the little fellow makes his first appearance at school. If it is summer time he wears nothing but a loose jacket and a pair of baggy trousers made of cotton or grass cloth. But if it is cold he will have a round silk cap, a number of jackets and trousers and a pair of shoes with paper soles an inch thick. His forehead has been neatly shaved and cue carefully braided, and in all he makes a very fresh and tidy appearance.

Upon reaching the school-house, he gives the teacher a small present, and bows his head to the floor, thereby showing his willingness to submit to the teacher's authority.

Foochow, China.

A MEMENTO OF THE PAST.

Occasionally we discover a memento of the past, when people understood Freemasonry better than at present, and detested it accordingly. We met an elderly person who was a witness or participant in the agitation that followed the murder of Morgan from 1826 to 1835, when men and deeds were closely scanned. Masons were then ashamed or frightened, according as their acts had been disgrrceful or criminal, or conscience stricken at their complicity in a murder which had been planned and perpetrated by the order, sanctioned and justified by a part of the ministry, and furthered and protected by the officers of the law. We found a pamphlet which records these events or revives an incident that was discussed and believed to be a Masonic interference or perversion of justice. One of the most interesting and important pages of history could be composed from the reminiscences, correspondence and literature of the period. It would resemble such passages of the Bible as Numbers 25, 1 Kings 18, Ezekiel 8 and Ephesians 5.

By the way, the above quoted passages of the Bible fully describe and explain both sun-worship and Masonry. Baal in most cases was but another name for the sun, and Masonry is but another name for sun-worship, according to Mackey, the highest Masonic authority, who says that it is a philosophical development of it. (See Manual, p. 100) It began as Baal worship and was refined into Eleusinian mysteries, and is now developed into Masonry. It is the same thing in slightly changed garbs. Elijah was the greatest Anti-mason of antiquity, and the Bible is the greatest Anti masonic book. Masons use it as a decoy to allure Christians, but Anti-masons use it as a key to expose Mssonic institutions. No lodge can be opened without repeating a part of the ritual or initiation dialogue because it is its worship, but it is also sun-worship, as Ronayne proves step by step in "The Master's Carpet."

The excitement ran high in Otsego county, N. Y., and the *Tocsin*, now a Republican paper, was founded to advocate the Anti-masonic cause. Old inhabitants relate that Masons put their heads together in secret confabs or moved about with gloomy regrets or forebodings depicted in the countenances as if they had lost their dearest treasure or feared a reckoning with the law, as now when they repress adverse criticism of the order.

The past was reviewed, and among events discussed and deemed evidence of Masonic interference with justice, was a murder committed on the confines of the towns of Burlington and Exeter. These suspicions might or might not have been well founded, but the fine hand and earmark of Masonry was discernible in the careful collection and destruction of every memento of the deed, and especially of a poem by Elder Roland, which memorialized the incident and perpetuated the infamy of their lodge brother.

To appease the public, punishment or change of law was promised, but neither eventuated. The incident was partly forgotten through lapse of time, but was revived by the Anti-masonic agitation. The narrative is given in the subjoined verses, but the details of cruelty and moralizing are omitted. The child, five or six years of age, had been tied to a stake before the school building, her clothes fastened above her head and seven whips worn out upon her, because of her inability to spell correctly a certain word. She soon died of her injuries and the trial supervened. The nature of the crime and the issue of the affair are plainly indicated. The following are the verses:

ARNOLD'S TRAGEDY.

See a hapless orphan trying
How to spell a simple word;
Her uncle whipping, blood aflying;
None to her could help afford.
Betsey Amberg, oh, how shocking,
See her writhing on her post;
Was her tutor her protector?
Cruel man; what could be worse.

Arnold, sentenced after trial
For to die a dreadful death;
He confessed without denial
The law was just to take his breath.
When his sentence was pronounced,
Informing him that he must die,
The judge most solemnly denounced,
By telling him the reason why.

For seven years he had instructed
Lovely youth in public schools;
Now by passion he had acted
Worse than any common fool.
On the solemn day appointed,
A deep procession moved along;
Cruel Arnold now is mounted;
A warning to a numerous throng.

Near ten thousand were assembled,
All to view the culprit swing;
Cruel Arnold, how he trembled;
Methinks I see him while I sing.
When the signal just was given,
He was ready for to die,
A respite had, though not forgiven;
Who can tell the reason why?

Arnold swooned, was soon removed
Back to prison, where he lies;
Thousands see his fate suspended,
They were filled with great surprise.
If in wisdom legislation,
When they view this horrid crime,
Guard against new perpetration,
He'll not die before his time.

A STAR.

BLEEDING KANSAS.

BY S. C. HART.

LANE AND HARVEY AT HICKORY POINT—BATTLE AND FLIGHT.

Lane remained in Lawrence, after Harvey and Hill had started with their force to carry the war across the river north of Lawrence, till the 10th of September, when, hearing of Gov. Geary's arrival at Ft. Leavenworth, he determined to quit the Territory, going to Topeka that evening. The morning of the 11th he left Topeka by the "Lane road" on which his "Army of the North" had come into the Territory.

About fifteen miles north of Topeka a messenger met him and stated that on the 8th an armed band of men had entered Grasshopper Falls, now Vallay Falls, shooting in every direction, putting to flight the few men in town, burning Crosby's store and robbing the citizens; and that they were still depredating about there, and he was on his way to Topeka for help. Lane sent him on to Topeka for reinforcements to meet him at Osawkie. Then Lane and his thirty men turned into the Pro-slavery town of Osawkie and retaliated on it for the burning of Crosby's store at the Falls, robbing Dyer's store and taking mules and horses, etc., to the amount of thousands of dollars.

Mayor Whipple, of Topeka, joined him here with fifty men; and on the 13th hearing that there was a Pro-slavery force fortified at "Hickory Point," eighteen miles east, they started for that point, where Capt. Lowe was stationed with a company of eighty Pro-slavery men who had been furnished with United States arms to protect the settlement, but rather to protect himself, as he owned the town, consisting of a hotel or stage station, store and blacksmith shop, and to advance the Pro-slavery interests.

Capt. Robertson with forty men, who had been depredating the Free State settlers, stopped at Hickory Point, and owing to the news of Harvey's forces on the north side of the river, was prevailed on to stay a few days. Robertson was on his way to Lecompton with his company of South Carolinians for the purpose, perhaps, of assisting against Lane and Harvey. Newell's Mill, or Slough Creek, was only four miles from "Hickory Point," and they soon heard of the capture of Capt. Palmer's force, which threw them into consternation. Before their fears had subsided here came Lane and Whipple on the 13th and at once opened fire on them.

After a three hours' fight Lane withdrew and sent a messenger to Lawrence after Harvey's force and Capt. Bickerton with his cannon, and with orders to come around by Topeka. Hearing that Gov. Geary was at Lecompton, Lane left for Nebraska, and sent Whipple to intercept Harvey. But Harvey, instead of going around by that long, tedious route of sixty miles, crossed at Lawrence and proceeded direct, some twenty-five miles only. His principal reason no doubt for disregarding orders was, that his men had been on the march almost day and night for some time, and were not able to make the circuit and then fight.

Starting the evening of the 13th they traveled all night. On the morning of Sabbath, Sept. 14th, they halted at Newell's Mill, four miles from Hickory Point, for breakfast and a little needed rest. Harvey's force consisted of 110 foot and forty horse that could hardly be called infantry and cavalry, also the cannon, "Old Sacramento," and eight wagons. They made their appearance about ten o'clock, and men began to run from the place, but were mostly driven back by the horsemen who quickly surrounded it. Not finding Lane as he expected, Harvey was nonplussed, but concluded to open fire, and if Lane was in hearing it would bring him.

A flag was floating from each of the three buildings that constituted the town: store, hotel and blacksmith shop. From the blacksmith shop or fort floated a black flag, upon which Capt. Bickerton opened fire with the cannon, the first shot going clear through the shop and killing C. G. Newell, whose horse was shot under him in Lane's attack the day before. About twenty shots were fired at this log structure with little effect, the men falling flat as they saw the smoke belch from the cannon and the balls passed over them. A constant firing, meanwhile, of small arms was kept up by both sides with but little effect.

Harvey ordered a wagon load of hay backed up to the shop to smoke or burn them out. Forgetting their exposed feet below the load as they backed it up, the men in the shop, punching out the chinking, peppered their legs as soon as near enough, till they had to climb on the wagon-tongue and load till they could set fire to it and run away under cover of the smoke.

Seeing that Harvey was determined to kill or capture them, the Pro-slavery commander run up a white flag, and after much parleying, terms of capitulation were arranged. Each party agreed that the non-residents should quit the Territory. The Pro-slavery force on this, as all other occasions, had plenty of whisky, and they drank, shook hands and parted apparently friendly.

The Pro-slavery commander requested Harvey to camp right there with them that night as it was late, but Harvey thought best not to do so, and withdrew to Newell's Mill. Harvey was the guest of Mr. Newell that night. His men disagreed as to the need of a guard, and about forty of them withdrew into the bush a short distance from the main camp.

The casualties of the battle were: Pro-slavery, one killed and four wounded; Free State, five wounded, one seriously. That very night United States troops were on the way from Lecompton in search of Lane and Whipple of the Hickory Point battle.

Lecompton, Kan.

(*To be continued.*)

A REMARKABLE BOOK.

Jonathan Blanchard, in his great Lincoln Hall speech in Washington, in 1884, said: "Eighty-six years ago the book which I hold in my hand (Rob'son's Conspiracy), written by an Edinburgh professor and dedicated to a member of the British Cabinet, was published in the city of New York. The burden of the book is to prove, not that all Freemasons are conspirators, but that 'Freemasonry is a conspiracy against all true religion and just government." The writer, Professor Robison, while in Paris, received at midnight from a Masonic friend, who was fleeing the country to escape imprisonment, a box containing the higher degrees of Masonry carefully written

out. He was himself a Mason and did not reveal the ritual, so as to let outsiders into lodges. But being under no oath of secrecy as to the degrees in that box, he entered the higher lodges of Europe, and this book is the result."

OPEN LETTERS.

To Cardinal Gibbons and Mr. Echols, president of the American Protective Association:

LETTER I.

SIRS:—A large part of the American people think that Romanism and Masonry are natural enemies, and therefore I address to you jointly this series of open letters; one being the most prominent Catholic prelate on the continent, the other at the head of the famous A. P. A. organization which has done more than any other agency, unless it be Rome herself, to foster the idea.

A study of both systems in the light of their past and present history has convinced me that there was never a more mistaken notion; that Rome and Masonry were actually born of one mother, and the quarrel between them is only a Romulus and Remus fight for supremacy. I need not call your attention to the fact that a while ago the Pope pronounced a special ban against the Freemasons, Odd-fellows, Knights of Pythias and Sons of Temperance, commanding all Catholics who were in those orders to come out at once on pain of excommunication. Instantly all the A. P. A. organs in the land flamed out in such a perfect blue blaze of wrath that their columns were fairly sulphurous. They abused the poor old gentleman of the Vatican in the roundest terms, made frantic appeals to the Romanist members to assert their independence of such tyranny, and behaved generally as if Leo XIII. had done them some unexpected and grievous wrong. It looked very much on the face of it as if they wanted the papal blessing.

About the same time Miss Willard invited Roman Catholic and Jewish women to join the W. C. T. U. Many white ribboners, the writer among them, were doubtful as to the wisdom of this step. The W. C. T. U. being a Christian, but not a sectarian organization, we did not see the propriety of extending a special invitation to any particular religious class. At the same time we stood ready to welcome to our organization any Roman Catholic woman who joined with a sincere desire to help in the great work of overthrowing the rum traffic.

Now if the Pope at that time had issued a bull forbidding all Roman Catholic women from joining the W. C. T. U. and excommunicating those already in unless they came out at once, think you we should have poured out a single vial of wrath on his mitred head? or even taken the trouble to draw the cork? We should have smiled sweetly and gone with undisturbed serenity about our business. I think, however, that if he had blessed us we should have had something to say, for the very last thing we want is the papal benediction. Masonry is a near relation to Rome and the A. P. A. is a child of Masonry. The W. C. T. U. is no relation at all and expects no family favors. Hence this remarkable difference.

The strong likeness between the two is continually cropping out. Let me mention one instance. A Masonic minister recently told his congregation that "Jesus Christ was the Grand Worshipful Master of the greatest secret society that was ever known." He who "ever spake openly!" He who uttered no word of divine truth that his disciples were not to speak in the light, and proclaim upon the housetops. But the same lying device, only varied to suit their savage audience, was used by the Jesuit missionaries in their zeal to convert the Indians. They told them that Christ was a great chief who had slain vast numbers of his enemies and wore their scalps at his belt. He, the Prince of Peace. He, meek and lowly; one who prayed for his murderers on the cross. Isn't the parallel exact? The only difference being that the Jesuit missionaries wanted to make converts to Romanism and the Masonic minister wanted to make converts to Masonry.

Allow me to instance another parallel. Loyola at first thought favorably of admitting women into the newly-formed Society of Jesus, but finally changed his mind and barred them out. Nuns may be Jesuits so far as imbibing the Jesuitical spirit and being tools of the order is concerned. And in the same way, while a woman can never take the Masonic vows, she can become what somebody has felicitously termed a Gill Mason; defending Masonry by all kinds of silly arguments, and it must be confessed when it comes to the drudgery of getting up lodge suppers and entertainments, a great deal more useful than her brother, the Jack Mason. Even the A. P. A., whose sole ostensible object is to fight Rome, will not admit her, however patriotic her record, but graciously gives her the privilege of going off by herself in a corner and forming a woman's A. P. A. of her own.

Loyola said the women annoyed him; they were in the way; they bothered him with scruples and questions of conscience and quarrels with each other. The Jesuits said that it was because he distrusted their ability to keep a secret, but undoubtedly the real reason was that he feared they would make bad material to work into his new society. The brave refusal of the nuns of Port Royal to bow to the Black Pope, though threatened with banishment and death, proved that he was right; and I am inclined to think that Masonry has saved itself from some embarrassing predicaments by adopting a similar procedure. I know at least one woman who would make a very uncomfortable member to admit into either society.

Rome and Masonry may call names and say a great deal of unpleasant truth about each other, but it is on the same principle that the pot called the kettle black. We should not mind their quarreling, however; in fact, the harder they pitched into each other the better we should like it, were it not that both sides are trying to win over good, patriotic men and women who are neither Catholics or Masons, and make them take at least a neutral position while the fight is going on.

Rome says to the good anti-secret brother or sister, "The church has always been opposed to Masonry. How foolish to fight your best ally against the lodge. Let us strike hands and cooperate." And some are beginning to hesitate and say, "Why not?" forgetting that Rome's idea of co-operation is always on the lamb and tiger order, with the lamb inside. Masonry on the other hand comes and says, "Rome has always persecuted us. She is our bitterest enemy, as we are her's. Then what folly to oppose Masonry! If you don't want Rome to capture our country drop your opposition to the lodge, at least so far as to join the A. P. A." And thousands have listened to the wily plea and gone into the A. P. A., to find their standard of spirituality lowered, to be shoved aside as mere underlings while unscrupulous men are pushed to the front and shame the holy name of patriotism with their open impiety and low machine methods. But one similar result is sure to follow "co-operation" on either line.

When man or woman in their zeal to advance a holy cause stands on the same platform with Rome and grasps her extended hand, they must forget the fires of Smithfield; they must forget the Waldenses and the Hussites and the Lollards; they must forget the fifty million martyred dead whose blood has been drunk by this hoary sorceress of the ages; they must forget that in her hand is a golden cup, and at their peril they breath its poisonous fumes—peril of the hypnotized brain and the sealed lips. So when an antisecretist in principle joins the A. P. A., he too must forget; forget that as the Apocalyptic beast Masonry united with Jesuitism to overthrow the Protestant cause in England and bring back the Catholic Stuarts, and two hundred years later was the dark, controlling power that stood behind and prolonged our Civil War; forget that Masonry has ever been the troubler of nations, the fountain-head of conspiracy, the fomenter of rebellion, the protector of every vile and evil thing. Let him forget all this if he can, but one thing he must remember—that henceforth there will be a padlock on his lips. This is the curse of the compromiser—that he must never dare utter his convictions. Yet it is only the beginning; there is a worse woe and a heavier judgment to come, that by and by he will have no convictions to utter.

This is no time to fling out the flag of truce; no time to make an unholy alliance with either of these foes of God and human liberty, simply because for the time being they happen to be foes to each other. When it suits their purpose, like Pilate and Herod they will be made friends.

I have no reason to suppose that either of you gentlemen will be satisfied with my conclusions, but every reason to suppose you will not. If, however, one loyal heart, which has been hesitating over this question, shall find through the blessing of God new strength and new light from this and succeeding letters, in which I hope to bring out the bottom facts in relation to this supposed inherent antagonism between Rome and Masonry, they will not have been written in vain.

Sincerely yours, ELIZABETH E. FLAGG.
218 Columbus Ave., Boston.

A REVIEW OF FREEMASONRY.

PART OF AN ADDRESS BEFORE THE OREGON STATE CONVENTION AT PORTLAND, AUG. 27, BY SECRETARY P. B. WILLIAMS.

Heretofore we have spoken mainly of the pagan and Polytheistic orgin of the order. Whether it has entirely divested itself of all *these features* would seem to be doubtful from certain forms of expression in the Masonic vocabulary. It has its "certain *mystic forms* of no *recent date.*" The lodges are "opened in due and acient form." Besides, there are many other expressions of similar import. But leaving this question we now direct the reader's attention to another proposition.

The Freemasonry of this age is a system of deism. This proposition will be sustained by Masonic evidence. There is no Christ in what is known as "universal Masonry." And if they make quotations from the New Testament, or select some of their readings from that sacred volume, they are "Americanisms," and are so declared by Mr. Cross himself. (See page 81.) All the prayers are offered directly to God and not in the name of Jesus Christ at all. See the form of "prayer used at the initiation of a candidate." (Page 26, Cross's Masonic Chart.) Also the prayer at raising a brother to the sublime degree of Master Mason (page 67). Also, the "consecration prayer" (page 95). Also, pages 109, 118, 130 and many others.

Now, since the fall by transgression, no living man can approach unto or call upon God acceptably except through Jesus Christ our Lord. It follows, therefore, that all these Masonic prayers are purely *deistic*, and, being offered directly to the Father, are not acceptable to him. Nor will they ever be answered. Since the first promise after the fall the Lord Jesus is the only medium of approach to God. Everything, all acts of obedience and worship must be done "in the name of Christ," our Great High Priest. The simple statement of this fact is surely enough to satisfy any intelligent hearer who is familiar with the New Testament without quoting a single passage of Scripture, though the proofs are very abundant. These Masonic prayers, therefore, are not such as Christians are taught to offer up to God through the Great High Priest of their profession. Masonry is, therefore, *deistic* and not Christian.

Additional proof of this fact may be drawn from the following statement: "Freemasonry is an ancient and honorable institution, embracing individuals of every nation, of *every religion*, and of every condition of life." (Page 213) Jews, as well as Gentiles, who regard our Lord as an imposter, are freely admitted to the lodge and become members of this "ancient and honorable fraternity."

Again: "All fictitions of rank are laid aside, and all differences in religious and political sentiments are forgotten." (Page 214) It is said by Masons that no atheist can become a Mason. Nine-tenths of the atheists of the Pacific Coast are Freemasons. In France and other countries many atheists belong to the order. There was, a few years ago, a move, both in Belgium and France, to leave out of the Masonic formula the phraseology, "to the Great Architect of the universe." The debate was warm and resulted in the retention of the formula by a vote of one hundred against sixty-seven. So there must have been "sixty-seven" atheistic Masons against "one hundred" deistic. At the same time it was the opinion of the "one hundred" that there is nothing in the phrase to exclude or embarrass an atheist. And why so? Because an atheist might contend that the "Great Architect of the universe" was chance; and hence in the mouth of an atheist it might be used to mean something different from that sense in which his deistic broth-

er used it. "From east to west, and between north and south, Freemasonry extends, and in every clime are Masons to be found." (Page 27, Cross's Chart.)

This being the case, it is no wonder that Turks, Arabs, Jews and all the rest are found within the Masonic fold. Let it be distinctly noted then, that no one is required to believe in Jesus Christ in order to become a Mason. Christianity is founded on the divinity and Messiahship of Christ. Freemasonry is not. Its "mysteries," "rites" and "ceremonies," as well as its "prayers," to say nothing of many other things, are all outside of the religion of Jesus Christ. And whether Christians can become or continue members of the "order" and participate in all its "mysteries," "rites," "ceremonies," "prayers," etc., without incurring guilt, remains to be considered.

(*To be continued.*)

REFORM NEWS.

MASONIC CORNER-STONE LAYING.

BOSTON, Mass., Sept. 16, 1896.

EDITOR CYNOSURE:—The day was fair; the music fine; the procession long, and the crowd immense at the City Hall corner-stone laying in Worcester, on the 12th inst. The military led the procession and after them the secret orders were very much in evidence.

By a Providence I was kindly given a seat with the Grand Lodge on the stage, where I could witness the ceremonies and hear the remarks of the Grand Master, Grand Secretary and Grand Chaplain of Masons in Massachusetts, who laid the corner-stone agreeable to the custom of Free and Accepted Masons, from time immemorial.

The personal of these savants was prepossessing and the decorations of some rivaled, if they did not exceed, those of Oriental princes or the aborigines of America. I will send you something more of the prayers, proclamations and religious services of the occasion soon, and simply write this note to apprise you that the matter is under serious consideration.

One daily paper noticed the presence of an anti-secrecy representative on the grounds, and although the comments were not complementary, they were probably as fair as prudence and a proper regard for lodge vengeance would permit.

Dr. John Robinson, wife and son called to-day and spent some time studying the lodge system by the aid of charts and books. They are from Glasgow, Scotland, and the doctor has been supplying the pulpit of Tremont Temple Baptist church during the absence of the pastor in Europe, besides preaching extensively at camp meetings and various large gatherings. The entire family are becoming thoroughly enlisted, and Mrs. Robinson has already begun aggressive work in New York City and at other points where she has been stopping.

Their attention was first called to our movement by reading "Danger Signals Nos. 1 and 2," handed to the doctor at Old Orchard, where I heard him preach five sermons during my visit. Like many who for the first time look into this "mystery of iniquity," he could scarcely credit the revelations and charges made, but resolved to investigate further. He expressed his gratification at having an opportunity to learn something of the organic structure, religious character, and the so-called secrets of the order of Masonry.

I shall improve an early opportunity to accept his cordial invitation to renew our study of "the mysteries," at the Bellevue hotel in this city, and meantime he will read Finney and other works treating on the subject. At present the doctor has charge of a noon and evening service daily, in Tremont Temple, but expects to start homeward in about two weeks.

JAMES P. STODDARD.

TOO MANY SOCIETIES.

1424 BRISTOL ST., PHILADELPHIA, Sept. 11, 1896.

EDITOR CYNOSURE:—The signs of the times prompts me to write you at this most important time. As a *Cynosure* subscriber for a number of years, I read carefully every number to see the drift your noble paper takes. We are now surrounded by a disturbing element in our politics. There is much danger of drifting with a dangerous current. While you claim to be based on strict Gospel principles, you should ever remember the words of Christ. "My kingdom is not of this world."

Every Christian, in taking a view of the political world, should prayerfully sympathize with the plainest and most peaceful way possible to solve the great problems of our times. New and untried ways are always dangerous, and more especially where lawlessness has any power. We gather from the prophecies of the Bible that near the close of this dispensation the beast under the control of the dragon, being the lawless element of the earth, will grow very powerful, and will defy the powers of nations and kingdoms. Hence Christians must move carefully, lest they receive the mark of the beast, and be condemned with anti-Christ. We are living in a dangerous time, and it concerns Christians more than ever to be on their guard, when lawlessness and anarchy begin to show their strength. Therefore Christian publishers as well as ministers should cry aloud from the walls of Zion, and give warning of the dangers arising on every side.

The noble work of your paper against secret orders should take another step forward, and in connection with the condemnation of secret orders, should condemn the reckless system of general organization of incorporated bodies. There is too much organization. It is destroying the peace and prosperity of the country. When men can act on their own judgment, they are always benefited, but when organizations have become the ruling power; men are hindered from using the noble traits of character which God has placed in the heart and mind of every rational man.

This excessive system of organization is one of the causes of our hard times. It is the foundation-stone of financial distress. Excessive corporation is the ruination of business. It causes trouble between the manufacturer and his workmen. Excessive organization has also entered the church, and has robbed it of its spiritual power, and has made the church a combination of worldly societies.

True Christianity is not a mere corporate society; it is a communion of saints with regulations founded upon the Word of God. Whenever a man-made order or society is instituted and governed by officers and laws within the church, then it has become a carnal body. God's order is often set aside and worldly orders have taken its place, and the Holy Spirit is no longer the ruling power. This is damaging to true Christianity. If Christians would but know their own dignity, their liberty, their adoption and their individual spiritual power, this corporate society work would soon come to an end. (Rev.) D. M. PFAUTZ.

Re-mail this copy of the *Cynosure* to somebody.

CORRESPONDENCE.

LOOKING OUT FOR WASPS' NESTS.

WASHINGTON, D. C., Sept. 16, 1896.

EDITOR CYNOSURE:—Washington preachers, to their credit be it said, do not often talk partisan politics from their pulpits nowadays, but Rev. F. D. Power, in his twenty-first annual sermon to the congregation of the Vermont avenue ("Garfield Memorial") Christian church, used politics, in its broad sense, to illustrate his sermon. He said in part: "This pastorate has reached its majority. Such a time is usually an occasion of rejoicing. The thousands of young men who, in November, will for the first time vote for a President will count it a distinguished honor. We are inspired by something of the same feeling of satisfaction. The voter is concerned with the present crisis.

"The citizen who loves his country and rightly estimates his high prerogative in the direction of its policy, thinks only of the best way to meet the ends of the hour. So it is with the responsibilities that belong to the position we have reached as a church that we are chiefly interested. An old English picture represents a king with the motto: 'I rule for all;' a bishop with the sentence, 'I pray for all;' a soldier with the inscription, 'I fight for all,' and a farmer drawing his purse reluctantly with the exclamation, 'I pay for all!' The American unites in himself the functions of all four. He governs, prays, fights for himself and pays all expenses, yet by the very reason of his exalted privileges is under highest obligations to exercise his rights in harmony with the principles and institutions of the republic. So we find ourselves now and always under the rule of faith and practice given by Christ.

"Never was there greater need of Bible knowledge. Bible-reading Christians will make praying Christians, and five hundred praying Christians can carry Washington for Christ. Politicians are often bitten. The young voter finds he has supported the wrong man and the wrong measures. Hannibal Hamlin tells how, when a boy, he and another boy discovered a bee-tree, but on examination found it contained only a wasp's nest. They knew a very niggardly old bee-hunter, and Hamlin said, 'Let's play a trick on the old miser?' So they offered to sell him the tree for $10; he offering fifty cents. After much palaver they sold out their rights to him for $2 and then took to their heels. The old man cut down the tree and then took to his heels, followed by the avenging wasps. Thousands of people are buying wasps' nests, and many in this campaign are coming out like the bee-hunter.

"Not so in religion. A man has everything to gain and nothing to lose in becoming a Christian. Believing in the Gospel of Christ, we should never be content unless we are bringing others to accept it. Let every man, woman and child be as anxious and diligent to convert sinners to Christ as the young politician is to get votes for his party, and we should work wonders. Once more: Your young voter puts his money into his cause. Thousands and hundreds of thousands are being used to-day to determine the election of next November, most of it unrighteously. And as men cannot carry an election without money, no more can the enterprises of religion be conducted without money." C. A. S.

HELP THE CHILDREN.

LARWILL, Ind., Sept. 14, 1896.

EDITOR CYNOSURE:—Jesus Christ, when upon earth, said suffer the children to come unto me, and forbid them not, for of such is the kingdom of heaven. The same spirit of forbidding them to come is in existence to-day, by denying them the place they should occupy in the church, and the work that should be done by them, and nine out of ten would do, were they granted the privilege by the aid and help of older ones. I do not mean to say that children must be put to work by themselves. They should be in the care and training of one or more of the best members of the church to which they belong; those who have a good experience in spiritual things and who govern well their own households, and they should have the co-operation, aid and help of the entire membership of the church.

In this enlightened day children reach the years of accountability, mentally, from three to eight years younger than when we were children. On account of being in possession of more knowledge than we older ones enjoyed at the same age, they feel that there ought to be something for them to do, and they generally find it, right or wrong. The young people with all these advanced ideas of education still lack some of the most essential elements which constitute their being.

1. They lack courage to do what is right.
2. They lack physical strength.
3. They lack judgment and experience, which are the most essential things.

Instead of parents getting children ready on Sabbath morning and giving them a penny, and then say, "Go to Sabbath-school," they should get ready themselves and say, "Come, children, let us go to Sabbath-school and church;" and when you do go and are appointed to teach them do not say, "I can't," or make some other excuse equally as unreasonable. Instead of allowing the children to act as their own teachers, older ones of riper years, judgment and experience should go to work at once. Do the best you can is all that can or will be expected from any one. Commence studying the Bible and practice it too, and your duty will be brought plainly to view. In conclusion I think I am safe in saying beyond successful contradiction, that if these suggestions were put into practice, the churches and Sabbath-schools would in one year's time present a different phase both spiritually, numerically and financially.

JOHN HELFRICH.

CHEERING NOTE FROM CALIFORNIA.

ROHNERVILLE, Cal., Sept. 8, 1896.

EDITOR CYNOSURE:—Let me give a few words of encouragement to those who are engaged in distributing the *Cynosure* as a messenger of light. Last fall Rev. P. B. Williams labored a month with us here in Humboldt. While here he sent in my name to the *Cynosure* office and we became readers of your valuable paper. We soon learned to love the *Cynosure* and its work. We passed our paper around and some copies fell into the hands of one of our respected citizens, Mr. Groten. He is opposed to all secret societies and became very much interested.

He is in business with a prominent man of Eureka, Cal., who was on the very verge of being initiated into the Masonic lodge. Mr. Groten having on hand several copies of the *Cynosure*, asked his friend to read them, which he did. The result was he became alarmed and subscribed for the *Cynosure* himself, and also sent for an exposition of Freemasonry. He burned up the application papers which he had already signed, and began to warn his friends by handing them the *Cynosure*.

Several of those who were trying to get him into the lodge have said that they will never go into the lodge room again. So you see, dear fellow workers, God is blessing the seed we sow. It is springing up and bearing much fruit. To our God be all the glory, who is working through his poor, weak instruments to overthrow the powers of darkness. Yours for Christ and the salvation of precious souls, E. P. GUNDLACK.

NO UNION WITH CATHOLICS.

MADISON, Wis., Sept. 14, 1896.

EDITOR CYNOSURE:—I will give you some reasons why we should never join with the Romish church to fight secrecy.

The first reason is, it is not the church of God, not even the smallest branch. History proves this and so does their doings in all lands. The Bible forbids us to side in with the ungodly for any purpose whatever, in all moral conflicts, because God wants the glory, and by him all such conflicts are won, "for without me ye can do nothing." In 2 Chron. 19: 2, Jehu said to Jehoshaphat, "Shouldest thou help the ungodly, and love them that hate the Lord?" And because he did, wrath came upon him. Dr. A. Clark says, "Who can doubt this who knows that he did help the ungodly and did love them that hated Jehovah?" And is not the wrath of God upon all those alliances which his people form with the ungodly, whether they be social, matrimonial, commercial or political?

If there is one truth in the Bible that seems to be more prominent than all others it is that all who will have the favor of God must acknowledge his Son as the pre-eminent one or they cannot have any help from God. "He that denieth the Son hath not the Father." We are warned not to be partakers of other men's sins or bid them Godspeed. If we as advocates on the Bible line join with them it shows that we acknowledge that they are a part of the Christian church, which they are not; but are the most degraded idolatrous organization on earth, which every man will say, that take the time to investigate. St. Paul said of them, "Their mouth speaketh great swelling words, having men's persons in adoration because of advantage, shewing himself that he is God" (the pope). King David also said of them, "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords." "They only lie in wait to deceive." "They bless with their mouth, but they curse inwardly." She is rightly named in Rev. 17: 5: "Upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots, and abominations of the earth." She was drunk with the blood of the saints. That we know to be a fact, for history informs us that over sixty million have died by her dictation.

Think of St. Bartholomew's Day. This horrid deed was, however, applauded in Spain. At Rome, solemn thanksgiving were offered to God for its success, and medals were struck at Paris in honor of it. Who has ever heard that she has repented of any of her wrongdoing? No one; she is infallible. Shall I as an American citizen that loves my country turn in with those that hate our institutions; that are doing all they can to put the Bible out of our schools, which they have accomplished in Wisconsin and some other States? Then they call them godless sclools. "The public schools have produced nothing but a godless generation of thieves and blackguards," says Priest Schaner.

Prisons and reformatories, however, prove that the above is untrue. The report of Inspector Ries, of the Milwaukee House of Correction, in 1885 shows that 1,617 persons were sent to that penal institution; of these 877 were Catholics, The report shows this for five years at about the same ratio. They run over 70 per cent of the saloons. In the city of Madison out of 80 saloons they run 78 of them. I am constrained to believe, had we no Roman Catholics in our country we would have had prohibition before this. About 70 per cent of murders committed are done by them and 70 per cent die on the gallows; and so it is on every line of evil they take the prize.

During our late war a little more than 144,000 deserted, and of that number 72 per cent were Roman Catholics. Worse still, who was it that assassinated Abraham Lincoln? It was a Roman Catholic. The wretch who did it said, "I can never repent, though we hate to kill. Our country owed all our troubles to him. God simply made me the instrument of his punishment."

Then we have Patrick E. Prendergast of your city, who assassinated the late Mayor and who was a Roman Catholic, and used the following language: "I have done my duty, and I could not live in comfort and happiness had I not done so. I have paid the debt I owed to humanity."

Lastly, I wish to refer to that cruel tyrant, Henry Wirz, who commanded at Andersonville prison, who was the means of murdering so many, mostly by starvation. When he was hung at 10: 30 A. M. Friday, Nov. 10, 1865, two priests, Boyle and Wiggett, attended him on the scaffold.

Thus I might go on, but enough on that line. Though they take the oath of allegiance to be loyal soldiers or citizens, it proves to be of no avail, since they teach that we are bound not to keep our oaths with heretics, though bound by the most sacred ties. I here give you a partial list of Romish secret societies received from the editor of the *Primitive Catholic* of Brooklyn, N. Y.:

The Order of Catholic Knighthood; Knights of St. Michael; Knights of St. George; Knights of St. Paul; Knights of St. Francis; Knights of St. James; Knights of St. Wencesians; Knights of St. Vladishlaus; Knights of St. Albert; Knights of St. Alogoins; Knights of St. Joseph; Knights of St. Vincent; Knights of St. Francis; Knights of Latin Cross; Knights of St. Patrick. Then of course there are the Clan-na-Gaels and Hibernians and several new orders recently created to counteract the A. P. A. H. P. MARKS.

LETTER FROM A JEREMIAH.

RICHMOND, Va., Sept. 12, 1896.

EDITOR CYNOSURE:—I have read the letter of Rev. Chas. P. Luce published in the *Cynosure* of Aug. 27th. I am not surprised to hear a member of the craft come to the rescue of the order. But when a minister writes such a letter it shows how strong a hold this Christless institution of Masonry has on the church in our land.

The writer not long since was discussing secrecy with a deacon in the old Covenanter church, and the good brother used some of Rev. Luce's arguments. He said there are good men in the lodge, and it can't be so bad as you picture it.

It is an open secret that in many places our United Presbyterian brethren can't enforce the discipline of their church against secret society members. To my personal knowledge, in some congregations Masons, Odd-fellows and other lodgemen hold communion in the church. In conversation with an elder on the subject he said, "I know it is wrong, and our pastor is much opposed to the lodge, but we will ruin our congregation if we attempt to enforce our discipline." I said, stand by the truth. Your written law is founded upon God's Word.

More than this, the Covenanter church is going to have serious trouble on the lodge question if the ministers do not wake up and warn the people. In many congregations, especially in the cities, the subject of secret societies is not mentioned. I am credibly informed that during the past year anti-secret lecturers have been refused the use of some Covenanter churches to lecture in. Only once before in my time has this been the case.

Now what does it all mean? It means that the anti-secret churches are drifting. We need more ministers who have the backbone to stand up and warn the people. The lodge has become so popular that if it were possible it would deceive the very elect. Our only hope is to educate the young and keep them out of the lodge. The church is the organization Jesus Christ set up to carry on his work among men, and if the church fails in her testimony where will the end be?

I have faith that the Samuels are not all dead, and they will arise and demand of Saul to hew Agag in pieces. As the Amalekites were to be blotted out, so shall the Christless lodges. This will never be done until the church of Christ cleanses herself and refuses to fellowship members of secret societies. "Therefore, cry aloud, spare not; lift up thy voice like a trumpet and show my people their transgressions, and the house of Jacob their sins." R. A. M.

THE LODGE AND THE SALOON.

BLANCHARD, Ia., Sept. 14, 1896.

EDITOR CYNOSURE:—Some of your readers will remember that on the morning of Aug. 24, 1895, this town was visited by a fire that consumed one-half of the business houses. We have time and again, since the fire, publicly laid the blame of it at the door of the lodge, and have yet to hear from a single individual that we were wrong. By request we now undertake, in a series of letters, to give a history of the fire and the events connected with it which have cost the good people of our community many thousands of dollars.

Blanchard is situated in the southwestern part of Iowa, on the State line between Missouri and Iowa, at the point where the Omaha and St. Louis R. R. crosses that line. It has between seven and eight hundred inhabitants, and is surrounded by a very fertile country and draws its trade from an area fifteen miles long by ten miles wide. It has three churches, the M. E , United Presbyterian and Covenanter, with an aggregate membership of six hundred, who with their families number about 1,500.

It has six lodges; the A. O. U. W., I. O. O. F. No. 429, I. O. O. F. No. 67, A. F. & A. M., M. W. of A. and the G. A. R., with an aggregate membership, as near as we can find out, of less than 200. The churches in the past have been reasonably free from lodge influence, but the lodge has had a growing influence in the M. E. church. The pastor at the time of the fire had joined the I. O. O. F. elsewhere, but tried to be indifferent here, and told me that he was opposed to secret societies, but the lodgemen counted him as one of their number.

The present pastor is a Freemason, and accompanies the worst men in the community to the Masonic lodge at Elmo, Mo., so that the lodge has a strong grip on that church to-day. The other two churches, which together have some 250 members, are noted for their opposition to the lodge. As to politics, we have all shades like other towns. The Republicans have a very small majority over all others; the Democrats and Prohibitionists coming next in order of numbers.

From the founding of the town the struggle between the factions has centered around the temperance cause. Early in the '80s an attempt was made to establish a saloon in Blanchard, but it was soon driven across the line into Missouri and harassed to death. Lodge doctors tried selling liquor out of their drug stores, but the W. C. T. U. and its supporters were on the watch, and when one doctor had to pay a heavy fine, the others were more careful. Thus Blanchard was a temperance town except that, being on the line between Missouri and Iowa, a good deal of whisky was smuggled in by the lodgemen through the livery stable and in other ways.

Some time in 1892 a lodge doctor of unscrupulous character moved into the town, and intoxicants began to flow out of the drug stores on his prescriptions. Other doctors were emboldened to do the same thing. The temperance people were soon aroused. It did not take them long to strike the trail, and the lodge doctor fled to Missouri. He lived there in great fear for two years, and soon after the fire, left his wife and fled the country and was not heard of until last week.

J. R. W.

(*To be continued.*)

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HOW INSANE ANIMALS ACT.

Horses, Cats and Dogs That Have Lost Their Wits.

Insanity in the human subject, it is supposed by some, has no analogue in the lower animals. Yet many causes will lead to the permanent loss of all self control. Cattle driven from the country through the crowded thoroughfares of a town will, under the influence of this sudden change of condition, work themselves into a state of excitement and fury which must at least be closely allied to madness. Horses have been known to go mad in the midst of the bewildering scenes of a battlefield. At Balaklava an Arabian horse turned upon its attendant, who happened to be drawing water, seized him in its mouth, threw him to the ground and then kneeling on him attacked him like an infuriated dog. Before the terror could be subdued it had bitten off another soldier's finger and seriously wounded the army "vet."

Another instance is related of a docile horse which one hot summer suddenly went mad. Everything that came within its reach it seized in its teeth and shook like a terrier would a rat. It raided the pigsties and threw the inmates one after the other into the air, trampling on the bodies as they fell. Afterward it almost killed its own master after maiming for life the farrier who was called in. This, at least, must have been a case of insanity. The cause of such insanity is often to be found in congenital malformation of the bones of the head. A scientist of authority even goes so far as to prove by what appears to be incontestible evidence that animals—cats, dogs and monkeys—have been observed to have delusions very similar to those of insane people.

How Anchovies Are Caught.

The anchovy is a small fish about three inches long belonging to the herring family. It comes into the Mediterranean from the Atlantic in vast shoals for spawning, and is caught mostly in the months of May, June and July. It is taken at nighttime, when the small boats engaged in the fishery put out in numbers from the Italian shores, furnished at the stern with lights. The fish are attracted by these lights in immense numbers, and are literally ladled out of the water, for by no courtesy can the operation be called fishing. The best ground is at Gorgona, a small island off Leghorn. This fish was in former times tolerably common off the English coast.

How the House Bound May Get Air.

Elderly people and others who may be temporarily house bound and prevented from enjoying a regular daily stroll outdoors can devise a fair substitute as follows: Bundle up as if for the usual constitutional, select a large sunny room, preferably at the top of the house, open wide the windows, shut off the heat and move aroundd briskly, going to the window and inhaling the fresh air deeply through the nostrils. We have often called attention to the fact that house air, with its many impurities, overheated condition and general lifelessness, is one of the principal predisposing causes to colds and catarrhal affections.

Where a patient or invalid is confined to bed, if the shoulders are kept well covered and the head lightly protected, the windows may be opened and the room flushed with fresh air without any special risk, provided the current does not strike them too directly. The danger from want of proper ventilation is decidedly greater. Deep inhalations of air at the open window, taken gently through the nose, impart an enlivening and tonic influence to the whole nervous system, which can soon be demonstrated by a personal experiment.

How to Make a Baked Rhubarb Pudding.

Five sticks of rhubarb, one-quarter pound of pounded sugar, one-quarter pound of butter, some stale bread. Line a pie dish with slices of bread and butter, cover with cut up rhubarb strewed with sugar and thin slices of bread and butter, and so on alternately until the dish is full, having the rhubarb and sugar on the top; cover with a plate and bake one-half hour. Serve hot.

How to Use Old Linen.

Tablecloths that are much worn in the center will often have edges that are really stout and strong enough to make napkins that will prove amply good to find their way next fall into the children's school lunch baskets. The school lunch basket, it is well known, is a fatal spot to place a napkin that is the least valuable.

The towels with much worn centers make excellent wash cloths, and, if doubled and bound with tape, admirable eating bibs for the small boys and girls of the family. The old towel wash cloths are much better minus hems, deep overcasting and linen floss being a more comfortable finish for the edges.

Hemstitching on linen is such a dainty mode of finishing table linen that the neat housewife is ever proud to have her very best tablecloths and napkins thus finished. A dozen damask napkins to be hemstitched will furnish the nicest kind of "pick up" work when one is away on one's summer vacation.

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FREEMASONRY'S REAL CRIME.

There is an impression among certain persons, that if any one betrays the claimed secrets of Freemasonry, that some fearful penalty will be visited upon the betrayers by Freemasons. If a man speaks in the presence of his wife of the utter wickedness of Freemasonry, she will hold her breath and counsel silence for fear of some dreadful injury being inflicted upon her husband and his family, if any Freemason should hear of his having made any such utterance. Professed ministers of the Gospel teach that it is a great crime for any one to take the oaths, and then expose the claimed secrets of the order. The great crime associated with the matter is, that any man should claim that an oath should be kept, binding the person taking the oath to commit such a crime, as cutting one's throat, as pulling out one's tongue by the roots and committing murder in other horrible and fiendish ways. Who can account for any one professing to be a minister of the Gospel, consenting to adhere to Freemasonry?

HOW TO STOP SUCH IMPUDENCE.

The Worcester *Evening Gazette*, Sept. 12th, is a special issue, giving a report of the laying of the corner-stone with Masonic ceremonies of the new City Hall of that town. Several pages are devoted to the ceremonies and glowing descriptions of the outpouring of civic and military organizations, with their marshals, bands, horsemen and marching bodies in uniform. Thus we have this secret order with its murderous cut-throat oaths, advertising itself at the expense of the public, a very large majority of whom would rise in indignation against it, were they informed of its selfish aud criminal character.

And yet we find this organization flaunting itself before the public on every occasion, and its members by its assistance stealing into places of official power, and then using that official influence to strengthen and parade the order. How impudent for such an institution as Freemasonry to require tax-payers who are members of churches that exclude Masons from their membership to pay for such advertisement of the order, and to require even women to do the same, whom they swear never to initiate.

It does seem that such impudence could be prevented if a citizens' meeting could be called before such Masonic interference with public buildings takes place. At this meeting let petitions be circulated and public sentiment aroused. Again and again this has been done and the Masonic order has been compelled to chisel their inscriptions from corner stones, even Masons themselves uniting in the protest.

SECRET BUT NOT PRIVATE.

"Secret societies are a man's own private affairs." In the sense in which a man's whole conduct is so, this is true. Every act of life is one for which a man is individually responsible. His acts in becoming a member of secret orders, and in maintaining his connection with them, are not an exception. In this sense "secret societies are a man's own private affairs."

There is another sense in which it is far from true. The boundaries within which a man can act exclusively by himself are limited. Alexander Selkirk seemed an exception to the rule, but the pen of Defoe picked the lock of his exclusion. No one can separate his life from the web into which even its slenderest threads are woven. The world outside is affected in many ways by the life inside. Even thoughts and moods express themselves in looks, tones and manners, influencing even those who pass on the street. A life that is watchful and prayerful is something to the world that a careless, irreverent life is not. Yet conscientiousness and prayerfulness are peculiarly "a man's own private affairs."

In order to urge this plea successfully the member must show that membership has no influence on him. If his society is a colorless thing that does not affect him at all, then it leaves him just what he was before, exerting the same personal influence. If it is a powerful agency, affecting him no matter how, then it is more than his own private affair, for whatever influences a man modifies his influence in turn.

Again, if his membership helps to augment the influence of the local lodge, it ceases to be a private matter, unless the lodge is a private and uninfluential thing. Also, it ceases to be a private affair and merely his own, as soon as it comes to be anything whatever to the other members. In so far as it is their affair it is not his own private affair.

Prospective members fall into the same line. If in the slightest degree his membership promotes the joining of anyone else, or prevents his joining, it loses the exclusiveness claimed. The plea is specious but ill-founded. In this respect it is of the same complexion as many other pleas put forth on behalf of the lodge. Like others, it can be assumed in the dark but cannot be substantiated in the light.

MASONRY AND THE FRENCH REVOLUTION.

Prof. John Robison, so long professor of Natural Philosophy in the universities of Glasgow and Edinburgh, and author of "Robison's Conspiracy," proves in this remarkable book, which ought to be read by every American citizen, that the French Revolution was the undoubted result of Masonic intrigue. He quotes extensively from a popular French work written by Prof. Lesranc, president of a seminary at Caen in Normandy. The author was butchered in the massacre of September, 1793.

He says that "on the death of a friend, who had been a very zealous Mason, and many years a Master of a respectable lodge, he found among his papers a collection of Masonic writings, containing the rituals, catechisms and symbols of every kind, belonging to a long train of degrees of Freemasonry, together with many discourses delivered in different lodges, and minutes of their proceedings. The perusal filled him with astonishment and anxiety. For he found that doctrines were taught, and maxims of conduct were inculcated, which were subversive of religion and of all good order in the state; and which not only countenanced disloyalty and sedition, but even invited to it. He thought them so dangerous to the state that he sent an account of them to the Archbishop of Paris long before the Revolution, and always hoped that that reverend prelate would represent the matter to His Majesty's ministers, and that they would put an end to the meetings of this dangerous society, or would at least restrain them from such excesses. But he wss disappointed, and therefore thought it his duty to lay them before the public."

Prof. Robison adds in a footnote:

"Had the good man been spared but a few months, his surprise at this neglect would have ceased. For, on the 19th of November, 1793, the Archbishop of Paris came to the Bar of the Assembly, accompanied by his Vicar and eleven other clergyman, who there renounced their Christianity and their clerical vows: acknowledging that they had played the villain for many years against their consciences, teaching what they knew to be a lie, and were now resolved to be honest men. The Vicar indeed had behaved like a true *Illuminatus* some time before, by running off with another man's wife and his strong box. None of them, however, seem to have attained the higher mysteries, for they were all guillotined not long after."

COLORED AND WHITE FREEMASONS.

The Planet of Richmond, Va., in its issue of Aug. 29, gives some interesting news in reference to white Masons recognizing colored Masons for the first time in the history of Masonry in the United States. It says:

"The Supreme Council of the Accepted Scottish Rite Masons of the 33d degree for the State of Louisiana, and Jurisdiction, which is a white body of Masons, and is composed of some of the leading white Scottish Rite Masons in the country. The Supreme Council of the State of Louisiana has a membership of over 5,000 members. They have officially recognized the colored United Supreme Council of the Ancient Accepted Scottish Rite Masons of the 33d degree for the Southern and Western Masonic Jurisdiction United States of America. Grand Orient at Washington, D. C.

"This Supreme Council is presided over by the Illustrious John G. Jones, 33d degree, of Chicago, Illinois, who is the Sovereign Grand Commander. These two Supreme Councils of the Ancient and Accepted Scottish Rite have exchanged representatives. The Illustrious O. B. Druer, 33d degree, of Louisiana, who is one of the most prominent white Masons in the State of Louisiana, has been appointed and commissioned as the representative of the United Supreme Council of Washington, D. C., near the Supreme Council for the State of Louisiana. The Illustrious Dorcey F. Sequile, 33d degree, of Washington, D. C., who is the Grand Secretary General of United Supreme Council, and who is a very eminent and learned Mason, has been appointed and commissioned as the representative of the Supreme Council of Louisiana, near the United Supreme Council of Louisiana, for the Southern and Western Masonic Jurisdiction.

"This is the first time in the history of Masonry in the United States of America where the white Masons have officially recognized the colored Masons, and exchanged representatives. This success of this laudable work was brought about and accomplished through the efforts of the Illustrious John G. Jones, of Chicago, in bringing the white and colored Masons in the United States together in one bond of fraternal brotherhood. We shall now have reasons to rejoice that the march of progress is onward and upward and the universal brotherhood of man in the United States fully and fairly established, and the world will be made better by their noble example.

"This goes to show and prove that prejudice in the Masonic order is dying out among the white Masons, for Masonry knows and recognizes no man on the account of the color of his skin or the texture of his hair, for Freemasonry is established upon the broad principle believing in the Fatherhood of God and the brotherhood of man."

THE POLITICAL SITUATION IN EUROPE.

The following excellent statement of the present European situation and the influences leading to it, we take the liberty of condensing from an article in the *Times of Restitution:*

"Can we understand the present political condition of Europe without an inquiry into the history of the past, and that from a religious standpoint? Are not the various nations mere fragments of the one universal Roman empire ruled by the Cæsars? Then prevailed everywhere a temporary peace; but then also Christ was born, and ever since there have been a sword and consequent disunion.

"The preaching of the apostles in the course of two and a half centuries threw down the altars of pagan Rome, and, as Gibbon confesses, the Roman anti-christ was divided into Eastern and Western. When Constantine declared for Christianity he moved his court to Constantinople. Two centuries later the German barbarians, professedly Arian, deposed Augustulus, the last of the Cæsars.

"In the eighth century we see the reaction under Charlemagne. He vainly strove to revive the Western anti-christ; and under his successors Italy was broken up into several states. France became the kingdom of the middle classes, while Germany grew into an empire. Then in the seventh century the bishops of Rome claimed to be the representatives of Christ, and in the eleventh century Gregory VII. could depose Henry, emperor of Germany; while in the East appeared the false prophet Mahomet, calling himself the intercessor that Christ had promised—inciting to conquest the Arabs of the deserts, whose powerful successors extended from Tartary in the distant east to the Atlantic on the west,—yielding in turn subsequently to the Ottoman Turks, who closed the Middle Ages by the capture of Constantinople.

"The popes, from the eleventh to the thirteenth centuries, poured hosts of Crusaders into Mahometan Asia; though again, in the sixteenth century, Western Europe was broken up by the contentions of Catholic and Protestant states, papal bulls and interdicts being now of no account.

"The age of Cromwell witnessed an outburst of Puritanism, breaking the spell of kings and founding a great republic beyond the Atlantic. Sub-

sequently also William III. and Marlborough humbled the Catholic Louis XIV.

"A century ago the atheistic revolution of Robespierre shook all Europe to its foundations, sending forth the armies of Napoleon to raise up a vast democratic empire, which speedily collapsed before the navies of England and the military strength of the Czar, the head of the Greek church.

"What now is the aspect of affairs? Every European country and colony is infested with the secret societies of atheism, plotting the overthrow of kings and governments; and amid increased commercial activity and new mechanical inventions, every country is burdened with expensive navies, vast standing armies and superabundance of war materials.

"Spain, once so formidable in the days of Queen Bess; Sweden too, under Charles XII.; Holland also, under Stadtholders,—are hardly now important factors in the solution of political problems. France remains exhausted because of Napoleonic wars and frequent revolutions. Catholic Austria has virtually become the vassal of Protestant Prussia, whose king has assumed the title of German Emperor. England, yet the greatest colonial empire, watches with jealousy the advance of Russia toward the Bosphorus. And is not the Turkish Mahometanism aught else than a fetid carcass fit to be cast out upon the fields of Asia?

"Then if the outlook is towards utter disintegration, are not the prophecies of the Bible near their fulfillment?—that at the end of the six thousand years from the creation, the Sabbath of a thousand years would dawn upon the one universal kingdom owning Christ as king? The stone breaks the image in pieces and becomes a great mountain (rock) filling the earth."

WHERE DO THE BENEFITS COME IN?

Freemasonry claims great benefits for its members. The benefits or advantages to be admissible must be just and lawful. If they be just and lawful why should they be bound in secrecy by the most cruel and savage death penalties? This binding in secrecy is a positive demonstration that the advantages claimed are both unjust and unlawful. Ignorance of the true inwardness of Freemasonry upon the part of intelligent, conscientious people allows it to live a day. If it could but stand before them in its true light they would smite it with the sword of justice, and blot it from the face of the earth as a monstrosity of shame and dishonor. To think that such a vampire can live under the shadow of churches and schoolhouses is the wonder of all who honor truth and love righteousness.

One exhibition of the preparation for initiation in the presence of refined persons would be so shocking that they would turn away with the greatest pity for both those preparing for the initiation and those aiding in the preparing. What man could feel proud of stripping off another's clothes for the purpose of preparing for initiation in Freemasonry, which is effected in the most shameful manner?

Yet we have heard ministers of the Gospel, so-called, attempting to make much of such outrages against all common decency. It is a foul blot upon civilization. It is an insult to education, a menace to well-regulated homes. It is a trifler with the Bible and a disgrace to Christianity. It is absolutely repulsive to all common sense and refined decency. To think of ministers, professing to be called of God to preach the pure Gospel of Jesus Christ, decoying young men from home, to be initiated into Freemasonry. What a shame! What a disgrace! What an injury to every interest of society! How God is dishonored and all truth shamed by such conduct.

WHAT INSPIRED THE REIGN OF TERROR?

The president of a seminary in Normandy, Prof. Lesranc, in 1870, is Prof. Robison's reliable witness that the French Revolution, like our late slaveholders' rebellion, was plotted in Masonic lodge rooms. Dr. Robison says:

"Mr. Lesranc then turns our attention to many peculiar rites in the Revolution, which have a resemblance to the practices in Freemasonry. Not only was the arch rebel, the Duke of Orleans, the Grand Master, but the chief actors in the Revolution: Mirabeau, Condorcet, Rochefoucault and others were distinguished office-bearers in the great lodges. He says that the distribution of France into departments, districts, circles, cantons, etc., is perfectly similar with the same denominations, to a distribution which he had remarked in the correspondence of the Grand Orient. The President's hat in the National Assembly is copied from that of a *Tres Venerable Grand Maitre.*—The scarf of a municipal officer is the same with that of a brother Apprentice.—When the Assembly celebrated the Revolution in the cathadral, they accepted of the highest honors of Masonry by passing under the *Arch of Steel*, formed by the drawn swords of two ranks of brethren. Also it is worthy of remark, that the National Assembly protected the meetings of Freemasons, while it peremptorily prohibited every other private meeting.

"The obligation of laying aside all stars, ribbands, crosses and other honorable distinctions under the pretext of fraternal equality, was not merely a prelude, but was intended as a preparation for the destruction of all civil distinctions, which took place almost at the beginning of the Revolution. And the first proposal of a surrender, says Mr. Lesranc, was made by a zealous Mason. He farther observes that the horrible and sanguinary oaths, the daggers, death-heads, cross-bones, the imaginary combats with the murderers of Hiram, and many other gloomy ceremonies, have a natural tendency to harden the heart, to remove its natural disgust at deeds of horror, and have paved the way for those shocking barbarities which have made the name of Frenchman abhorred over all Europe. These deeds were indeed perpetrated by a mob of fanatics, but the principles were promulgated and fostered by persons who style themselves philosophers."

PERSONAL MENTION.

—Bro. S. C. Hanley, editor of the *Fire Brand*, is still at Los Angeles, Cal.

—Prof. Simpson Ely was recently nominated for the Legislature by the Prohibitionists of Adair county, Mo.

—Rev. T. E. Turner, so long pastor at Sussix, Wis., and a tried friend of our cause, has returned to his early home at Kirklin, Ind.

—John H. Knowles, a leading business man of Fremont, Neb., called at our office last week on his way to Boston, and subscribed for the *Cynosure.*

—Rev. J. M. Wylie, who was moderator of the Covenanter Synod at Denver, in 1895, is now residing in Chicago, where he has engaged to do mission work. He resides at 6113 Wright St.

—A daily paper says, "At a recent gathering in California a special train was chartered which was strictly Masonic, the entire crew of trainmen and every passenger being members of the order."

—A meeting was announced at 2 P. M. last Monday in T. H. Gault's law office, Stock Exchange building, for the purpose of organizing a ministerial association of the United Presbyterian ministers of Chicago Presbytery.

—Prof. W. W. White sails, Sept. 30th, for a two years' visit to Calcutta, India, where he will labor among the 500 students of that city. He gave a brief farewell address to the Moody Institute in this city on Sabbath, Sept. 13th.

—A dispatch from Omaha, Neb., dated Aug. 3, says that Governor Holcomb was to-night initiated into the mysteries surrounding the order of the Knights of Ak-Sar-Ben. About sixty candidates from that and other cities took the degree.

—The annual session of the National Haymakers' Association of the United States was held at Paterson, N. J., Aug. 9. The organization has hitherto been composed of Red Men, who have held office in that order, but at to-day's session a resolution was introduced: That the words "Improved Order of Red Men" shall be stricken from the constitution, thereby admitting anybody to the order. This resolution will be acted upon at the next annual session.

—The writer while pastor in an Iowa town was earnestly solicited to join the Freemasons by the Worshipful Master of their lodge. There are few ministers who could not testify to a similar experience, and yet in the face of this we often find in the columns of the Masonic press such statements as this: "There is no proselyting in Masonry. Those who desire to obtain its rights and privileges must conform to ancient usages and customs. It solicits no man."

—A dispatch from Madrid, Spain, dated Aug. 22, says that the government has instructed the Governor of the Philippine Islands, Captain-General R. Blanco, to act energetically in the matter of the intrigues and to watch the secret societies. If necessary, the Premier added, the garrisons of the island will be re-enforced.

—The old organization known as the Knights of Labor has suffered a severe blow from the retirement of the Window Glass Worker's Association from affiliation, and it is believed that the Knights will soon go to pieces. The American Federation of Labor is now the largest and strongest general organization of trade unions in this country.

—Rev. W. B. Stoddard in writing from Boston, Sept. 18, says: "My time during the past week has been chiefly occupied in the usual routine work. I have spoken in some of the missions and prayer meetings, and distributed several thousand pages of tracts at the laying of the corner-stone of the new city hall in Worcester. I expect to return to Washington early next week and prepare for the fall meetings."

—Rev. Henry Loehlin and Miss M. Louise Stoddard were married at the home of Secretary Rev. J. P. Stoddard, on Thursday, September 17, 1896. This interesting occasion was the anniversary of the marriage of Miss Stoddard's mother and also of her grandmother, the wife of the late President J. Blanchard. An older daughter of Secretary Stoddard is the wife of Rev. J. W. Fifield, one of the best as well as best-known pastors in his denomination in Chicago.

—Rev. F. J. Davidson, of New Orleans, La., whose church, parsonage and library were burned July 20th, is well entitled to the aid any of our anti-secret friends can render him. Bro. Davidson was our agent in the South for several years, and did much self-sacrificing work for the cause, and as he has twice been burned out since, it is most likely he suffers as a witness for Christ. Any contributions for him sent to this office will be acknowledged and forwarded to Bro. Davidson.

—Miss Flagg, editor of the *Woman's Voice* of Boston, writes: "The A. P. A.'s have always strongly advocated Masonry on the ground that Rome can never be successfully opposed without their help. Masonry, when she organized the A. P. A., showed her cunning. She is keeping multitudes out of the anti-secret ranks in this way. Both Rome and Masonry are bidding for the land of the Puritans, and if either of them get it, it will be because the people are ignorant of their close relationship."

—Albert Lynch, the famous French artist, is said to have given us a new and distinctive type of "American girl" in a picture completed after his return from a recent extended visit to this country. His characterization of young American womanhood is exceedingly interesting and attractive—the conception of a critical student, and the creation of a skilled painter. Mr. Lynch was commissioned by the *Ladies' Home Journal* to portray the "American girl" as he saw her, and his picture will be reproduced in the October number of that magazine.

—As an illustration of the friendly feeling existing between Freemasons in this country and England, we have an illustration in this dispatch dated Rochester, England, Aug. 3, 1896: "The Freemasons of Rochester and Chatham held a meeting last evening to welcome the Rev. W. S. Hubbard, of Rochester, N. Y. He was greeted with an address of welcome and a most cordial reception was extended to him by the mayor of Rochester and Dean Hole. The latter spoke of the kind reception accorded him everywhere in the United States, and said that the processional cross which Dr. Hubbard brought as a gift from the Rochester (N. Y.) Freemasons to Rochester cathedral would always be treasured. Dr. Hubbard in replying, assured his hearers of the undying friendliness of the United States toward Great Britain, adding that if they had heard anything to the contrary they must remember that not all living in America are Americans. Prior to the meeting Dr. Hubbard preached in the cathedral here."

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Sept. 27. Comment by Rev. S. H. Doyle.

TOPIC.—Lessons from David's life and words. —II Sam. xxii, 1-22.

David (well beloved) was the son of Jesse. He was the youngest son of a family of two children and was born in Bethlehem. His life has been divided into three portions: (1) His youth. (2) His relations with Saul. (3) His reign. David was short in stature, had red hair and blue eyes. He was well made and possessed great strength and agility. The first time David appears in history is when, at the annual sacrificial feast, he is anointed by Samuel to succeed Saul. After his anointing David resumes his usual duties. Next he is summoned before Saul to chase away the king's madness by music. One incident only of his shepherd life is recorded, his conflict with a lion and a bear in defending his flocks.

David's relations with Saul began a few years afterward, at the time of his victory over Goliath. Saul then became interested in David and took him to his court. He was (1) an armor bearer, (2) a captive over 1,000, (3) son-in-law by his marriage with Michal, Saul's daughter, and (4) captain of the king's bodyguard. The friendship of Jonathan during this time and the treachery and jealousy of Saul are well known.

At Saul's death David was crowned king over Judah at Hebron. Seven and one-half years later he also became the king of Israel. He conquered Jerusalem and made his capital there and raised the kingdom to a high standard and a commanding position in the world. David was a born poet and his psalms as religious lyrics stand unsurpassed. His life and words teach us many important lessons.

1. A lesson on prayer. David was a man of prayer. He "inquired of the Lord" what he should do and followed the directions of God. His trust in God was sublime. His psalms breathe a wonderful spirit of prayer and communion with God.

2. A lesson on thanksgiving. David was never an ingrate. He was thankful to God and thankful to man. "I will give thanks unto the Lord" was the keynote of his life. He expressed his thanksgiving to God in words and acted it in his life. He was also grateful to Jonathan for his kindness, and manifested it by caring for his son.

3. A lesson on repentance and confession. David sinned grievously. Yet he repented of his sin. He confessed it to God in great anguish and sorrow. The Fifty-first Psalm is a repentance and confession of sin that has rarely ever been felt or expressed by men. This is the right attitude to take toward sin. We should repent of it, confess it to God and give it up.

Bible Readings.—I Sam. xvi, 11-13; xvii, 19-54; xviii, 1-4; II Sam. vi, 11-17; vii, 1-16; ix, 1-13; xii, 1-14; xviii, 32, 33; I Chron. xvi, 1-12; Ps. xxiii, 1-6; li, 1-19; ciii, 1-10; John vii, 42; Acts ii, 25-31.

Religions of the World.

According to the latest estimates the world contains 1,450,000,000 people, of whom 400,000,000 are Christians, 400,000,000 are Buddhists, 250,000,000 are Brahmins, 180,000,000 are Mohammedans, 8,000,000 are Jews, 150,000,000 are idolators and 62,000,000 are classed as "various." Of the Christians 175,000,000 are set down as belonging to the several branches of Roman Catholicism, 110,000,000 are classed as Protestants, 90,000,000 are Greek Catholics and 25,000,000 are "various."—Chicago Chronicle.

Illustrating God's Promise.

Have you ever seen, or perhaps made one of, a party who are going to explore a dark, deep cavern? They all stand out in the sunlight, and the attendants, who know the journey they are going to make, pass round among them and put into the hands of each a lighted candle. How useless it seems! How pale and colorless the little flame appears in the gorgeous flood of sunlight! But the procession moves along. One after another enters the dark cavern's mouth. One after another loses the splendor of daylight. In the hands of one after another the feeble candlelight comes out bright in the darkness, and by and by they are all walking in the dark, holding fast their candles as if they were their very life—totally dependent upon what seemed so useless half an hour ago. That seems to me to be a picture of the way in which God's promises of consolation, which we attach very little meaning to at first, come out into beauty and value as we pass on into our lives.—Bishop Brooks.

Practical Endeavor Work.

Particularly effective citizenship work is done by the Endeavorers of Alleghany county, Pa. A characteristic undertaking is now afoot—the publication of a handbook for the Christian citizen, which will be substantially a digest of the laws of the state on intemperance, gambling, profanity, Sabbath breaking, etc.—Exchange.

The Key and the Bolt.

Let prayer be the key of the morning and the bolt of the evening.—Episcopal Recorder.

Christian Endeavor Briefs.

Christian Endeavor is now a spiritual fire for icy Labrador.

"More 'grit,' less 'quit,'" is the advice given to secretaries by Miss Martha E. Race.

Miss Jennie T. Masson urges a study of the three "R's" for Christian Endeavor corresponding secretaries—report, reply, reap rich rewards.

"Make a rut deep enough and it becomes a grave," comments Rev. E. T. Jeffers, D. D., in discussing the old problem of Christian Endeavor ruts.

The general assembly of the Free Church of Scotland has given hearty and unanimous official indorsement of Christian Endeavor. We peculiarly value the sanction of this historic and conservative body.

A GIRL DRUMMER WHO REPRESENTS A BIG CONCERN.

A Talented Young Woman—Study National Politics—A Fair Field and No Favor For Women—She Will Succeed—Mrs. Zerelda Wallace—Pockets and Buttons.

A girl drummer has come to town, and the most interesting sample inside or outside her baggage is herself.

Miss Byrne is stopping at the Palace hotel, en route for the southern part of the state, where she will doubtless astonish the natives quite as effectively as she has amazed the merchants of San Francisco. Birds of passage in the way of male drummers are as common as swallows, but a girl in the business is a rare bird indeed.

"Come in," said a still, small voice in response to a knock on the door of the girl drummer's room. Dry goods to the right of her, dry goods to the left of her, dry goods all around her, and, in the midst of the display, Miss Byrne herself—a slim little girl in modest gown of black who might be somewhere in the early twenties, but just exactly where, you would not venture to guess. And she is everything that one would imagine a woman drummer not to be.

"How did I happen to go into the business?" repeated Miss Byrne in the softest of voices, shaking out the folds of a sample tea gown and arranging it where it would catch the eye to the best advantage. "That is easily answered. I took it up because I saw that there was a future in it for me. I knew I should never amount to anything nor make any money if I stayed behind a counter or held any other of the ordinary positions opened to girls on a few paltry dollars a week. So I determined to strike out for myself.

"Have I succeeded? Well, if selling goods means success, then I have succeeded, and better than anybody thought I would. You see it is one of the few professions that are not overcrowded with women. Yes, I have seen one other in the business, but only one in all my travels. I love the life I am leading. The very uncertainty of it keeps me constantly in a state of pleasurable excitement. There is nothing like it to give zest to one's existence.

"It is delightful to wake up in the morning not knowing what the day may bring forth or where you will sleep that night. Why, it seems to be the only life worth living.

"Yes, I do have some amusing experiences. One is bound to encounter such things when constantly traveling, and especially in my line of business. Do I find my sex a disadvantage? On the contrary. The dealers often tell me that they will give me an order whether they need the goods or not simply for the novelty of dealing with a girl drummer. Everybody is nice to me, but of course one has to be on one's dignity.

"The most amusing incidents of all are the endeavors of my coworkers to give me sage advice," and Miss Byrne's blue eyes twinkled in a way that hinted of her ability to give the rest of the fraternity a few pointers if she chose.

"You have a splendid country out here—a fine field for trade," she continued. "I represent a New York house that deals in women's ready made gowns, and I have had just the best of luck here. My friends were horrified when I started out as a drummer, but it is the coming business for women, and I'm going to stay with it. No, I don't call myself a new woman at all. I fail to see why a girl cannot be just as feminine in my business as though she knitted tidies for a living. Of course she will not be quite as much of a clinging vine, but she will make a whole lot more money. Oh, you need not go for five minutes yet! I have a customer coming at half past the hour."

But at that moment there was a knock at the door, and a well known San Francisco merchant entered with a quizzical but very respectful air. Any commercial traveler will tell you that customers keep drummers waiting, and that sometimes wild horses cannot drag them his way when times are hard. The only exceptions to this rule are made in favor of the drummer who happens to be a girl.—San Francisco Examiner.

Mrs. Louise Agassiz.

Mrs. Louise Agassiz, wife of Professor Agassiz, is sometimes called the godmother of Radcliffe college, which is the woman's department of Harvard. It was Mrs. Agassiz who first thought of naming the college for Anne Radcliffe, the first woman who ever made a bequest to the institution.

A Talented Young Woman.

The award of the bronze medal of the Royal Drawing society of London this year is a matter of enthusiastic interest to young art students all over the world, inasmuch as it was won by a young woman only 16 years of age, Miss Nellie Kuck.

Since the earliest inauguration of offering prizes for the best work among any given artistic line artists of undoubted genius from Canova and Thorwaldsen have entered into eager competition for the advantages which such badges of distinction carry in their train, for where they do not include years of study under most favoring conditions, as they so often do, they bring to an artist instant and widespread recognition, and it ought to serve as a stimulus to the youngest art student in Philadelphia, Boston, New York or Denver that youth is no bar sinister to such honors.

The drawing which obtained for Miss Kuck so distinguished a success is entitled "The Young St. Cecelia," a charmingly composed decorative panel, chiefly interesting by reason of its original and novel manner of treatment.

Perhaps it was her own sweet youth in the blood that led her imagination away from the traditionally mature Cecilia and made it dwell rather upon the heavenly maid when inspiration first dawned upon her youthful consciousness. With a few clever, effective strokes she has achieved the sweetly serious face and pose of the young saint, the well grouped, raptly listening angels above, topped by the conventionalized figures of Music and Poetry. The whole gives evidence of fine poetic fancy, excellent art, and is particularly strong in the decorative harmony of its lines.

Two years ago Miss Kuck was awarded Lord Leighton's prize for her drawing, "The Mermaid," and he then, always so ready to encourage youthful talent, recommended her to adopt the artist's profession.

In fact "The Young St. Cecelia" represents her third success, as last year she obtained the George Kekwich's prize for an illustration of "Undine."—Detroit Free Press.

Study National Politics.

Every woman who feels her duties and responsibilities as a citizen and who claims a right to a voice in public affairs ought to study the great public questions now under discussion, and especially the question of finance. Every woman who loves her country ought first to make up her own mind on the merits of free coinage of silver at a ratio of 16 to 1 or upon those of maintaining the existing gold standard and then should try to convince and convert women and men of the opposite opinion. Both parties agree on the vital importance of the issue. Both declare that the honor and happiness and prosperity of the country are at stake. It is criminal for any citizen, woman or man, to stand neutral in so grave a crisis.

In order to form an intelligent judgment I advise every woman to read carefully the Republican and Democratic platforms, adopted respectively at St. Louis and Chicago. Then let her read Mr. Bryan's New York speech and those of George Fred Williams. On the other side, let her read Senator Sherman's Columbus speech and those of Mr. Perry Belmont and Bourke Cockran in reply to Mr. Bryan. After carefully weighing these and other arguments, let her study the history of the country for the past eight years and try to ascertain the causes of the growing business depression.

It is not the province of The Woman's Journal to discuss political questions upon which suffragists are divided. But it is our duty to remind women that the indifference of so many women to such questions of currency, tariff, income tax and federal intervention is the main objection now urged against extending suffrage to women. Let women take an interest in politics, and politicians will soon take an interest in women. Voting is the most important of all political activities, but not the only one. Even without votes women can influence the votes of others and help decide the fate of the nation.—H. B. B. in Boston Woman's Journal.

A Fair Field and No Favor For Women.

No legislative obstacle should be placed in the way of women to bar them out from employments for which they show themselves fitted, and no social prejudice should be allowed to tyrannize where there should be a fair field and no favor.

But what will follow? A rush of women into all the professions, berths and offices hitherto belonging to men? By no means. The strongest forces of nature will still remain to draw women generally in the old directions. A select few, with eminent gifts, will share important positions with the other sex, but the rank and file will find their place in the old spheres. It is well for women to know that marriage is not the only outlet for their lives, but marriage will ever continue to be the outlet for the great majority. "Love's young dream" will not be extinguished. The management of the household will ever be woman's peculiar care. Instincts not to be overcome will continue to draw them to occupations that are peculiarly suited to their strength and their tastes. The functions of maternity will be surrounded with a charm of their own. It may be true that even in physical strength the woman may by training and exercise become the equal of the man. But physiologists all tell us that this can only be achieved apart from the functions of maternity. So long as she exercises these functions her frame as a rule will be more delicate, her strength weaker, her features more refined, her manners more gentle. And these qualities will in some degree be

imparted to her daughters. Nature will thus place her barrier against most of the occupations of the other sex. The female character will retain its refinement, its gentleness and its grace. The divine rule, which has given to man the first place in the human family, will suffer no infraction. It will be true that "the head of the woman is the man."—Rev. Professor W. G. Blaikie, D. D., in North American Review.

PLAYED BALL IN COURT.

A Little New York Boy Who Was Unconscious of His Condition.

The policemen in Jefferson Market court could not maintain strict order, for, while Magistrate Deuel signed commitments for a large assortment of disorderly characters, they allowed one youngster to do just as he pleased. He was 4-year-old Willie Phelan, and he was in court with his grandmother, who asked to have him committed to a char-

itable institution. Willie's mother is dead, and his father is a helpless cripple.

Willie had a little rubber ball, and, with a merry laugh, he threw it when and where he pleased. First it was a policeman that caught it and returned it to him, then it was a prisoner. Again and again he pitched it here and there.

Just as the boy threw his ball at a burly prisoner, arrested for writing policy, and the latter kicked it back with a smile, Magistrate Deuel signed the papers which sent the child to St. Joseph's asylum.—New York World.

A Pretty Experiment.

Take a poker in the hand and point it to the north, dipping it to the horizon at an angle of about 30 degrees. Give the poker several sharp raps upon its higher end with a hammer. This will cause vibration in the molecules of iron and the poker will become faintly magnetic. The best test for a weak magnet is a needle floating on water. Perhaps you do not know that a needle may be made to float, but it is very simple. The needle must be dry and the water still. Then, if the needle be laid upon the surface flat, it will float readily. Now take the poker and hold it close to the needle and you may draw it all over the saucer, but the poker must not touch the water. If it should, it would raise by adhesion a little hill of water all about it, down which the needle would slide, thus producing a deceptive effect of repulsion. Real repulsion instead of attraction may be secured by rubbing one end of the needle on one end of the poker.—Philadelphia Times.

Linoleum is a good substitute where tiling is not to be had. Floors covered with it are easily brushed up or wiped off. A strip of linoleum 36 inches deep put above the baseboard in a kitchen and finished at the top with a narrow molding is better than wood wainscoting.

In relaying carpets after the fall cleaning it is well to sprinkle something under the edges to destroy any carpet bugs that may be lurking around. As good a thing as can be used is a powder made of equal parts of camphor gum and tobacco.

EFFECT OF ALCOHOL.

ITS USE CAUSES DEGENERATION OF THE BODY.

It Produces Neither Strength Nor Heat and Changes Muscle Into Fat—It Never Digests Food, but Retards the Action of the Stomach.

Alcoholic drink is not a source of strength. Trainers of men for feats of strength invariably forbid all kinds of ale, beer, porter, wine, rum, brandy. They cast out the whole legion of devils at once. Dr. Brinton says, "A moderate dose of beer or wine would, in most cases, at once diminish the weight which a healthy man could lift below his teetotal standard." Milo, the Samson of Italy, and his forerunner, the Samson of Judæa, were both total abstainers. This is small comfort for weak backs and weak heads that try to strengthen themselves with bitters, cordials and wine. The only use for them is when one has too much strength and can find no possible use for it. Then alcohol may be safely recommended to reduce it with rapidity truly astonishing.

Neither is alcohol a producer of heat. I might quote volumes of testimony from experience in Canada and Russian winters, from travelers on arctic and antarctic ice, to show that alcohol is death to men exposed to a temperature ranging toward 100 degrees below zero. But that would be experience, and we are not willing to take anything that has a shade of uncertainty about it just yet. What is fact? Here comes science, thermometer in hand, and she shows that alcohol actually reduces the temperature of a body receiving it. That is what we wanted to know. And now we know it. If we were receiving testimony and not mathematical certainties, we would produce the testimony of Sir Charles Napier and hosts of surgeons in the East Indian army that alcohol is equally death for men who have to face the heat of a tropical sun. But since we are not willing to introduce anything that any man can gainsay or pretend, we will return to our certainties.

Let any constant abstainer draw off a little of his blood and microscopically compare it with the blood of the recent drinker, and he will be confirmed in his abstinence. The one is full of bright, round, electric disks of life; the other has bedraggled fibers, pale in color, shapeless in form, deprived of power to absorb oxygen and eliminate carbon—a devitalized condition of the life giving fluid that must result in a devitalized condition of the tissues it feeds. The pipes that supply the city with water are no longer filled with bright sparkling water from the sky kissing hills, but a turbid stream from the dyehouses, distilleries, slaughteries and the sewers of the cities above is offered to our lips.

Another certainty—Lallemand and Perrin proved that a small dose of alcohol would cause globules of fat, clearly distinguishable by the naked eye, to float in the blood. The result is another clear change in the constitution of this vital fluid. This fat is deposited instead of real muscle, producing what is called fatty degeneration. Take your microscope again and examine a very fine section of a temperate man's muscle. It is firm, elastic, of bright red color, is parallel fiber, with beautiful crossings. That muscle means business and is able to do it. Now take a similar section of a man who indulges in intoxicating drinks, and you see at once a pale, inelastic flabby, oily aspect. Fat has displaced fiber.

This especally takes place in the involuntary muscles, such as the heart and those concerned in breathing. After such degeneration it is not strange that the heart should stop its work mid beat and never act again. It requires no excitement, no sudden shock, for that mass of fat that ought to be muscle to cease responding to nervous influence, and so cease working. It may be in the street, in quiet conversation, and especially in sleep, this man, a picture of health, suddenly dies, and men say, "What a mysterious dispensation of Providence!" We had better say, "What a dispensation of—the other one!" Or, better still, "What an inevitable result of taking intoxicating drinks!"

I here close my certainties about alcohol. I allow no man to dispute one of them. They are all sure as a two foot rule, ponderable as pig iron, inevitable as the tax collector. We make no allowance for varieties of constitutions, peculiarities of temperament, diversity of habit, differences of alcoholic concomitants. These conclusions are sure as fate—viz, alcohol never digests food or helps digest it, never assists the body to permanently resist cold, brings no increase of strength, vitiates the blood, emasculates the muscles, indurates the brain, harms the nerves, never acts as food either alimentary or respiratory, but is always and everywhere a poison, in sickness and in health, and the vital powers try their utmost to throw it off, even to the extent of perishing in the attempt. Now, these are facts, not opinions; certainties, not deductions. No man can gainsay them. Neither are there any counter facts.—Bishop Warren.

Becoming Civilized.

How fast the Japanese are learning the tricks of civilization may be judged from the fact that, in spite of an edict forbidding the importation of opium into the island of Formosa, the Japanese parliament has passed an additional budget including an item of revenue from opium amounting to $20,000,000.—Exchange.

Won His Wager.

The Connecticut man who bet that he could drink three pints of beer and three glasses of whisky within five min utes won his wager, but in 15 minutes he was dead from alcoholism.—Exchange.

Why Sterne Didn't Drink.

I never drink. I cannot do it on equal terms with others. It costs them only one day, but me three—the first in sinning, the second in suffering and the third in repenting.—Sterne.

SABBATH SCHOOL.

LESSON I, FOURTH QUARTER, INTERNATIONAL SERIES, OCT. 4.

Text of the Lesson, I Kings i, 28-39. Memory Verses, 28-30—Golden Text, I Kings ii, 3—Commentary by the Rev. D. M. Stearns.

28. "Then King David answered and said, Call me Bathsheba. And she came into the king's presence and stood before the king." Bathsheba (daughter of an oath) was the mother of Solomon or Jedidiah (II Sam. xii, 24, 25). The occasion of her being sent for at this time was a matter concerning the throne and the kingdom, as fully described in the first part of this chapter. The troubler of Israel was now Adonijah, the fourth son of David (II Sam. iii, 4). His name signifies "Jehovah, my Lord," but his actions said, I am my own master, and I'll master others too. Like Absalom, he is against the king and the kingdom and suggestive of antichrist.

29. "And the king swore and said, As the Lord liveth, that hath redeemed my soul out of all distress." Although on his deathbed, he had no fear, for he could say, "Bless the Lord, O my soul, who forgiveth all thine iniquities, who redeemeth thy life from destruction!" (Ps ciii, 4, 5.) His comfort in his dying hour was not that he had been faithful, or lived a perfect life, but it was in the living God and His faithfulness, of whom he said, "Although my house be not so with God, yet hath He made with me an everlasting covenant ordered in all things and sure" (II Sam. xxiii, 5).

30. "Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead." This was the Lord's appointment, as fully stated in I Chron. xxii, 9, 10, and in chapter xxviii, 5, David says, "Of all my sons—for the Lord hath given me many sons—He hath chosen Solomon, my son, to sit upon the throne of the kingdom of the Lord over Israel." When the queen of Sheba came to see Solomon, she said, "Blessed be the Lord thy God, which delighted in thee to set thee on His throne, to be king for the Lord thy God!" (II Chron. ix, 8.) No earthly throne was ever called the throne of the Lord, except that at Jerusalem, and Jerusalem shall yet be the throne of the Lord for the benefit of all nations, notwithstanding all anti-Christian hatred (Jer. iii, 17, 18).

31. "Let my Lord King David live forever." Thus said Bathsheba. Compare I Sam. x, 24, and margin, and also Neh. ii, 3; Dan. ii, 4, etc. David still lives with Christ in glory, awaiting the resurrection of his body, unless he rose from the dead in the company of Math. xxvii, 52, 53, which does not seem probable from Acts ii, 29, 34. Our great comfort as believers is that He who once died for us on Calvary is alive forevermore, having all power in heaven and on earth, and because He lives we live also (Rev. i, 18; John xiv, 19).

32. "And King David said: Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king." All are at his bidding, whether wife or officers or servants, for any manner of service wholly at his commandment (I Chron. xxviii, 21). The kingdom was well represented by those now assembled, the king, priest and prophet and one of the leading mighty men (II Sam. xxiii, 20). Our Lord Jesus Christ is all in one.

33. "Cause Solomon, my son, to ride upon mine own mule and bring him down to Gihon." It was foretold of David's greater Son that He should ride upon a colt, the foal of an ass (Zech. ix, 9), and this He actually did. It is foretold of Him that He will come upon a white horse, accompanied by all the armies in heaven, to overthrow His enemies and establish His kingdom upon the throne of David, and this He will surely do (Rev. xix, 11-15; Isa. ix, 6, 7; Luke i, 32, 33).

34. "And let Zadok the priest and Nathan the prophet anoint him their king over Israel and blow ye with the trumpet and say, God save King Solomon!" The anointed of the Lord from the first use of the phrase in I Sam. ii, 10, 35, points to Him who is truly the Lord's anointed, and of whom all anointed priests and kings are but foreshadowings.

35. "He shall be king in my stead." These words "in my stead," found also in verse 30, along with the words in verse 33, "ride upon mine own mule," emphasize very strongly that David's place was to be taken by Solomon. The words in Gen. xxii, 13, "in the stead of his son," show how truly the ram took Isaac's place as a sacrifice, and just as truly the Lord Jesus Christ took our place to suffer in our stead. He took our place that we might take His (II Cor. v. 21).

36. "And Benaiah the son of Jehoiada answered the king and said, Amen; the Lord God of my lord the king say so too." This is a proper attitude of a servant to a king, saying amen to what the king says, heartily one with him in all he says and does. What happy people Christians would be if as in the days of David "whatsoever the king did pleased all the people" (II Sam. iii, 36). As believers it is our privilege to think God's thoughts, eat His words and be heartily one with Him in everything. Otherwise we cannot walk with Him (Amos iii, 3).

37. "As the Lord hath been with my lord the king, even so he be with Solomon." The secret of any success of David was that, "the Lord was with him" (II Sam. v, 10; vii, 3; viii, 6, 14). It was even so of Moses and Joshua and Gideon and Jeremiah (Ex. iii, 12; Joshua i, 5; Judg. vi, 16; Jer. i, 8), and as if it included all else, it was one of our Lord's parting words before He ascended, "Lo, I am with you all the days" (Math. xxviii, 20, R. V., margin). I often think that it is the greatest of all the promises for this present life.

38. "So they caused Solomon to ride upon King David's mule and brought him to Gihon." They did as they were commanded. Thus did Noah and Moses and Joshua, and thus do all the faithful. If we are only willing and obedient, we shall eat the good of the land (Isa. i, 19), but if we refuse and rebel it will be ill for us. When we have done as we are told, that is our part and results are with Him of whom it is written, "The Lord of Hosts hath sworn, saying, Surely as I have thought so shall it come to pass, and as I have purposed so shall it stand" (Isa. xiv, 24, 27).

39. "And Zadok the priest took an horn of oil out of the tabernacle and anointed Solomon, and they blew the trumpet, and all the people said, God save King Solomon." Thus the kingdom was established in the man whom God appointed, and the purpose of the Lord was thus far performed. The people rejoiced with great joy, and the city rang again (verses 40, 45). Adonijah begged for his life, and it was given him on conditions (verses 50-53). Every believer is an anointed priest king. Let us walk worthy of such a high calling, bringing glory to Him who hath called us.

HISTORY OF A WEEK.

Tuesday, Sept. 15.

The British ships, Ditton and Cedarbank, have sailed out of San Francisco for a race in distance more than half way around the world.

Just before the Italian bark Monte Tabor stuck on Peaked Hill bar off the Massachusetts coast the captain and mate committed suicide with pistol and razor respectively. Besides these three others of the crew were drowned.

Spain has yielded to the demands of the United States, and the Competitor prisoners will be tried in the civil courts.

Coffin, Altemus & Co., the oldest and one of the largest wholesale dry goods houses in Philadelphia, made an assignment to John Lowber Welsh for the benefit of creditors.

Wednesday, Sept. 16.

General Wyler says the story that he has had fifty-one rebel prisoners shot is a lie.

The biennial convention of the Brotherhood of Locomotive Firemen is in session at Galveston.

While on duty on the wooded island, Jackson park, Chicago, Policeman G. T. Cook was stricken with paralysis.

The Great Northern railway's seventh annual report, just issued, shows the road to be in a very prosperous condition.

The Norwegian bark Themis, Captain Tobiasen, from Liverpool, has put into New York with nearly her entire crew sick with a disease resembling scurvy, or beriberi.

The Hickok Lumber company's plant at Ogemwa, Ark., one of the largest in the state, was destroyed by fire. Loss estimated at $75,000.

The Little Rock cotton compress, stored with 5,000 bales of cotton, was destroyed by fire, the total loss being $300,000.

Thursday, Sept. 17.

By the terms of the will of Professor Marshall, late president of Coe college, Cedar Rapids, Ia., that institution will receive a bequest of $6,000.

The delegates of the Twelfth New York congressional district of the protection Democracy unanimously nominated ex-Mayor Abram S. Hewitt for congress.

At the request of the Spanish ambassador in Paris the French government will soon order Dr. Betances, the Cuban delegate to France, to leave French territory.

James Keenen, a musician living at Cleveland, is under arrest charged with killing Anna King, a fallen woman, two years ago in Buffalo, N. Y. His accuser is his mistress.

Malignant diphtheria is raging in a district four miles from West Baden and French Lick Springs, Ind.

The body of an unidentified man was found floating in the Chicago river. The man was apparently a laborer of middle age.

Friday, Sept. 18.

General Bragg has been unanimously re-elected president of the Iron Brigade association.

Obituary: At Danville, Ky., Rev. William Clark Young, 54; at Rochester, Ind., Professor Tschudy, of Terre Haute.

Patrick McNichols was instantly killed while crossing West Forty-eighth street, Chicago, by a Cicero and Proviso electric car.

Government officers and timber thieves had a desperate battle in Ozark county, Mo., four of the thieves being killed and one deputy fatally wounded.

A dispatch from Key West, Fla., says that advices there report the Spanish cruiser Infanta Isabel as disabled at the entrance to the port of Havana.

Minister Willis denies that President Cleveland empowered him to treat with the Hawaiian government for either annexation or restoration of the monarchy.

Lillian Swan, or Daly, a mulatto girl who was kidnaped from her home in Washington, D. C., thirteen years ago, and who recently discovered her identity and the whereabouts of her relatives, is to be returned to her eastern home from San Francisco.

Saturday, Sept. 19.

Complete returns of the Maine election show the vote as follows: For Powers (Rep.), 83,578; for Frank (Dem.), 84,841. Republican plurality, 48,732.

Orrin W. Skinner, one of the cleverest forgers and swindlers in the country, died Thursday in Auburn prison, N. Y. He once practiced law in Chicago.

Li Hung Chang has presented General Ruger, Assistant Secretary Rockhill and Mrs. Carlisle with elegant rolls of silk and chests of tea valued at $24 a pound.

Professor W. A. Puckner, of the Chicago College of Pharmacy, says that the so-called "tasteless sulphate of quinine" is nothing but powdered plaster of paris.

Mrs. Demetrius Callias, formerly Mrs P. T. Barnum, has sailed for Constantinople, being summoned by a cablegram announcing the fatal illness of her husband.

The American Presbyterian church in Aguas Callentes, Mexico was wrecked by a mob and the pastor's house was attacked.

Monday, Sept. 14.

A dispatch from Marseilles reports that Miss Frances Willard and Lady Henry Somerset have arrived there in the interest of the Armenian refugees.

Corbett and Fitzsimmons have been indicted by the grand jury and warrants issued for merely talking about a prize fight, at New York.

Four powder mills at Hazardville, Conn., were blown up Saturday. Lightning struck one mill and the explosion set fire to the other three. No one was killed or injured.

Cecil Rhodes has warned the Matabele rebels that unless they quit the Matoppo hills within ten days hostilities against them will be resumed.

The outlay incurred by the Spanish government in making additions to the navy amounts to $35,000,000.

The national Baptist convention in session at St. Louis elected the following officers: President, Rev. E. C. Morris, D. D., Little Rock; Secretary, Rev. William H. Steward, A. M., Louisville.

Gold Democrats of Missouri.

St. Louis, Sept. 19.—At a meeting of the state central committee of the National Democratic party of Missouri yesterday it was decided to nominate congressional, state and county officers in all the districts of the state. It was also decided that Judge J. McD. Trimble, the National Democratic nominee for governor, shall open the campaign at Mexico, Mo., Sept. 26.

Senator Gear on the Iowa Stump.

Lenox., Ia., Sept. 18.—Senator John H. Gear spoke in the opera house here yesterday afternoon to 1,000 people. Many were turned away on account of lack of standing room. The gathering was a very enthusiastic one ,and Gear's utterances were frequently cheered.

Harrison Cannot Go on the Stump.

Chicago, Sept. 18.—Ex-President Harrison has asked the Republican national committee not to make any speaking appointments for him, explaining that his contracts for literary and other work would prevent him accepting invitations.

Iowa Banking House Assigns.

Vinton, Ia., Sept. 19.—The banking house of F. H. Watson & Sons, established some forty years ago, made a general assignment yesterday to Matt Gaasch for the benefit of all creditors. The liabilities are estimated at $250,000 and assets at $350,000. All depositors and other creditors will be paid in full.

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123 pages; 5 by 7 inches; paper cover, 15 cents.
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THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

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ILLINOIS MELANGE.

ITEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Some of the Principal Happenings of the Week Reported by Telegraph and Placed for Convenience of Our Readers—Matters of Interest.

Chicago, Sept. 17.—The last obstacle to the comtemplated fusion on presidential electors in Illinois between the silver Democrats and the Populists has been removed, and fusion finally effected. At a meeting of the Democratic state central committee yesterday Chairman Hinrichsen announced that he had received the resignations of three of the Democratic electoral candidates—Thomas Carey elector-at-large; George P. Foster, elector in the Third district, and George W. LeCrone, elector in the Nineteenth district.

Lieutenant Governor Gill's resignation from the electoral ticket was also received, but this was referred to the executive committee. The resignations of Carey, Foster and LeCrone were accepted, and their places will be given to Dr. H. S. Taylor, Herman Alschuler and H. E. Taubeneck, Populists. On the state ticket W. F. Beck's resignation as nomineee for auditor was accepted, and A. L. Maxwell, Populist, named in his place.

Fifteenth to Leave Fort Sheridan.

Chicago, Sept. 21.—The long-expected orders for the transfer of the Fifteenth infantry, stationed at Fort Sheridan, were received Friday evening by General Merritt from Secretary of War Lamont. The Fifteenth is ordered to be divided among the posts at Fort Bayard, N. M., and Forts Grant and Huachuca, A. T. The Fourth infantry, commanded by Colonel Robert Hall, known as Grant's regiment, which has been stationed at Forts Sherman, Boise and Spokane for years, will replace the Fifteenth at Fort Sheridan.

Illinois Town Fire Swept.

Belvidere, Ills., Sept. 19.—The little town of Poplar Grove, north of Belvidere, was nearly swept away by fire at an early hour Thursday morning. The fire started in the icehouse of Renne & Dimond, meat dealers, and soon spread to adjoining buildings. The volunteer fire department did good work. The loss will reach several thousand dollars, with but very little insurance. Renne & Dimond are the principal losers. There is good reason to believe that the fire was of incendiary origin.

Illinois Crop Report.

Illinois—Favorable week throughout north and west counties, elsewhere dryness retarded plowing and seeding. Serious drought conditions in many southern counties, with growing dryness and many chinch bugs in south central counties. Corn cutting mostly done and drying out rapidly, husking and cribbing will generally be safe within two weeks.

"Independent Democratic" Goes.

Springfield, Ills., Sept. 21.—Secretary of State Hinrichsen denies that he will discriminate against the gold Democrats in making up the state ticket, but says that the board of review will act strictly according to law. From this it is evident that the name "Independent Democratic" will be permitted to go on the ticket.

Failure of a Chicago Foundry.

Chicago, Sept. 17. — The Kurtz & Buhrer Foundry company has assigned in favor of Thomas Davis. The assets are placed at $60,000 and the liabilities at $30,000.

Assignment at Maroa, Ills.

Decatur, Ills., Sept. 16. —William H. Parker, dealer in farm implements at Maroa, has assigned to John Crocker. Liabilities, $30,238; asets, $50,930.

State Notes.

James Uzzell, the 15-year-old son of Edgar Uzzell, residing at Newport, Ills., shot his 11-year-old sister in the face with a shotgun, tearing off her nose, upper front portion of the jaw and the end of her tongue. He shot her purposely, having become angered at her. The girl is dead.

David Stagel, a farmer living east of Galesburg, Ills., is under arrest on the charge of assaulting and nearly murdering his wife in a fit of jealous rage.

Clarence S. Darrow was nominated as a candidate for congressman by the Democrats of the Third congressional (Chicago) district.

Preferring death to imprisonment on a charge of larceny Charles Hennessy, a professional nurse, took strychnine in the Harrison street police station at Chicago, but was saved by the doctors. He had robbed a patient at the hospital.

The Spring Valley Coal company, whose stores at that Illinois coal mine center were looted by a mob two years ago, has again been beaten by a jury in its suit against the town for its inability to protect property. The appellate court has declared the first jury wrong and this case also will be appealed.

Postmaster General Wilson Home.

New York, Sept. 21.—Among the arrivals from Europe Friday on the St. Louis was Postmaster General William L. Wilson.

THE MARKETS.

New York Financial.

NEW YORK, Sept. 19.

Money on call nominally 4@5 per cent.; prime mercantile paper, 7@9 per cent.; sterling exchange heavy with actual business in bankers' bills at 483¾@484 for demand and 481⅛@481¾ for sixty days; posted rates, 482@483½ and 484⅛@485⅛; commercial bills, 49⅞.

Bar silver, 65⅛; Mexican dollars, 50¼.

United States government bonds strong; 4's registered, 115⅛; do. coupons, 115⅛; 5's registered, 110¾; do. coupons, 110¼; 4's registered, 106; do. coupons, 107⅛; 2's registered, 92; Pacific 6's of '97, 100.

Chicago Grain and Produce.

CHICAGO, Sept. 19.

Following were the quotaions on the board of Trade today: September, opened 60⅞c, closed 60⅛c; December, opened 61¾c, closed 61⅜c; May, opened 65⅞c, closed 65⅜c. Corn—September, nominal, closed 21⅜c; December, opened 21⅛c, closed 21⅛c; May, opened 25c, closed 24⅞c. Oats—September, opened 15⅞c. closed 16c; October, opened 16c, closed 16⅛c; May, opened 19⅜c, closed 19¼c. Pork—September, nominal closed $5.87½; October, opened $5.82½, closed $5.87½. Lard—September, nominal, closed $3.47½; October, opened $3.42½, closed $3.47½.

Produce—Butter: Extra creamery, 15c per lb; extra dairy, 13c; fresh packing stock, 6@7c. Eggs—Fresh stock, 14c per doz. Poultry—Turkeys, 8@10c per lb.; chickens, hens, 7½c; spring chickens, 7½c; roosters, 4½c; ducks, 8@9c; geese $4.00@6.50. Potatoes—Early Ohio, 20@22c per bu.; Illinois, 20@22c. Honey—White clover, 13@14c lb.; broken comb, 9@10c; extracted, 5@6c. Apples—Red stock, 75c@$1.50 per bbl.; green stock, 35@75c.

Chicago Live Stock

CHICAGO, Sept. 19.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 15,000; sales ranged at $2.00@3.25 pigs, $2.85@3.30 light, $2.50@2.70 rough packing, $2.80@3.25 mixed and $2.75@3.20 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 200; quotations ranged at $4.75@5.10 choice to extra shipping steers, $4.40@4.80 good to choice do., $4.05@4.40 fair to good, $3.45@3.90 common to medium, do., $3.40@3.90 butchers steers, $2.50@3.20 stockers, $3.10@3.70 feeders, $1.25@3.40 cows, $2.40@3.80 heifers, $1.75@3.75 bulls, oxen and stags, $2.40@3.00 Texas steers, $2.75@3.80 western rangers, and $3.00@5.75 veal calves.

Sheep and Lambs—Estimated receipts for the day, 2,000; sales ranged at $2.00@2.90 western $2.00@2.75 Texans, $2.00@3.00 natives, and $2.50@4.05 lambs.

East Buffalo Live Stock.

EAST BUFFALO, Sept. 19.

Dunning & Stevens, Live Stock Commission Merchants, East Buffalo. N. Y., quote as follows:

Cattle—Receipts, 3 cars; market dull for common; others and stockers steady; fresh cows dull; veals easy, $4.00@6.35. Hogs—Receipts, 30 cars; market about steady for good Yorkers and light mixed grades; others 5c lower; pigs very dull, $3.10@3.25; skips and common, $3.00@2.75. Sheep and Lambs—Receipts, 15 cars; market active; 10@15c higher for lambs; sheep steady to strong; top native lambs, $4.60@4.75; Canadas, $4.75@4.90; other prices same as yesterday.

Milwaukee Grain.

MILWAUKEE, Sept. 19.

Wheat—No. 2 spring, 58½c; No. 1 northern, 62½c; December, 61½c. Corn—No. 3, 21c. Oats—No. 2 white, 20c; No. 3 do., 17½@21¼c. Barley—No. 2, 32c; samples, 22@29c. Rye—No. 33½.

Detroit Grain.

DETROIT, Sept. 19.

Wheat—Cash white, 63¼ bid; cash red, 63¾c bid; September, 63¾c bid; December, 66¼c bid; May, 70¼c bid.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Sept. 14 to Sept. 19:

S C Judy, Edwin Barnetson, Rev P B Williams, John Helfrich, J N Bedford, D M Cross, John Motter, Rev W B Stoddard, J L Wadsworth, D H Harrington, D K Lawrence, Mrs Amelia Houghawout, J McCleery, Irvine Caldwell, Rev A C Curtis, Addison Miller, S F Clark, Rev A F Dempsey, B Tunnicliff, J W Collins, A F Plummer, A J Millard.

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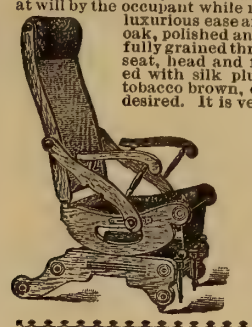

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After trial you—the consumer—pay the usual retail value of the Soaps only. All middlemen's profits accrue to you in a valuable premium. The manufacturer alone adds **Value**; every middleman adds **Cost**. The Larkin plan saves you **half** the cost—saves you half the regular retail prices. Thousands of readers of this paper know these facts.

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100 BARS "SWEET HOME" SOAP . . . Enough to last an average family one full year. For all laundry and household purposes it has no superior.	$5.00
10 BARS WHITE WOOLEN SOAP . . . A perfect soap for flannels.	.70
12 PKGS. BORAXINE SOAP POWDER (full lbs.) An unequalled laundry luxury.	1.20
1-4 DOZ. MODJESKA COMPLEXION SOAP . Exquisite for ladies and children. A matchless beautifier.	.60
1-4 DOZ. OLD ENGLISH CASTILE SOAP . .	.30
1-4 DOZ. CREME OATMEAL TOILET SOAP .	.25
1-4 DOZ. ELITE GLYCERINE TOILET SOAP .	.25
1-4 DOZ. LARKIN'S TAR SOAP . . . Infallible Preventive of dandruff. Unequalled for washing ladies' hair.	.30
1-4 DOZ. SULPHUR SOAP	.30
1 BOTTLE, 1 OZ., MODJESKA PERFUME . Delicate; refined, popular, lasting.	.30
1 JAR, 2 OZS., MODJESKA COLD CREAM . Soothing. Cures chapped skin.	.25
1 BOTTLE MODJESKA TOOTH POWDER . . Preserves the teeth, hardens the gums, sweetens the breath.	.25
1 PACKET SPANISH ROSE SACHET . . .	.20
1 STICK NAPOLEON SHAVING SOAP . . .	.10
THE CONTENTS, BOUGHT AT RETAIL, COST	$10.00
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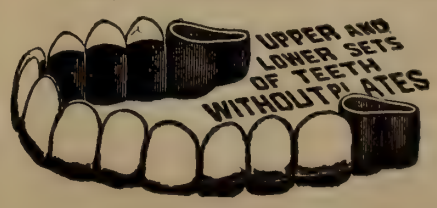

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Sets of Teeth	5.50
Best Set	8.00
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THE EXPRESS STRIKE.

The Grievances of the Men as Stated by One of Their Officials.

For the information of readers throughout the country the following facts concerning the strike of Adams Express company employees in New York and Jersey City is given:

Michael Kelly, secretary of D. A. 49, Knights of Labor, said that the strikers were members of the Oriental association, which is affiliated with Knights of Labor, and that the indirect cause of the strike was a war which the company has of late waged on the association.

"The men have been in hot water," continued Secretary Kelly, "ever since L. C. Weir became president of the company. I do not think, however, that the trouble is due nearly so much to him as to the acts of his subordinates. Some of these officials have driven the men to desperation. One of them is Peter Miller, who was recently made general transportation agent, and who boasts of being able to break up any labor organization. He has held his place only two weeks, and was appointed because the company saw that trouble was coming and wished him to take charge of it. He was in the Sixth and Third avenue car strikes some years ago. He was a car starter on the Sixth avenue line.

"When the men had trouble with the Adams Express company last May, they drew up a petition and presented it to President Weir. Their wages had been reduced and they were overworked. The company then agreed to give them better hours, and it was ordered that none of the day force should be kept later than 9:30 at night, no matter how much work there was to do. This agreement was kept just one month, and after that the men were kept at work as long as the yard bosses saw fit. Of late they have been working 16 hours out of 18 in which they have been kept on duty. They were also informed that if they did not resign from the Oriental association they would have to leave the company's employ. About 20 men in this city and the same number in Jersey City were lately discharged because they were prominent in the affairs of the association. Among them was William Prescott, who had worked for the company 22 years. He is one of the best express drivers in the city, and, as proof of it, he drove the same team of horses for seven years. He received $70 a month. The company now asserts that he was discharged for breaking a pump fully three months ago. The pump matter, however, was settled before Mr. Miller was put in charge and Prescott was fully exonerated. Several committees waited on President Weir within the last few days, but he refused to see them. The men then concluded to strike. We have not called out the stablemen, although many of them want to join us. We want the horses taken care of."

It is said that at a recent dinner of express companies' officials President Weir proposed that wages of employees should be cut. "Well," it is said the president of the Wells-Fargo company replied, "let them begin with you and me." The subject, it is said, was then dropped.

Failure of Profit Sharing.

Between 1887 and 1894 a panacea for labor troubles was discovered and exploited. The device called profit sharing was hailed by enthusiasts—men richly endowed with good intentions, if with little else—as a deliverance of employers and employed from all causes of disagreement. It was billed to banish industrial infelicities and by so doing to promote the prosperity of capitalists and wageworkers. But this pleasing programme has failed of fulfillment. It has decidedly and conspicuously failed. Of 50 different establishments that have tried the experiment of profit sharing only 12 are continuing it in any form. Five have abandoned the system indefinitely and 33 permanently.

The Chicago News, in an article noting the failure of the scheme, says that the main trouble is that the system is so complicated that no form of it that has been tried has worked successfully to both the parties to it. The News goes on to explain that the feature which is objected to is that, while it proposes to share with the workmen the profits that are made in times of prosperity, it does not impose on the workmen any risk in the entire loss of profits in times when the business is carried on at a loss. This has reduced profit sharing to "a species of paternalistic coddling" to which those workmen who want justice and not special favors most seriously object.

The British Congress.

The agenda of the British trades union congress which meets Sept. 5 to 12 has been issued. The parliamentary committee of the congress has decided to appoint a subcommittee of three members to receive the American delegates on their arrival in England and to see to their entertainment during their sojourn here. Whatever may be the views of the American delegates, they will find that their British confreres do not intend to waste the time of the congress on general or idealist proposals. Socialism or quasi socialistic resolutions hardly get a mention in the agenda. Of state socialism, however, there is enough. British trades unions are not free from the belief that the state can do much that individual effort fails to accomplish, and every year these trades congresses enlarge their borders by asking the state to interfere on behalf of their class. Still, this year's agenda, amended, it is understood, by the light of the ridiculous international socialist congress, contains less of the collectivist platform than has been seen in the programmes of the last two or three years. Distinctively there is only one resolution of a purely socialist type, that from the Scottish typos, in favor of the nationalization of land, means of production, distribution and exchange.

Co-operation In England.

From the inaugural address delivered at the recent annual congress of the British Co-operative union it appears that the membership has increased to over 1,000,000 and the capital to £50,000,000. It was pointed out that agriculture has so far remained untouched by the co-operative movement, although it needed organization more than any other trade. A plan was submitted for the establishment of a great co-operative society for the growth, collection and distribution of agricultural produce. Producers and consumers would be asked equally to take shares in it, and after paying 4 or 5 per cent for the capital the profits would be divided between producers in proportion to their consumption, giving a certain proportion to the employees of the association.

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JOHN MARSHALL, *Chief Justice, in a Letter to Edward Everett, July* 22, 1833, *said of Freemasonry:* "That the institution ought to be abandoned, as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means."

CHARLES P. SUMNER, *father of the Senator, and a renouncing Mason:* "Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed."

HON. SAMUEL DEXTER, *in an Open Letter to the Grand Master of Mass.,* 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

GEORGE WASHINGTON. *Rev. Ezra Styles, D.D., in the "Philadelphian," July* 23, 1830: "Hitherto I have neither advocated nor opposed Masonry, unless it be in the relation of a conversation between General Washington and Governor Jonathan Trumbull the second, which the latter more than once repeated to my father. The latter, when *aid de camp* to the former, asked him if he would advise him to become a Mason. General Washington replied, 'that Masonry was a benevolent institution, which might be employed for the *best* or *worst* of purposes; but that for the most part it was merely *child's play,* and that he could not give him any advice on the subject.'"

GOVERNOR RITNER, in response to a communication from the Legislature of Pennsylvania, prepared a vindication of General Washington from the stigma of adherence to secret societies, in which he proves from authentic documents:

1. That in 1768 Washington had ceased regular attendance on the lodge.

2. That in 1798, shortly before his death, his opinions were the same as thirty years before when thirty-six years old.

3. That he was never "Grand Master" or "Master" of any particular lodge.

4. That in 1781, as appears by the record of King David's lodge, Newport, Rhode Island, it was not agreeable to Washington to be addressed even as a private Mason.

5. That all the letters said to be written by Washington to lodges *are spurious.*

THANKS TO WASHINGTON.—Edward Livingston was the General Grand High Priest of the General Grand Royal Arch Chapter of the United States and the great Masonic champion of his day, and Andrew Jackson was also a high Mason. In view of Washington's *non-affiliation* and his farewell address there can be little doubt that General Jackson and Edward Livingston considered Washington a seceded Mason. The following is an article published in 1830 in the *Pennsylvania Intelligencer,* which is an evidence of striking import:

"*Who opposed a vote of thanks to Washington?*—When General Washington retired to private life, Congress passed resolutions giving thanks to this great man. Only three men were found in Congress at that day, that voted against these resolutions. One of these three is now dead, and we do not wish to disturb his ashes. The grave should cover the foibles of all men. But there are two men now alive, whose names are on the journals of Congress, denying the poor pittance of a vote of thanks to Gen. Washington. *We ask who these two men are.*

"We have asked this question without expecting an answer from those to whom it is addressed. But there is no reason why our readers should not be gratified with the fact. Let the journals of Congress reply—'They are Andrew Jackson and Edward Livingston!!'"

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RIOT AND TORCH.

Turn Leadville into a Scene of Blood and Terror.

STRIKING MINERS BREAK LOOSE.

Whole Town Under Arms and a Reign of Mob Law Existing—Fireman Ordered to Desist When They Went to Work—City Company of Militia Called Out but the Rioters Don't Seem to Have Been Interfered with, and Proceed to Attack Another Working Mine.

Leadville, Colo., Sept. 21.—The sheriff and Judge Owens have called on the governor for troops to suppress the riots here and the order has been issued for the entire military force of the state to come here.

Leadville, Colo., Sept. 21.—At 1 sions aroused sleepers in the eastern sions arouse dsleepers in the eastern part of the city for blocks around the Coronado mine, which is the one which first resumed operations and which was heavily barricaded and well stocked with provisions and arms. The explosions were followed by a fusilade of rifle shots, apparently from within the barricade, and rapid but irregular shots from outside, apparently from a widely scattered attacking force who were on hand to protect the retreat of the dynamiters. The shooting lasted for ten minutes, when desultory firing was renewed and has been kept up ever since.

Another Explosion of Dynamite.

At 1:50 a. m. another explosion was heard, sounding like dynamite. Ten minutes after the first explosion a telephone meesage from the Coronado stater that nobody inside the barricade had been hurt. Since then it has been impossible to reach the Coronado by telephone. The Herald-Democrat is now being watched by several bands of men, grouped in dark corners and alleys, and this may mean that they propose to prevent any communication with the telegraph offices, the watchers not knowing that The Herald-Democrat has the Associated Press leased wire and a long distance telephone.

City in a State of Terror.

The city is in a panic of fear. County and city officials are out looking after the work of the police and sheriff. Bullets frequently wiz over the Herald-Democrat office, and altogether the situation is warlike. At 1:55 a. m. a bright blaze broke out at the Coronado mine in the immediate vicinity, and shots were still being exchanged. The local militia companies have been called out and went to their armories getting ready for instant action. All the whistles in town were blowing.

All the Whistles in the City Blowing.

2 a. m.—The fire is believed to be the oil tanks inside the barricade at the Coronado shaft house. A telephone message just received from the mine says that none of the defenders have been hurt as yet.

2:15 a. m.—The sights and sounds beggar description. All the whistles in the city are blowing and two or three steam sirens add discord to the night's alarming chorus. The sharp cracks of rifles punctuate the tooting at irregular intervals.

Citizense Mustering with Arms.

Citizens have gone to the scene with whatever arms they can gather, and a miliatia company quartered across the street has just marched toward the Coronado under arms. The whistle which calls out all citizens in a case of emergency has just sounded and the streets are full of rushing men, crying women and children.

Another Heavy Explosion.

2:18 a. m.—Another heavy explosion has just occurred. Five minutes ago the Coronado telephone bore the message that the defenders were too busy to answer questions.

2:20 a. m.—As soon as the fire broke out the fire department went to the scene and the flames are now dying down, indicating effective work by the firemen.

The shots are growing less frequent and it seems probable that some thing definite from the battlefield may be soon be obtained.

2:30 a. m.—Everything is on fire at the Coronado and the fire department is now working to save the houses which are thickly clustered about the fated shaft house. Women and children anr rushing to the spot looking for relatives and mingling with those who are being driven from their houses by flames, creating a scene the pathos of which is beyond description. The firemen hope to save the houses and are helped beyond by a heavy rain which began falling a few minutes ago. When the firemen went to turn on the water they were ordered to desist, which they did from one hydrant, but got others to working.

2:55 a.m.—Another heavy explosion has just occurred. Forty or fifty shots have just been heard in the direction of the Emmett and Marian mines, located about a mile and a half from the city. These mines were recently fenced and work resumed by a small force of men, which was being argumented every day. It would seem from this that having finished their work at the Coronado, where the buildings are now a mass of smoking embers, the merciless gang has gone to wipe out the Emmett and Marian.

3 p. m.—The first Herald-Democrat reporter to return from the fire states that Fireman O'Keefe and two unknown men are dead. He cannot tell as yet how many have been injured, and is not sure that this covers the list of dead.

GALLANT NAVAL OFFICER DEAD.

Lieut. Norton, Who Enlisted as a Drummer When but 14 Years Old.

Chicago, Sept. 19.—Lieutenant Charles F. Norton, U. S. N., died in this city at an early hour yesterday morning at the house of his brother-in-law, E. C. Webster, 4738 Evans avenue. Although retired about a year ago for ill-health Lieutenant Norton was a comparatively young man, not quite 49 years old. He had a long career of thirty-two years in the service. As a boy of 14 years he enlisted as a drummer boy in his father's company of volunteers in the Second Colorado regiment. Six months later he was discharged to accept an appointment in the Naval academy at Annaplis. His long tramp across Colorado's sands to the nearest railway station made him a hero of the public press at the time.

After his graduation at Annapolis he saw eighteen years of almost continuous sea service. He was made lieutenant in 1875. His first cruise as an officer was to South America in 1868. Later he spent much time in the Mediterranean and Chinese ports.. His great-grandfather, Jonathan Norton, was an officer in the revolution; another grandfather, Captain Augustus Ford, U. S. N., was in command at Sackett's Harbor, in 1812. He leaves a widow and a little daughter 5 years old.

DEAD BY HIS OWN HAND.

Political Chairman and Prominent Business Man of a Massachusetts Town.

Wellesley, Sept. 17.—Herbert F. Plympton, chairman of the executive committee of the Republican state central committee, committed suicide about 4 o'clock yesterday afternoon in his father's home at Wellesley Hills by shooting himself in the head with a revolver. Plympton was about 31 years old and was a remarkably bright and energetic politician. He had been actively at work in the interests of the campaign for the last month, and appeared fully as bright as usual.

The report of a pistol was heard in a room in the second story of the house usually occupied by a brother of the dead man. Investigation was immediately made and Plympton was found lying on the floor with the smoking revolver in his hand. He died almost immediately. Plympton was agent of the Penn Mutual Life Insurance company and had a large business. He leaves a widow and two children. No cause is known for the act.

DEATH OF JAMES M. ASHLEY.

Prominent in Politics in Slavery Days, During the War, and Later.

Alma, Mich., Sept. 17.—Governor James M. Ashley, of Toledo, died at the sanitarium here yesterday of chronic nephritis, aged about 74 years. The governor had occupied a prominent position in political life, especially in connection with the anti-slavery movement, and was one of the originators of the Republican party. He was a member of the national congress from 1858 to 1868.

He was prominently connected with the business interests of the city of Toledo, and was the builder and until recently president of the Ann Arbor Railroad company, which is one of the best railroad properties in Michigan. He leaves a widow, Mrs. Emma Ashley; a daughter, Mrs. Edward Hewitt, of New York, and three sons, James M. Jr., H. W., and C. S. Ashley, all of Toledo. The remains will be taken to Toledo for interment.

BAD RAILWAY WRECK IN INDIANA.

Pay Car and Locomotive Collide Killing Four Men—Others Badly Hurt.

Indianapolis, Sept. 19.—The following men were intantly killed by a collision on the C., H. and D. near Connersville, this state yesterday morning. Christ Sweetman, engineman, Dayton; —— Kinsey, fireman, Cincinnati; Geo. House, conductor, Indianapolis; —— Hughes, fireman, Hamilton. Besides these six others were injured, three badly and one fatally, those worst hurt being: Paymaster Jansens, badly; —— Fishback, porter of the pay car, badly; E. Wysong, foreman of bridges and buildings, badly; —— Conner, engineer, Hamilton, supposed fatally.

The engine was a freight engine and was running wild. The collision wreched it and sent the pay car into the ditch.

Britishers Watching for Dynamiters.

London, Sept. 19.—As a result of the alleged disclosures said to have been made by the finding of documents upon the person of Edward J. Ivory, alias Edward Bell, of New York, who has been brought to this city from Glasgow on the charge of being concerned in the dynamite conspiracy, the number of policemen on duty in plain clothes at the houses of parliament, the Mansion house, the Royal exchange, the National gallery, the British museum, and other public buildings, have been doubled. The war office has also taken additional precautions here, besides doubling the force of police and sentinels who are guarding the powder magazines at Woolwich.

Laurels for Star Pointer.

Medford, Mass., Sept. 19.—Star Pointer at Mystic park yesterday afternoon not only beat the two accredited faster horses—Robert J. (2:01½) and Frank Agan (2:03¾)—but paced the three fastest heats ever made in competition, the time being 2:02½, 2:03½ and 2:03¾, an average of 2:03¼. He also lower the record for the fastest first heat ever paced, 2:02½, as well as the records for the fastest quarter and half, 29¾ and 59¾ respectively. The race between 59¾ respectively.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Put against the Masonic five points of fellowship all points of human fellowship and Christian fellowship, and under the light of such a comparison how shriveled Masonry appears.

Are murder and treason the only crimes that ought not to be concealed? All but Masons think it good citizenship, aye, and good human fellowship too, not to let the innocent suffer, but to fasten crimes on those who are guilty of them.

The license system brings the Government into partnership with the liquor traffic, and thus makes every citizen responsible for its results. The government receives much the larger share of the revenue, and thus becomes the head partner of the great saloon business. Like a huge knife this traffic destroys annually 100,000 lives, and every citizen who votes license has his hand on the hilt, and is responsible for this wholesale murder.

A drawing-room meeting in the interests of the anti-secret reform was held at the home of James Dow, 6310 St. Lawrence Ave., in this city, Friday evening, Sept. 25. General Secretary Phillips gave an instructive record of the progress of the movement. Mr. and Mrs. Gault, Rev. J. M. Wylie and wife, Miss Flora Moreland of the Chicago University, Miss Amy Moffatt and others contributed to make the meeting interesting and profitable.

The autumn days with their long, clear evenings are again upon us. There is no such favorable season for meetings and conventions. Could not some of our readers try, as a correspondent in this issue suggests, to organize societies in the rural districts in which the boys and girls can be interested in the reform against secret societies? The fathers and mothers who are now at the front in this reform will some time pass to their rest. The question is, are we training our boys and girls to take their places?

GEORGE W. CLARK.

Very many of our readers will recognize here the face, and in imagination will hear again the voice of "Our Old Liberty Singer," George W. Clark, for so many years an inspiring feature of our annual meetings and conventions. He acquired this title before the war and during the anti-slavery agitation, because he was a popular singer and composer of liberty songs and was in great demand at anti-slavery meetings. After the death of slavery Bro. Clark enlisted in the prohibition and anti-secret conflicts. His natural gift of song made him a great favorite in meetings and conventions. He has for many years resided in Detroit, Mich., and though feeble with age yet he still takes a keen interest in reform work, as can be seen by his communication on our ninth page.

The last time we heard that inspiring reform singer, George W. Clark, was in the summer of 1888. He and Bro. Foote, for many years his comrade in reform work, but who has since gone to his rest, were attending the National Reform Convocation at Lake Side, Ohio. The management was somewhat shy of these veterans because of their radicalism on the anti-secret issue. But one day when that heroic leader, Mary E. Woodbridge, presided, she saw Bro. Clark in the audience and requested him to come to the platform and sing a song she had heard him sing several years before at a convention. She said the last line of that song, "Lean out your souls and listen," had often rung in her ears. Bro. Clark went forward and sung this song with thrilling effect. It is needless to add that from this time onward Bro. Clark's reform songs were the inspiration of the convocation.

Our Government requires a higher moral qualification for a saloon-keeper than for a President. The law in some States requires that a saloon-keeper must have a good moral character. But the Constitution of the United States requires no moral qualification of a President; it only requires that he shall be at least thirty-five years old and a natural-born citizen.

This life is not such a trifling, easy-going, leisurely thing that one can afford to let advantages slip or take uncertain chances. He does all this when he blindly submits to being divested of freedom and encumbered with lodge chains, permanently riveted almost before he has had a glimpse of them. To assume a lifelong obligation which is important yet unconsidered is against conscience and reason.

That narrow view of Gospel work, which excludes reform work, is like a process of farming which would exclude the removal of all stumps, stones or weeds. The Gospel work which has nothing to do with politics is like farm work which has nothing to do with building fences. Almost the first thing in good farming is to look after the fences. So thorough Gospel and missionary work must seek reformation in politics.

An exchange suggests the calling of a convention of representatives of all religious denominations on the quarter-deck of an English or American gunboat in the Mediterranean, if free speech can be guaranteed nowhere else, that might furnish information and advice which would tend to arouse the civil powers to action in the case of the persecuted Armenians. The inaction of these powers and their apparent indifference respecting the barbarities of the Turkish government is a sad commentary on the Christian civilization of our day.

The call has been issued for the annual convention of the friends of anti-secrecy in Iowa to meet in the Friends' church at New Sharon, Nov. 18, 19. As the peril to our country from secret organizations is growing more and more threatening, the call comes louder than ever to every anti-secretist in the State to do everything possible to make this convention a powerful protest against this evil. Write at once to the President, Rev. T. P. Robb, Linton, Ia., stating what you can do, and what should be done to help on the cause in the State.

An unusually interesting meeting of the N. C. A. Board of Directors was held at the Association rooms Friday morning, Sept. 18. Steps were taken to inaugurate an anti-secret lecture bureau, with J. M. Hitchcock as its superintendent, from which important results are expected. President Blanchard gave an encouraging account of his reception at the Northfield Conference, and his lecture tour among the colleges in the South. Opportunities were never so favorable for the advancement of our cause and the great need of the hour is larger contributions for the work.

ONE LESS AT HOME.

BY S. G. STOCK.

One less at home!
The charmed circle broken; a dear face
Missed day by day from its accustomed place;
But, cleansed and saved and perfected by grace,
One more in heaven.

One less at home!
One voice of welcome hushed, and evermore
One farewell word unspoken; on the shore
Where parting comes not, one soul landed more,
One more in heaven!

One less at home!
A sense of loss that meets us at the gate;
Within, a place unfilled and desolate;
And far away, our coming to await,
One more in heaven!

One less at home!
Chill as the earth-born mist the thought would rise
And wrap our footsteps round and dim our eyes;
But the bright sunbeams darteth from the skies—
One more in heaven!

One more at home!
This is not home, where cramped in earthly mold,
Our sight of Christ is dim, our love it cold;
But there, where face to face we shall behold,
Is home and heaven.

One less on earth!
Its pain, its sorrow and its toil to share;
One less the pilgrim's daily cross to bear;
One more the crown of ransomed souls to wear,
At home in heaven.

One more in heaven!
Another thought to brighten cloudy days,
Another theme for thankfulness and praise,
Another link on high our souls to raise
To home and heaven!

One more at home—
That home where separation cannot be,
That home where none are missed eternally,
Lord Jesus, grant us all a place with thee,
At home in heaven.

TRY THE SPIRITS.

BY H D. WHITCOMB.

"Whatsoever is not sacrificial is Satanic."—*Dr. Joseph Parker.*

This saying is certainly a great and startling truth, worthy to be adopted as a maxim by which to try everything in life. As the one characterized our Lord, our great exemplar for good, so the other marked our great enemy, the author of evil. Every act of life has the brand of benevolence or selfishness, being inspired by one or the other of these spirits. Our business, our religion, our social influence and our politics, each belongs in one of these classes, which may be determined by asking the question, "Is it sacrificial?" if not it is Satanic. Any business which has not the good of those with whom we deal in view is Satanic. Any religion which begins and ends in our own salvation will probably fail of its object, and any politics which seeks our own good only is unworthy the name. Any social life—organized or not—which cares only for its own members, has no claim to be regarded benevolent.

Shakespeare says, "The quality of mercy is not strained; it droppeth like the gentle dew of heaven." But what is the "quality" of that mercy which only comes by the payment of dues, and requires a pledge of like service in return. Not much like gentle dew is that which requires the lash of penalty to enforce it. It is simply Satanic. True socialism can ignore no human being, but seeks the general good, sustained by each according to ability and to be enjoyed by each according to necessity. This must ultimately come; then why allow Satan to pitch the key of society, and further mould it to his image? "Beloved, believe not every spirit, but try the spirits whether they be of God." 1 John 4: 1.

In such a light, how mean, heartless and Satanic appears our protective tariff. Protection from whom? Our enemies? No, our friends, our brethren, born to the same rights, desires, necessities and destiny as ourselves, and entitled to the same reward for their labors. Shall we, the most pampered people on earth, enjoy to repletion and practice waste while aware that large populations of the old world can seldom have their desires fully satisfied? Shall this knowledge only add to the gusto of our enjoyment while we set up tariffs to prolong the situation? Americanism is only another term for egotism, favoritism, among God's family of nations.

It is the spirit which Michael cast over the battlements of heaven; it is the "old dragon" who brought sin and misery to the earth. We do not accept the Malthusian doctrine, that population naturally increases to the verge of safety, where hunger, vice and misery are necessary to remove the surplus, while the fittest always survive. Such a doctrine is an impeachment of the good purposes of God, who desires all men to be happy. Nothing but

> "Man's inhumanity to man
> Makes countless thousands mourn."

But when the spirit of sacrifice prevails all will be happy and all will be supplied. We consider that a Satanic political party which says to the voter, "put us in power and we will give you the industrial advantage of other men," whose crime is that they were born on a poorer soil, on the other side of the ocean, and have not come over. Compare this with the party which proposes to champion the cause of the poor weak and wronged, to shield the tempted and to snatch his prey from the jaws of the destroyer. All this to the injury or disadvantage of no one. Such is the party of legal prohibition.

Bloomington, Ill., Sept. 22, 1896.

OPEN AND SECRET BENEFIT ASSOCIATIONS.

PAPER PRESENTED BEFORE THE SOCIOLOGICAL CLASS IN THE UNIVERSITY OF CHICAGO BY PROF. E. WHIPPLE OF WHEATON COLLEGE.

Open benefit associations predominate in Great Britain, while the secret associations are most numerous in the United States. Secrecy is wholly unnecessary and opens the way to corrupt management; especially when there is a circle within a circle, the doings of the higher degrees are kept secret from those who are members only of the lower. In the United States, at least, the secret associations nearly always have a religious ritual which tends to make membership therein take the place of faith in Christ.

Another classification is into endowment orders and those providing life insurance and sick benefits. It is conceivable that the former could be rightly managed, but the principles usually adopted are such as to lead to inevitable disaster. It must be said of all kinds of fraternal associations that, in their eagerness to compete with one another and with "old line" insurance companies and to furnish cheap benefits, they usually fix the rates of assessment too low.

None but those having the endowment feature may ever "fail" in the legal sense, because they may never have promised positively anything definite; but after leading their members to expect to have a certain sum paid to their families at death, they either "freeze" them out, as old age approaches, by frequent assessments or else fail to pay any such amounts as were expected.

Johnson's Encyclopedia inserts the uncontradicted claim that no such organization having "lodge" features ever failed. Alongside of this we may put the fact stated in the Massachusetts Insurance Report for 1892, that twenty-three such associations went to pieces in Massachusetts alone during the preceding year.

GREATNESS OF THE ANTI-SECRET ISSUE.

REPORT ON SECRET SOCIETIES ADOPTED BY THE MINNESOTA AND NORTHERN IOWA FREE METHODIST CONFERENCE AT ITS LATE SESSION.

The secret society question is probably one of far greater significance than is generally appreciated even by those opposed to them. Their number, extent and influence are not fully known and realized. Those with which we are most familiar are but a mere fraction. Heathen lands are infested with them. Civilized and semi-civilized countries are honey-combed. Some are distinctly murderous in character and design.

Just now in Pennsylvania Italians are being stealthily struck down almost under the eye of the police by the assassins of the Mafia, which a few years since so seriously involved our Government with Italy over murders in New Orleans. There is excitement in Great Britain over the probable capture of the leader of the celebrated gang of Phœnix Park murderers who shocked civilization not long ago. There is revived and dangerous activity among the Chinese Highbinders, deadly assassins of the Orient, on our Pacific Coast.

The secret murderers of paganism are fitted for their deadly work by religious rites. From this point of view it is apparent, that like idolatry itself, secretism is a product and growth of Satanic inspiration and fostering. And in this light the barbarous penalties of Masonic oaths descending from an earlier and more brutal age, projecting into Christian lands and communities, the symbolism and tenets of the mysteries of ancient heathenism, though regarded as an amusing farce by those who assume their obligations, receive a very different complexion and importance.

It is not wise to trifle with instruments of such an origin and history. At best they are more than childish—selfish, clannish divisions of society, tending to unfair advantages, lowering the moral and social standard of a generous, manly nobility of character, and brotherly business cooperation. The so-called benevolent and moral reform societies of the secret fraternity introduce false types and standards of religious sentiment, blind the eyes and benumb the conscience to the evil principles at their foundation, and so become stepping-stones to those of graver character.

We think it Scriptural and wise for us as a people to keep clear of the whole brood of fraternities. Let us, as we have opportunity or can make it, by voice, pen and ballot, give our aid to the growing cause of anti-secret reform. The *Christian Cynosure* of Chicago, edited by a fearless champion of reform, social and national, the Rev. M. A. Gault, is an exponent of this cause worthy our patronage and circulation.

Rev. C. M. Damon, Chairman.

WHAT KANSAS FREEDOM COST.

FREE STATE MEN IMPRISONED.

[We invite especially Kansans to read the account of what the early settlers of that State endured in preventing it from being a slave State. If they had succumbed to the slave power not only Kansas but all States west of the Missouri might have been slave States.—Editor]

On Sabbath morning, Sept. 14th, Mr. Dyer, of Osawkie, whom Lane's men had robbed on the 11th, before the Hickory Point fight, arrived at Lecompton with witnesses and affidavits of the fact, and stating, also, that Lane and Whipple had gone toward Hickory Point. So Gov. Geary, whose proclamation had been sent out two days before ordering all armed forces to disband, called on Col. Cooke, of United States troops, who sent eighty men in search of them.

It was late in the day when the troops got started, and when night overtook them they secured a guide who took them toward Newell's Mill, where Harvey's force was camped. About midnight A. G. Patrick, who had withdrawn with a squad of others from the main camp on account of no guards being put out, went up to the main camp, where there was fire, to warm up and roast some corn. By this time the wounded were suffering terribly, especially the one who was shot through the lung, and Patrick and one Porterfield concluded to take them at once to Lawrence where they could have medical aid.

By one o'clock they were on their way with the wounded, when, about a mile from camp, they ran upon the United States troops. They were surrounded and upon inquiry one of the captives incautiously "let the cat out." The ambulance with the wounded was sent on to Lawrence under escort, while Patrick and Porterfield were compelled to lead the way to Harvey's camp. As they neared the camp, Capt. Bickerton hearing them and supposing they were a Pro-slavery band trying to surprise the camp, matched a fire brand and rushing to the cannon waved it over his head, declaring he would blow them all to perdition if they didn't surrender immediately.

Patrick yelled to him to hold on, telling who they were, when the main camp was at once surrounded and all captured but Harvey, who had gone to stay at the home of Newell, and the squad which had camped at a distance from the rest. It was now toward morning and the commander hurried them into ranks in order to get

back to Lecompton for breakfast. A few escaped on the way in brushy places.

Strange to say the boy who guided them to Harvey's camp undertook to ride off hastily, and being probably mistaken for an escaping prisoner was pursued, when he turned in his saddle and fired, wounding a soldier. The fire was returned and he fell dead. The body was thrown into a feed trough attached to the hind end of a wagon, and taken to Lecompton.

Of the 150 in the fight at Hickory Point under Harvey, 101 were marched into Lecompton on the morning of the 15th, prisoners, and placed in two tents only large enough to hold one-forth of them comfortably. Upon the testimony of Dyer and others who were encouraged by this act of Gov. Geary, other prisoners were now brought in, making a total of 126. One dark night, having bribed the guards, the prisoners undertook to escape. They rolled out under the side of the tent till the sixth one, who had on a rubber coat which rattled so it scared the horses, making some of them break loose when the officers were aroused and the guards had to stop it.

One day one stout fellow pitched his guard into the river and escaped. In about two weeks the prisoners, having been kept two miles out, were brought into town and indicted for the murder of C. G. Newell, who was killed on the Pro-slavery side at the battle of Hickory Point. They were now confined in a board shanty, which was so open that they did not lack for ventilation at least.

Judge Cats, who had interested himself overmuch, apparently, in the indictment of the prisoners, now proceeded to the examination of the arms taken with them, when a gun accidentally discharged a load into his ankle. He was carried by where the prisoners were confined, and having learned of the accident, they hissed and groaned and taunted him fearfully. The prisoners lay there for weeks half-clad and dirty and alive with vermin. Porterfield, who was taken with Patrick, had, upon hearing of his daughter in Kansas being imperiled and insulted, taken his gun and footed it from New York, I believe, all the way to Kansas, to avenge her wrongs. He was an old man too, and now in the hands of his enemies awaiting with the rest his sentence to the penitentiary.

S. C. Hart.

Lecompton, Kan.

(*To be continued.*)

BRO. W. B. STODDARD AT BROCKTON.

The Brockton, Mass., *Daily Enterprise* of Friday, Sept. 11, contains the following report of an address in that city by Secretary W. B. Stoddard:

"Rev. W. B. Stoddard, of Washington, D. C., who is the Eastern Secretary of the National Christian Association, lectured before an audience of fully 300 people at the Swedish Lutheran church last evening, on the subject, 'The Relation of the Secret Societies to the Church of God.'

"The discourse was full of denunciation of the secret societies all over the United States, but was especially directed against the Masonic order. The speaker delivered his address in English. He said in the beginning that he was opposed to all secret societies in general, but especially against Freemasonry, as he knew it to be anti-Christian, as the obligations of the lodge made the members turn away from God. He remarked that if the members of the Freemasons kept their obligations to the order they must necessarily break their duties to the church and God, and for this reason alone they are a menace to the country. This, said the speaker, was proven by the fact that although the Masons called their order a religious institution, the doctrine of Christ, and even the name of Christ, was never used in the constitution of the lodge. He had seen several Masonic books where the name of Christ had been cut out, and the literal meaning of the passages from which they were cut was changed on this account.

"The prayers in all secret societies were Christless because they were not offered in the name of Christ. He continued by saying that the obligations of a Mason were against the man's duty to his home, for the reason that a man will go to the lodge and swear to keep secret everything that has been done, even from his wife. Their obligations also put a man in opposition to the state and government, as a Mason is bound, according to his obligations, to keep secret whatever crimes he knows of a brother member. The speaker cited several instances where this had been proven.

"His attack against the secret societies of the country was the most pronounced one that has been heard in this city for a long time. Among the audience were a number of men who are members of the different societies in this city."

AN ACHAN IN THE CAMP.

No one can be more heartily in sympathy with the principles and purposes of the A. P. A., in resisting the aggressions of the Roman hierarchy in this land, than I am; but from the purest patriotic motives I am constrained to protest against and dissent from their use of secrecy as a means to accomplish their purposes and establish their principles. Secrecy is the method of the kingdom of darkness. Open and public testimony is the method of the kingdom of light. Satan works secretly; Christ works openly. Satan's followers are given to deeds of darkness, which will not bear the light; Christ's followers are children of the light and of the day. Wendell Phillips, William Lloyd Garrison, Gerrit Smith and the other Abolitionists abhorred secret methods and repudiated the lodge. The slaveholders in the South loved secrecy and were generally members of secret, oathbound fraternities. Abolitionism belonged to the kingdom of light and abjured secrecy. Slavery belonged to the kingdom of darkness and allied itself with the lodge. The conflict was irrepressible.

"There was war in heaven; Michael and his angels fought, and the dragon and his angels, and prevailed not, but was cast out into the earth." The conflict to-day between the friends and foes of our free institutions is irrepressible. But the lines must be clearly and sharply drawn. The 144,000 followers of the Lamb must have the seal of God on their foreheads. That seal of God is not secrecy, but an open and public profession of allegiance to the truth. The Jesuits employ secrecy, because they belong to the "secret empire." Secrecy is the mark of the beast. Every follower of the beast has the mark of secrecy on his forehead or his right hand. Some are open and defiant followers of anti-Christ; others are hidden and timid. But all his devotees employ secret methods.

The servants of Christ will not have that "mark" upon them. They make war upon Satan and all that pertains to him. If they had no other reason they would reject secrecy because Satan wants it. What their greatest enemy wants they do not want. But they have a better reason: Christ rejects secrecy. "In secret have I said nothing." "To this end was I born that I might bear witness to the truth. Every one that is of the truth heareth my voice." The divine method is: God proclaims the truth; his people declare it; his enemies flee away. Gideon and his 300 broke the pitchers, swung their lamps, and cried: "The sword of the Lord and of Gideon." And the great host of the Midianites fled in terror.—*Rev. J. M. Foster in Boston Citizen.*

CATHOLICS AND JESUITS.

The Roman Catholic laymen themselves will be grateful to us for leading in an onset which will deliver them at last from bondage. South American Catholics have shaken off the Jesuit yoke. In Chili there is a fine for sending a child to a Jesuit school for instruction. In the Argentine Republic the parochial schools are put under close supervision. That republic is so filled with the modern spirit that it will not submit to Jesuitism for a moment. In all the republics of South America the yoke of political Romanism has been shaken off, although the Catholic faith of the people has remained. Many of our Roman Catholics, devoutly attached to their faith, are still ill at ease under the power of this secret society in clerical form; and if we raise a huge wave of popular indignation, I have no doubt will take advantage of it to assert their own liberties in the United States as they have in South America and in Mexico.

Parochial schools are abolished in Mexico. In this foreign attack on your common schools you have an exhibition of disloyal secret oaths setting up a power within a power and introducing here actual alien authority. Cardinal Manning, of London, himself well understanding the power of the secret organization of the Roman Catholic church, says, —and he said this in public to Roman Catholic ecclesiastics—"It is your mission, Holy Fathers, to bend and to break the will of an imperial race." I say from Chicago here, the city of the Great Lakes, to Cardinal Manning, that we have now, thank God, no slave and no king on this continent, and that we shall never go into bondage to any king or prelate on the other side of the sea. But you are in danger of having a struggle on that matter, because you underrate the power of the Jesuit oath-bound secret organization.—*Joseph Cook.*

MORGAN'S PRESS.

STORY OF ITS DESTRUCTION. MORGAN'S REVELATIONS ARE MATTERS OF FACT. A MEMORABLE ANTI MASONIC BOOK.

The following reminiscence of the old Morgan press and of his book revealing Freemasonry, is taken from an article by R. H. Farnham in the Buffalo *Illustrated Express* of March 22:

Morgan's press, like that of Dr. Franklin, consisted of the ordinary movable table or bed-plate, on which the "forms" rested, and had the usual appendages of tympan, frisket, etc., but this bed-plate, instead of being of iron, was a slab of dark colored polished stone. In place of the solid iron "arch" of modern hand presses, the "platen," which was of wood instead of iron, was suspended between two heavy timber uprights, resting on a substructure of the same kind, bound together by wooden cross-bars, one of which formed the "cap" of the structure.

In lieu of the obtuse-angled jointed lever, or the compound lever employed in modern hand presses, to bring the platen down onto the form for the purpose of making the impression, the pressure was produced by an iron screw working in a hollow screw, set in one of the cross-bars, the pitch of the screw being such that a quarter turn of the hand lever by the pressman was sufficient. (In Dr. Franklin's press the screw is a large wooden one, like that in an old-fashioned cider press.) The inking of the types was done by means of two stuffed dogskin "balls," instead of the modern gelatine roller. A rude, unwieldy, cumbersome affair, in appearance, was this old press of Morgan; nevertheless, good work could be done on it, at the rate of 200 impressions an hour. I am the only person now living who has any knowledge of that press.

Morgan's book is said to have entirely disappeared from the public reach within a few years after it was issued; it and its revelations are now a matter of tradition only. So the public think. But within a short time I have been placed in possession of a specimen of Anti-masonic literature, almost as curious, and, in some respects, even more so, than Morgan's book itself; I had not supposed that any such publication was extant. It is a leather-bound duodecimo of over 600 pages, and bears the imprint of William Williams, Printer, Utica, N. Y., 1820. The title page reads:

"Light on Masonry: A collection of all the most important documents on the subject of Freemasonry; embracing the reports of the Western committees in relation to the abduction of William Morgan; proceedings of conventions, orations, essays, etc., etc., with all the degrees of the order conferred in a Master's Lodge, as written by Captain William Morgan. All the degrees conferred in the Royal Arch Chapter and Grand Encampment of Knights Templar, with the appendant orders, as published by the convention of seceding Masons, held at LeRoy, July 4 and 5, 1828. Also, a revelation of all the degrees conferred in the lodge of perfection, and fifteen degrees of a still higher order, with seven French degrees, making forty-eight degrees of Freemasonry. With notes and critical remarks by elder David Bernard, of Warsaw, Genesee Co., N. Y., once an Intimate Secretary in the Lodge of Perfection, and Secretary of the Convention of Seceding Masons held at LeRoy, July 4 and 5, 1828."

A sufficiently comprehensive "prelude," one would say. It claims to embody all that Morgan divulged and a great deal more. The purported disclosures are of the most minute and detailed character, and fill 300 pages of the work. I shall not allude to them, but some reference to certain

historical features of the book may not be out of place.

The volume is illustrated by two steel engravings, one of which is a portrait of William Morgan, from a painting in oil by F. R. Spencer, and depicts the subject as a man of refined appearance, in a ruffled shirt front, with spectacles raised and resting across his forehead, seated at a table, with a pile of manuscript and several large tomes before him. No well-grounded opinion can now be formed as to his real character. He was born about 1776, in Culpepper county, Virginia, and in 1819 was married to Lucinda Pendleton, a young lady only 16 years old. He was a mason by trade; became a merchant in Richmond, and in 1821 removed to York, Canada, where he built a brewery, which was burned, the loss reducing him to poverty. He then removed to Rochester, in this State, and finally turned up in Batavia. It is said that he was a captain in the war of 1812.

(*To be continued.*)

OPEN LETTERS.

TO CARDINAL GIBBONS AND MR. ECHOLS, PRESIDENT OF THE AMERICAN PROTECTIVE ASSOCIATION.

LETTER II.

Sirs:—That Masonry and Romanism are very closely connected can be proved by the likeness in their origin, history and methods. Somebody has said that to write the actual history of anything one must go back to the creation. I don't propose to do this, though if I did, I should only follow the example of not a few Masonic historians; I am content with simply asserting what all the standard authorities from Mackey and Morris downward have affirmed and re-affirmed,—that the Masonic rites and ceremonies had their origin on the banks of the Nile, in the secret mysteries of Isis and Osiris. On the other hand, as Hislop has abundantly proved in his wonderfully learned and able work on "The Two Babylons," the rites and ceremonies practiced in the Roman Catholic church to-day, and even many of her distinguishing doctrines, were a part of the ancient Babylonian worship,—broken images of the old idolatry and superstition which prevailed in the childhood of the race, and from which we flatter ourselves that we are free.

It is certainly a striking parellel that both pride themselves on their age. Romanism and Masonry are twin sisters—Aholah and Aholibah daughters of a heathen mother. Under the starry skies of Chaldea, when the world's first great poem was yet unsung, under the shadowing walls of Karnak, when its sculptured columns were but just wrought, they mingled the same cup of enchantment; they pressed to the lips of their victims the same draught of spiritual death.

Jesuitism and the A. P. A. both come from the same family tree, and that tree is Masonry. The Masonic principle, organized secrecy, enters into both exactly as the alcoholic principle enters into the various forms of spirituous liquor. It does not matter what label they bear. When it is a matter of poisonous snakes, why stop to dispute over the question, which is worse, and therefore to be exterminated, or which is not quite so bad and therefore to be treated with discriminating toleration? When it is a matter of right and wrong, why compromise with falsehood, thinking to advance the cause of truth?

Why should we in our zeal against Rome cooperate with Masonry when she comes in the form of the A. P. A. or some other so-called patriotic organization that requires a grip and a password before it will allow the purest patriot to enter her secret chambers? No fact in history is better authenticated than this; that when Rome was bending all her energies to recapture the English people, that after they had thrown off the Stuart dynasty, Masonry was her willing tool. This is a chapter of history that Rome suppresses. Masonic historians are not so squeamish. Look at the article, "Stuart Masonry," in Mackey's Encyclopedia, or what is said under "Scotch Rite," in Macoy's, or consult Rebold's General History of Freemasonry, p. 161.

Why, on the other hand, in our zeal against Masonry, should we co-operate with Rome when she herself has made such free use of this "infernal sect," "this diabolical organization," as Archbishop Begin of the diocese of Quebec lately called it in a circular to his clergy? What is to hinder her using it again? What is to prevent her from getting secret control of even the A. P. A through her Jesuit emissaries? Was there ever a society or association of any kind into which it was not possible for a Jesuit to worm his way? And as Rome has more at stake now than she ever did in any previous age of the world—for with her it is the last throw of the dice—will she be likely to neglect an instrumentality more potent, more world-wide, and therefore better fitted for her use, than it was in the days of the Stuarts?

Gentlemen, there is another parallel in the two systems which you each represent—their choice vocabulary in describing each other. "Vile," "pestilent," "fiendish," "hellish," are some of the mildest terms which Masonry gives to Rome, and *vice versa*. And when we have the best of reasons for believing them both, shall Christian men and women, in their terror of one, throw themselves into the arms of the other?

A Jesuit is a man without a country. Says Graf Hoensfroech, a prominent ex-Jesuit of Germany: "Catholic orders in general and the Jesuits in particular have no fatherland and do not wish to have one. They are, and want to be, cosmopolitan and international." He testifies further that while in the order he was censured for his "indestructible patriotism." The Jesuit recognizes no authority, human or divine, save that of the head of his order. Secrecy and unquestioning obedience to his superiors, from the one law which he must not violate on any pretext. Always and everywhere he is a Jesuit.

But, Masonically considered, a Mason is just as much a man without a country as a Jesuit. What says the Grand Lodge Report of Missouri for 1867?

"Once a Mason, always a Mason. Once a Mason, everywhere a Mason. However independent either as individuals or as lodges, whether grand or subordinate—and we are each and all truly free and uncontrolled by anything save our own ancient laws and constitution—yet no Mason can be a foreigner to any other Mason. We are all equal citizens of one common government; having equal rights, equal privileges and equal duties; and in which government, thank God, the majority does not govern. For our order, in its very constitution, strikes at the root of that which is the very basis of popular government. It proclaims and practices, not that the will of the masses is wise and good, and as such ought to be obeyed—not that the majority shall govern—but that the law shall govern. Our tenet is not only that no single man but that no body of men can change in any degree one single landmark of our ancient institution. You may take a man to pieces, and you may take a watch to pieces, but you cannot alter his organs and put him together again as you do the time-keeper. Masonry is the living man, and all other forms of government mere convenient machines for regulating the affairs of state. Not only do we know no North, no South, no East and no West, but we know no government save our own. To every government save that of Masonry, and to each and all alike, we are foreigners; and this form of government is neither pontificial, autocratic, monarchial, republican, democratic nor despotic; it is a government *per se*, and that government is Masonic. We have nothing to do with forms of government, forms of religion, or forms of social life. We are a nation of men only, bound to each other by Masonic ties as citizens of the world, and that world the world of Masonry—brethren to each other all the world over, foreigners to all the world beside."

Can more than this be said of the followers of Loyola?

And now, Cardinal Gibbons, can that church in which you stand very near—so it is whispered—to the supreme headship, have the face to ask us to co-operate with her in putting down Masonry while she cherishes in her own bosom the worst of all secret orders? an order which teaches a man to stifle all patriotism, all love of country, and be dead to every tie which binds him to his native soil.

On the other hand, dare you, Mr. Echols, ask us to co-operate with Masonry to put down the power of Rome by joining the A. P. A. and thus allying ourselves with this dark, terrible, world-wide secret power, which teaches that it is a government by itself, owing allegiance to none else, "brethren to each other," "foreigners to all the world beside," even their own which they are to look upon only as "a convenient machine for regulating the affairs of state," while Masonry is the living organism. And this is the kind of patriotism you would teach! You must excuse us. We learned a different and a better kind in the "Little Red Schoolhouse" of which your order claims to be the special defenders.

Through the machinations of that dark power, which sits on many waters, the martyred Lincoln met his death. Masonry working through the Knights of the Golden Circle plotted secession years before the first gun was fired on Sumter. Shall we as Christians and patriots take the hand of either in a fraternal grasp? Is it not the boast of Rome that she is built upon the rock of St. Peter and cannot change? And would Masonry be Masonry if she did not hold fast to the "ancient landmarks?"

In my next letter I propose to show some still more striking parallels. The Jesuitism of to-day is the Jesuitism of Loyola; the Masonry of to-day is the Masonry of the Jacobins and the Southern secessionists. Individual Romanists may possess real piety; individual Masons may be genuine patriots, but as a system, Rome does not know the meaning of religion, nor Masonry of patriotism; and woe betide the land, that to escape the clutch of the one dreadful foe to liberty, makes an unholy compact with the other.

Sincerely yours, Elizabeth E. Flagg.

A REVIEW OF FREEMASONRY.

PART OF AN ADDRESS BEFORE THE OREGON STATE CONVENTION AT PORTLAND, AUG. 27, BY SECRETARY P. B. WILLIAMS.

Freemasons claim many things for their system, which, if well founded, we would cheerfully concede. Its principles of morality are often urged as highly commendatory of the order. Let us, for the sake of our arguments, concede all they claim in this regard, and then candidly and impartially examine the subject.

The lodge is called the "sacred retreat of friendship and virtue." Here we are taught to worship and adore the Supreme Jehovah, and to supplicate his protection and assistance in all our well-meant endeavors." But of what avail is this "worship" without repentance towards God and faith in the Lord Jesus Christ? It is, indeed, a "drawing nigh to God with the mouth, while the heart is far from him." No such "worship" or adoration is pleasing to God. They that worship him must do so in spirit and in truth. "Our institution," say they, "is said to be supported by wisdom, strength and beauty." "Its covering is no less than a clouded canopy, or a starry-decked heaven, where all good Masons hope at last to arrive." But how? "By the aid of the theological ladder which Jacob saw in his vision, ascending from earth to heaven; the three principal rounds of which are denominated Faith, Hope and Charity, and which admonish us to have faith in God, hope in immortality and charity to all mankind."

On this "theological ladder," then, Masons expect to climb to a starry-decked heaven." And the "three principal rounds" of this "theological ladder" are faith in God, hope in immortality, and charity to all mankind. Christ crucified is not in all the system! "No man cometh to the Father but by me," saith our Lord. The whole system is of the self-righteous order, and extremely Pharisaical. Masons expect to get to heaven by their good works, and hence they speak of "the just reward of a pious and virtuous life."

True, men are to be "rewarded according to the deeds done in the body," but still there is no salvation out of Christ; for "there is none other name given under heaven or among men whereby they must be saved!" There is no salvation in Masonry! Masonic morality is not the morality of the Gospel! And hence they are self-deceived when they expect by good works to enter into the paradise of God.

No Mason who is not a Christian (and if he is a Christian he should not be a Mason) can have "purity of life and conduct." A pure heart, "sprinkled from an evil conscience," precedes a pure life. Masons may love Masons, profess faith in God and hope in immortality, and yet be wanting in the great qualifications of acceptance with God. But they evidently expect by their Ma-

sonic virtues, and hence they speak of "gaining admission into the celestial lodge above, where the Supreme Architect of the universe presides," of "fitting their minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens," and various other declarations of similar import.

But we have introduced the question of morality for a higher and far different reason than has yet appeared. Masonry has its own vocabulary and terminology. Let us examine this briefly. God is spoken of and addressed as "Almighty Father of the universe," "Supreme Architect of the universe," "Grand Architect of the universe," "Divine Artist," "All-seeing Eye," "Grand Overseer," "Grand Master of the universe," "Supreme Grand Architect of the universe," "Supreme High Priest," "Almighty and Supreme High Priest of heaven and earth," etc.

These are all, or nearly all, names given to Jehovah by Masons, which may all be well enough in Masonic or deistic theology; but God has not revealed himself by them, neither are they to be found in the Book of God's inspiration; and those who contend for a pure speech in speaking of divine things will find it impossible to reconcile the use of such terms with that purity which the living oracles demand.

Besides, the Lord our God is not a "priest" at all; much less is he spoken of as the "Supreme and Grand High Priest of heaven and earth." Jesus Christ, and not the Father, is the Great High Priest of our profession;" and he is the only priest in the whole universe who has power with God. True, saints, not Masons, are, in a very subordinate sense, said to be "priests unto God," and to offer up spiritual sacrifices;"but even these are offered "by Jesus Christ;" otherwise they would not be acceptable.

We seriously doubt the morality of using these bombastic, high-sounding names with reference to God, when he has, in his Word, revealed himself by those names and titles by which he desires to be known and addressed. But human nature, in its arrogance and presumption, aspires "to be wise above what is written," while, at the same time, it is very slow to learn that divine wisdom "which comes down from above," and of which the Holy Scriptures are full.

Whatever Freemasons may claim for the institution in the way of morality, it is certainly a system of religion! Perhaps Masons may deny this (though we have conversed with many who admitted it), but a denial here is of no avail. The system has all the elements necessary to constitute it a religion, but not the religion of Jesus Christ. It is a compound of paganism, Judaism, and what is called "natural religion." It has its "ceremonies" of initiation; its vows, oaths or obligations; its sermons or lectures; its Scripture readings, prayers, songs and burial service. Originating in the Polytheism of Syria, it has borrowed largely from the Jewish ritual. It is a symbolism of a moral and religious character.

(*To be continued.*)

—If you cannot do all you would, then help the helpers. Subscribe for the *Cynosure*.

REFORM NEWS.

IOWA ANTI-SECRET CONVENTION.

Linton, Ia., Sept., 21, 1896.

Iowa, Attention:—The Annual Convention of the Friends of Freedom, Liberty and Home will meet in New Sharon, Nov. 17, 18. Let all the friends of the cause rally to this convention. A good program and a splendid time may be expected. T. P. Robb, *President.*

FROM THE COAST AGENT.

Oakdale, Cal., Sept. 16, 1896.

Editor Cynosure:—On Sept. 5th I went to Sunnyside in Clackamas county, Oregon, to assist Rev. Thos. Wiles, of the Wesleyan Methodist church, in a quarterly meeting. The meeting was held in the Free Methodist church, and was fairly attended. We preached on Sabbath morning and evening, and felt the divine presence and power at each service. Bro. Wiles introduced the sacrament, after which we waited upon the Christians present. It was a good spiritual meeting. I secured a few *Cynosure* subscriptions. We returned home the next day, feeling that a very pleasant and profitable time had been had at Sunnyside.

On Tuesday we went to South Bend on the Tualetan river. I spoke for two hours to a very good house, quite a number of lodge people being present. The address was well received, and we trust good will be accomplished. Wife accompanied me to the last two places. It is good to have a human friend as well as a divine one, who is willing to stand with you in sharing your toils and perils.

We returned home the next morning by the kindness of Bro. Chas. Keller, who met us at the electric car, and brought us back. We hurriedly packed our grip, and at ten at night we boarded the train for San Franciso, where we arrived on Friday morning at 6: 30. We secured our one-half fare rates on the Southern Pacific R R. in California. Then called to see Rev. W. R. Young of the *Advocate* office. We found him in very poor health, but faithful to his high calling. He is arranging to take a little much needed rest. We wish that he might recover, and live many years to bless the world, and especially oppose the popular evils of this day.

We next called to see our old friend and brother, Rev. David Morrow, but found him absent. I called on a few friends, attended services at the mission on Telegraph Ave., and heard Rev. J. W. Byers, of the Faith Home, of Oakland. He preached on Divine Healing. He supported his positions by Scriptural quotations. The sermon was a clear presentation of the truth from the Scripture standpoint.

The next morning I took the train for Oakdale, Stanislaus county, where the annual conference is to be held. Rev. George Shepherdson, of Los Angeles, preached Saturday night; your agent preached Sabbath morning. Rev. P. A. Black preached in the afternoon at three and Rev. W. P. Tibbett, of Los Angeles, at night; Rev. E. DeWitt, Monday night and Bishop Dillon on Tuesday night. I wish to say the preaching has been almost wholly on the line of holiness and separation from the world.

The ministers and members present are looking well, with a few exceptions. All wearing good clothes, are neat and clean, and as a visitor we are impressed that they are as a rule clean within. Some of them have driven four hundred miles to attend the conference, showing a devotion to the cause which is very commendable. There is not a minister present, and I think not one in the conference, who uses tobacco in any form. This is as it should be. The conference has convened with Bishop Dillon presiding. This letter is being written in the conference room. In another letter we will give further notes of the conference.

P. B. Williams.

FROM OUR KANSAS COLPORTEUR.

Yates Center Kan., Sept. 21, 1896.

Editor Cynosure:—What impresses me most here is the cry of hard times. The farms are generally worked by renters, and this year the crops are good, yet I feel safe in saying that more than half the renters would be glad if they could pay the rent with all their crop. The seed flax cost $1 25 a bushel last spring; now they are forced to sell the crop for 45 cents a bushel to pay the contracted debt. Southern Kansas hay is a staple, and yields a ton and a half to the acre. To put it in the stack costs $1.25 a ton, and to get it bailed costs $3 a ton, and then to ship it to Kansas City makes it cost $4 25 a ton for actual expenses. At Kansas City it brings only from $4.50 to $6 a ton.

One thrasher says, "I stood on my machine and counted twenty-two steamers at work; the farmers furnished the coal, we furnish all the hands, board ourselves and put the wheat in the granary for 4 cents a bushel. The farmers have been so close run that they have only about one-third the cattle and hogs that they should have. If a man wants a day's work he can scarcely get it, and then at only 75 cents a day, which would only pay for their meals at a second-class hotel. In short, the people are not earning their board and clothes, so they have to go in debt until their farms and crops and stock and wages are all taken for debt; in other words, until they are entirely strapped.

When I ask the cause of these hard times some say they are caused by a Democratic administration; others will say by a gold standard since '73; others will say the railroads and mortgages are ruining us; others will say overproduction and no laborers for consumption of produce; still others will claim they can't raise good crops and so have nothing to sell. It seems to be the idea of the people that self, self, self is all we have to look after, and the God who controls all things and who alone gives rain and fruitful season, and all other good gifts, is forgotten. Have we forgotten his Word which says, "If ye walk in my statutes and keep my commandments and do them, then I will give you rain in due season and the land shall yield her increase and the trees of the field shall yield their fruit. And your thrashing shall reach unto the vintage, and the vintage shall reach unto the sowing time, and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land..... For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store and bring forth the old because of the new, and my soul shall not abhor you. And I will walk among you, and will be your God and ye shall be my people."

Our experience has demonstrated that this prairie country is fertile; that crops can be raised here in abundance; the rain has fallen when needed; in short, God's promises have been fulfilled to the full, as always is the case before the penalty falls. Any one in passing over these great fertile prairies would know that there has been disobedience to God's law. Hear what God says: "But if ye will not hearken unto me, and will not do all these commandments.....I will appoint over you terror.....and ye shall sow your seed in vain, for your enemies shall eat it, and I will set my face against you.....and if ye will not yet for all this hearken unto me then I will punish you seven times more for your sins. And I will break the pride of your power, and I will make your heaven as iron and your earth as brass, and your strength shall be spent in vain, for your land shall not yield her increase; neither shall the trees of the land yield their fruits." J. T. Cullor.

CORRESPONDENCE.

AFRAID TO INTERFERE WITH TURKEY.

Washington, D. C., Sept. 23, 1896.

Editor Cynosure:—This week the news comes from Europe once more that the United States is to be a party of intervention in Turkish affairs by Great Britain and Italy. It would seem that the policy of this government, under the present administration, had been officially stated often enough to prevent serious attention being given to such statements. While fully aware of the sympathy felt for the Armenians in Turkey by the people of this country, which was voiced by the resolutions passed by the last Congress and never acted upon by the administration, President Cleveland has never wavered for a moment from his original intention to follow the advice of President Washington and to avoid all "foreign entanglements."

If it were possible to act in this case alone, there is little doubt that the humane sentiments of President Cleveland and Secretary Olney would have caused them to accept some of the overtures which have been made to get the United States to join with Great Britain in compelling the protection of the Armenians in Turkey. But, in their judgment, it isn't. And to enter any coalition with any European power for any purpose means that this government may be dragged into any war into which that power may get. It has been officially stated by the British government that if it attempted to act without the consent of the treaty powers in dealing with the Sultan of Turkey it would precipitate a general European war.

That has been the opinion of the present and other administrations of the United States; hence the policy of acting entirely independent of other nations and confining the official acts of the government to the protection of American citizens and American interests. That policy is, of course, liable to be changed when the administration changes, but the statement cannot be too positively made that it will not be changed under this administration, no matter what inducements may be held out by European powers. It isn't a new policy. It prevented the U. S. becoming a party to the treaty of Berlin. C. A. S.

CALIFORNIA AND THE LODGES.

Oakland, Cal., 1024 East 30th St., Sept. 21, 1896.

Editor Cynosure:—It is not wise to be pessimistic. Perhaps reforms are prone to fall into that error. I guess the *Cynosure* is not an exception. Probably the writer of this belongs to the same class. But how can we be optimistic when wickedness abounds? Steeped in guilt the nation staggers like a drunken man. That the right will finally prevail is as sure as that the Lord's Christ is on the throne; but that the armies of the aliens are increasing in number and growing in power is just as certain as that the devil is not yet cast into the botomless pit.

If you of the *Cynosure* wish to be optimists, you had better stay away from California. For disregard of the holy Sabbath it has no parallel in the land; and by its lodges so multiform and so numerous, probably no cities are so cursed as are San Francisco and Oakland. On my table lies a copy of yesterday's San Francisco *Call.* Under the head of "Fraternal Bonds" I find reports or news from twenty six different secret orders and filling three long columns of small type. The first is the "Order of the Eastern Star." Perhaps not all your readers may know that that is the feminine side of Masonry. One item of news is that during their next grand excursion they will visit Del Monte, and "on Sunday be taken over the seventeen-mile drive and to all points of interest in Monterey." How many of them will attend church, or how much time they will have, does not appear. The last of the twenty-six orders mentioned is the "Order of Pends." Do you know what that is?

These twenty-six are only a part of the long list of the secret orders. Most of the lodgemen are Sabbath-breakers. How many of them are wine-drinkers, who knows? That some of these orders are a kind of life insurance companies is illustrated by the statement of the American Legion of Honor that "statistics for August show seventy-nine deaths, creating obligations to the amount of $198,000. Amount received through assessments, $240,895; paid death losses, $240,500. Total amount of losses paid since the order was established in 1878 up to July 9, 1896, $33,551,945." And that Methodist ministers and D. D.'s are not strangers in the lodge is illustrated by this statement from the same report, viz.: "When Grand Commander Filben closes his labors at the annual conference of the M. E. church at Pacific Grove, he will visit councils in various parts of the State."

And now, dear editor, let me close this "hefty" (?) paper by adding this pessimistic remark, that if it were not for the hope that the churches may be saved from the curse of the lodge system, I would advise the Christian Association to disband, and the *Cynosure* to give up its fight and let the nation go to ruin, for it seems to be going down that broad road with accelerated speed. Of double honor will they be worthy who may help to arrest it in this fearful trend. N. R. J.

"WHAT YER GOIN' TO DO ABOUT IT?"

Blanchard, Iowa, Sept. 21, 1896.

Editor Cynosure:—When the selling of liquor on prescriptions in our town was brought to an end, one of the drug-stores had gotten such a taste of the profits of the whiskey business that it kept on selling. The temperance people became aroused, and under the efforts of Mr. Samuel Johnston, a Law and Order League was formed. A few lodgemen and a few Republicans who believe in temperance, when it becomes a local question, joined this league, and we began to prepare for legal prosecution.

But it was hard to get evidence. The liquor was sold only to the lodge men and the "known ones;" and with the proverbial character of all drinkers, they would swear to a lie, even when you could smell the liquor on their breath. They were paid for these lies in liquor. One man who spent almost all his leisure hours in this drug-store, and played cards with the druggist almost every night until midnight, was given so much whiskey once that he lay drunk in his stable all day, but was in court the next day and swore that there wasn't a drop of liquor kept or sold in that drug-store.

This druggist was a leading lodge man. He belonged to the I. O. O. F.s. Some of his brother lodge men belonged to the L. and O. League, and one of them in making a speech for the league one evening, spoke of this druggist as being "away above his fellow townsmen in social accomplishments and standing." This of course applied to his position and standing in the lodge, for outside of that he was only a common gambler.

It was soon evident that the lodge was behind him in his liquor business. A few of his lodge brothers opposed him but none exposed him. We lost first suit through lodge influence, and we learned at the same time that it was useless to try to have this man committed in Clarinda, our county seat, because he had once been an influential member of the lodge there.

Some of the temperance sympathizers in our lodge here tried to have this druggist expelled from their lodge. From private sources we learn that there was quite a struggle, but the druggist won and the temperance people still remained in the lodge, although some of them ceased to attend; but all kept quiet, so great is the influence of the lodge in quenching aggressive rightness.

The druggist having won in the lodge and in the courts through the lodge, he began to be more bold in his nafarious business, and taunted the temperance people with "What yer goin' to do about it," and in every way possible. When the Mulct law was passed he at once applied for a license, but prompt and harmonious action on the part of the temperance people prevented this, and the lodge was not able to help him out. At this he was much enraged, and tried to pose before the public as a persecuted man, and won the sympathy of even some good people.

His plea was that the people wouldn't allow him to do an honorable business; all he wanted was to use alcohol in his drug and paint business, and he couldn't do it honestly without a license. This plea of course was false but some people didn't know it. Our local newspaper was at that time in the hands of a quiet, peaceable temperance man, a member of the M. E. church and opposed to the lodge, though very mild in his opposition.

But he had helped to prevent this druggist getting his license, and in consequence the druggist decided that he must go. With the aid of his lodge Republicans he brought in a low, characterless Republican lodge man, whom he could use as his tool, and forced the good editor to sell out. This lodged-backed man at once opened fire on the good people and upheld the lawless druggist.

The people were again aroused and subscriptions to the paper began to fall off. But the breweries which furnisned the druggist his liquor came to his aid and he kept up the fight until the town was burned. J. R W.

A MINISTER'S FRIGHTFUL PLUNGE.

Los Angeles, Cal., Sept. 17, 1896.

Editor Cynosure:—I read your paper with increasing interest and could not do without it. I think it improves all the time. I noticed your report of our anti-secret convention in the First United Presbyterian church of this city last spring did not tell it all. We had a good convention. Rev. P. B. Williams is a grand man, and did everything possible to make the meeting a success, but there was a disposition to hold him back on the part of some of the ministers.

Rev. J. C. Linn was filling the pulpit of our First church at the time, and asked a brother United Presbyterian minister to take part in the discussion. He replied that he knew nothing about secret societies. What a pity for a watchman on Zion's walls to confess that he knows nothing respecting the greatest iniquity that is lapping the church's life-blood to-day. I understand that the same pastor has since invited secret society men to come to his church and that they had no objections to them.

This city is full of all grades of secret orders, and pure religion is at a very low ebb. I send you the following report from one of our daily papers of a lecture by one of the pastors of Oregon, showing to what depths a minister can descend in advocating these false religions:

"Dr. W. E. Copeland, of Salem, Ore., a prominent member of the Masonic fraternity, thirty second degree, Scottish rite, delivered a lecture last evening before a large and interested audience at the hall of the Friday Morning Club, on South Broadway. He took for his subject, 'The Mystic Meaning of King Solomon's Temple,' and his lecture showed great study and research into the early history of Masonry, and the real meaning of the signs and symbols of the order, as well as a high appreciation of the lofty truths these are intended to convey. Dr. Copeland is an eloquent speaker, and he held the close attention of the large audience throughout his very interesting and instructive address.

"He began his lecture by discussing the question of the antiquity of Freemasonry, which he placed as far back as the mysteries of Egypt, and perhaps Atlantis. His theory was that there had been for thousands of years mystic lodges of masters who initiated into their wisdom those 'who were worthy and well qualified,' and when the time came that these mysteries were banned by the church, that then they were condensed and given to the charge of Freemasons, who had carefully preserved the exoteric form of whose esoteric meaning only a few were informed. These mystic lodges had from time to time given parts of the wisdom they possessed, usually towards the close of a century, and now one of these lodges proposed to erect on the Pacific coast a temple where in due and ancient form the candidates should be initiated. In the preparation for this interesting event, a body of Theosophists, who were most of them Masons who had received the thirty second degree, were journeying around the world and proclaiming the revival of the ancient mysteries.

"The lecturer gave some interesting explanations of signs printed on Masonic charts, among them the dot within the circle, which was explained as teaching the doctrine of evolution, or as the Gnostics held it, the doctrine of emanation. The circle was the circle of infinity, representing infinite space filled with ether, and the dot or point was the beginning of the manifested universe, when the first sound set up that conscious vibration which finally resulted in the universe. Mr. Copeland explained that the square and compass was a most comprehensive symbol, the compass again referring to the universe, the infinite from which was evolved the worlds which fill space and the inhabitants of those worlds. Dr. Copeland then explained the square, which was a form of the cross, the most ancient and common symbol, found in some form among all religions, and always referring to the descent of spirit into matter and then its return to the divine center of all things, teaching regeneration and immortality. So that the square and compass, so commonly worn by Masons, refers to the evolution of the universe, the descent of man, his regeneration and final union with God.

"In conclusion Dr. Copeland said that Masonry, by its tolerance of all creeds, by its vigorous battle for civil and religious freedom, by its symbolic teaching of regeneration and immortality, has become a power in diffusing light. A Masonic lodge, properly conducted, is a true church of God, teaching the essentials of true religion, and closely resembling a Christian ecclesia of the first century, where there ever prevailed liberty, fraternity and equality. The inner meaning has been too often overlooked, but next year is to be erected in California a temple where, under the direction of masters from Egypt and India, the ancient mysteries are to be conferred in due and ancient form, candidates are to be initiated into a knowledge of immortality and invested with the true omnific word. Under the influence of truth now fully revealed those deemed worthy by severe trial are to become perfect masters and be invested with those powers which made initiates veritable creative forces.

"Turning to the Masons present, the lecturer said: My brothers, let us be ever faithful in the building up of King Solomon's Temple, a perfect character, so that when we are called hence, we may meet the Supreme Inspector of the work at the east gate of the temple, our feet forming the angle of a perfect square, our bodies erect and facing the Sun of Righteousness, which, rising in the east, sheds its glorious, life-giving light through our whole nature, flooding us with unspeakable strength and beauty."

James Rankin.

THAT PICTURE OF DR. WILSON.

New Castle, Pa., Sept. 21, 1896.

Editor Cynosure:—I am glad to see on the first page of your last number (Sept. 17) the picture of the distinguished Dr. Wilson, of Allegheny Seminary. I can vouch for him as a reformer, and can distinctly remember when, but eight years old, I sat and listend to him, night after night, at a revival in Steubenville. There he preached about the wonderful salvation of Christ with such force and emphasis that the truths sank deep into my heart with lasting impression.

His familiar face still gleams with sympathy toward his fellowmen, and in the great reform he is so deeply interested in, he displays malice toward none but charity and eternal life for all. May the King of kings come to the help of his people, that so through his strength the marshaled hosts of Magog, those who have the mark of the beast's image, may be obliterated to give sway to Christ's kingdom.

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HOW COLUMBUS REACHED LAND.

A Flight of Birds Changed the History of America.

When Columbus sailed westward over the unknown Atlantic, he expected to reach Zipangu (Japan). After several days' sail from Gomera, one of the Canary islands, he became uneasy at not discovering Zipangu, which, according to his reckoning, should have been 216 nautical miles more to the east. After a long discussion he yielded to the opinion of Martin Alonzo Pinzon, the commander of the Pinta, and steered to the southwest. Pinzon was guided in his opinion by a flight of parrots toward the southwest. The effect of this change in his course curiously exemplifies the influence of small and apparently trivial events in the world's history. If Columbus, resisting the counsel of Pinzon, had kept his original route he would have entered the warm current of the gulf stream, have reached Florida and then probably have been carried to Cape Hatteras and Virginia. The result would probably have been to give the present United States a Roman Catholic Spanish population instead of a Protestant English one, a circumstance of immeasurable importance. "Never," wrote Humboldt, "had the flight of birds more important consequences. It may be said to have determined the first settlements on the new continent and its distribution between the Latin and Germanic races."

How to Succeed In Politics.

Always remember that your present opponent may some day be on your side. Therefore do all your vituperating "by word of mouth" and never on paper. Before undertaking an argument always make the strongest argument you possibly can on the other side—in your mind—and be prepared to meet it. Remember that the current of opinion is nearly always determined by a very few men, possibly not more than a dozen in each precinct or township. Get them, and you have got the community. But if you are smart enough to pick the right men you are too smart to need this advice.

How to Make Rose Jars.

Put a layer of petals of any fragrant variety of rose in the bottom of a jar. On this scatter some coarse salt. Cover the jar closely and put in the sun. Next day add another layer of rose leaves and salt. Continue this until you have as much material as desired, then add cinnamon, orrisroot, cloves and other fragrant spices or perfumes. Mix the whole well and keep the jar closed.

How to Make a Dainty Pudding.

This delicious pudding is made from half a cupful of rice, 3 eggs, 2 cupfuls of milk, half a cupful of sugar and a pint of whipped cream. Boil the rice until tender, putting it on to cook in a pint of cold water; add a pinch of salt, and when cooked nearly dry put the rice in your double boiler with 2 cupfuls of milk. Cook until all the milk is absorbed and then put through a sieve. Return the rice to the boiler; add the 3 eggs, beaten until light, and the sugar. When cold, flavor, mix thoroughly with the whipped cream, beating it into rice, and freeze.

How to Make Baked Plum Pudding.

Eight crackers rolled fine, 4 eggs well beaten, a quart of milk, three-fourths cup of sugar, 2 tablespoonfuls butter, one-fourth teaspoonful salt, one-fourth nutmeg, one-half teaspoonful cinnamon, a pound raisins, seeded. Mix all but eggs, then add them, beaten very light. Bake in a moderate oven about an hour and a half.

How to Make a Marguerite Bag.

Some young women are now turning their attention to prayer book bags which they carry to church.

Embroider on a square of satin large enough to be afterward cut in a shield shape for a bag of sufficient capacity to carry a prayer book a crescent shaped branch of orange blossoms with a few buds and leaves. Let the branch descend from the upper right hand corner and sweep down to the left lower corner in a graceful curve.

Two or three loose, stray blossoms floating off as if in a breeze will add to the pleasing effect. Work with rich embroidery silks in natural colors on a cream white satin ground. Trim the shield shape all around with a double frill of elegant white lace.

Line bag with gold colored silk over a thin layer of perfumed wadding. Sew handsome 2½ or 3 inch wide satin ribbons of best quality to attach the bag to the bride's belt. A skillful painter could substitute painted flowers for embroidery.

How to Keep Milk Fresh.

Milk and cream, like butter, should never be left open to the air. It does not suffice to put it into a pitcher without a cover, because the milk gathers every noxious germ afloat in the air. This is the real cause of ice cream poisoning and often of cream cake poisoning.

How to Clean Tinware.

To clean tinware rub well with a damp cloth dipped in sal soda, then dry. An equally effectual method is to place tin articles in a large vessel of water in which soda has been dissolved and let it boil from 10 to 15 minutes.

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MASONIC CORNER-STONE LAYING.

Masons improve the opportunity to turn out a procession and brass band parade, when they can get the chance to put corn, wine and oil on a corner-stone. Sometimes a church gives them the chance, but their best opportunity seems to be furnished by city government buildings. Probably this will not be remedied by mere protest. What seems to be needed is a movement in favor of a ceremony that is civic. The mayor and council, with the board of aldermen, form, with other city officials, a sufficiently numerous body of men, suitably related to the occasion.

It is suitable and reasonable to ask that they attend to a matter so much their own instead of delegating it to a mere clan or club. This is the more so because the Masonic order contains elements that are not loyal. It not only expressly disclaims national limitations and continental or governmental boundaries, it also requires a vow that is ill fitted to American obligations. If any organization were to take the work out of the city government's hands this ought not to be the one

Opposition based on this ground, however, seems liable to be less effective than a request that the city government lay the corner-stone of a city building with civic ceremonies.

FREEMASONRY AND ROMANISM.

Freemasonry claims to be intrusted with a special mission to crusade against the Catholic church, while all the forms and ceremonies are largely plagiarized from the mass of the Catholic church, which is nothing more than an imitation of the mysteries practiced in honor of Mithra, the sun god of Persia, and those of Eleusis practiced in honor of Demeter.

Freemasonry has more foolish and degrading superstition associated with it than any other organization known in the history of the world. It is the huge monstrosity of superstition. It riots in ignorance and feasts on barbarism. It hides in the darkness of night for its preparation for initiation, for its conferring of degrees—and such degrees. They are instigated by deceit and cruelty. It makes its signs and uses its grips by day, that by such some undue advantage may be secured over those who do not know the sign or the grip. The idea of a professed minister of the Gospel going around using signs and grips, secured by taking the most horrible oaths ever formulated; if there is anything more degrading than such performance we would be glad to know of it. We offer a premium to any bright Freemason who will furnish us with anything that can outrank such for infamy.

EXCEPTIONS PROVE RULES.

"Murder and treason excepted" is part of the regular formula of Masonic obligation. It occurs in the oath of the third or Master Mason's degree. In this degree the candidate really becomes a Mason, and from this point forward he lives under the restriction known as the third point of fellowship. He is no longer free.

The third of the five points obliges him to keep the personal secrets of any other Master Mason, neighbor or stranger, friend or foe. It was under this that Dr. Jackson was lately expelled from Hartford lodge. He gave testimony in court where another Mason was convicted of arson. The criminal who went to State prison had violated his country's law but not Masonic law. Behind the bars at Wethersfield he is a brother in good standing. But if his crime had been treason or murder, the witness who testified in the Connecticut court could not have been punished by the Masonic lodge. Arson was not one of the crimes included in the exception. It is evident that such an exception proves the rule Arson and other crimes must be concealed. The intention to commit any crime short of treason or murder must be kept from the intended victim.

It must not be revealed to his or her relatives or friends. A brother may not know a villain's designs against his sister, not even if they include violence. One who consents to this outrageous oath, pledges himself to let his best friend suffer to any extent rather than tell the truth about his worst enemy or about a total stranger.

This is a cutthroat fellowship. The rule proved by such a fellowship is the rule of an outlaw. Its observance demands that a Mason shall be out of fellowship if occasion requires, with all loyal citizens of the state and all virtuous members of society. For not being so, the lodge recently punished Jackson. It needs a good many feathers, ribbands and aprons to hide this shame. The fact that some ministers have taken the wicked obligation does not make it innocent. It shows for itself, and its operation also proves it thoroughly bad.

HOW JESUITISM DESTROYS PRIVATE JUDGMENT.

A good explanation of how a secret order reduces men to mere tools in the hands of others and destroys their individuality and private judgment is given by a Jesuit, Father Clarke, in the *Nineteenth Century*. He says he attributes the high reputation which Jesuits enjoy, both in the church and out, chiefly to three causes.

"The first is the extreme care with which its members are in the first instance chosen, and the process of natural selection which eliminates all who are not suited for its work. The second is the length and thoroughness of its training, both moral and intellectual, and the pains that is taken to adapt it to the special talents and capacities of the individual. The third is the spirit of implicit obedience, of blind obedience, in the sense in which I have explained it above, which is absolutely indispensable to everyone who is to live and die as one of its members."

Writing on the obedience which is exacted from all members of the order, he says:

"It is the difficult habit of abstaining from any mental criticism of the order given that is the distinctive feature of the obedience of the Society of Jesus. When still a secular, I once encountered an officer in the army who had been for some time in the noviceship, and had left because he found the obedience required too much for him. I took occasion to ask him how it was that he who had been accustomed to the strict discipline and rigorous obedience demanded of a soldier, could not endure the gentler rule to which he was subject as a religious man. 'In the army,' was his answer, 'you must do what you are told, but you can relieve your feelings by swearing mentally at your colonel, but you cannot do that in the Society of Jesus.'"

FREEMASONRY INCITED THE FRENCH REVOLUTION.

Prof. John Robison, one of the popular instructors in the Edinburgh University more than a century ago, in his wonderful book on "Masonry a Conspiracy Against all Religions and Governments," quotes another important witness, proving that Freemasonry is responsible for the French Revolution with its deluge of blood. He says:

"I see more evidence of these important facts in another book just published by an emigrant gentleman, Mr. Latocnaye. He confirms my repeated assertions, that all the irreligious and seditious doctrines were the subjects of perpetual harangues in the Mason lodges, and that all the principles of the Revolution, by which the public mind was, as it were, set on fire, were nothing but enthusiastic amplifications of the commonplace cant of Freemasonry, and arose naturally out of it.

"He even thinks 'that this *must of necessity* be the case in every country where the minds of the lower classes of the state are in any way considerably fretted or irritated; it is almost impossible to avoid being drawn into this vortex, whenever a discontented mind enters into a Mason lodge. The stale story of brotherly love, which at another time would only lull the hearer asleep, now makes him prick up his ears and listen with avidity to the silly tale, and he cannot hinder fretting thoughts from continually rankling in his mind.'

"Mr. Latocnaye says expressly: 'That notwithstanding the general contempt of the public for the Duke of Orleans, his authority as Grand Master of the Masons gave him the greatest opportunity that a seditious mind could desire for helping forward the Revolution. He had ready to his hand a connected system of hidden societies protected by the state, habituated to secrecy and artifice, and already tinged with the very enthusiasm he wished to inspire. In these he formed political committees, into which only his agents were admitted. He filled the lodges with the French guards, whom he corrupted with money and hopes of preferment; and by means of the Abbe Sieyes, and other emissaries, they were harangued with all the sophistical declamation or cant of Masonry.'

"Mr. Latocnaye says that all this was peculiar to the lodges of the Grand Orient, but that there were many—not very many, if we judge by the Neuwied almanac, which reckons only 289 in all France in 1784, of which 266 were of the Grand Orient—lodges who continued on the old plan of amusing themselves with a little solemn trifling. He coincides with Mr. Lesranc in the opinion that the awful and gloomy rituals of Masonry, and particularly the severe trials of confidence and submission, must have a great tendency to harden the heart and fit a man for atrocious actions."

INTERNATIONAL ANTI-MASONIC CATHOLIC CONGRESS.

The *Catholic Review*, the leading organ of the Catholic church in this country, in a recent issue has this to say of the Anti-masonic Congress of Europe, held in the city of Trent in Austria, beginning Sept. 26. It is significant that this congress will be held in the church built on the site of the council chamber in which the famous "Council of Trent" was held.

The *Review* says: "This convention which will begin its sessions on the 26th of September is attracting the attention of Catholics and the Catholic press in every part of the world except those that represent the English speaking communities. The anti-Catholic, and especially the Masonic and the Jewish press, are sworn to ignore it, and will hardly allude to it as a matter of news, but the Protestant journals that feel that the Masonic sect are causing their churches to be deserted, especially by the men who spend their time in the lodges and their money to support the craft, are very outspoken in their denunciation of Masonry as the great enemy of religion, and warmly encourage the convention to be held at Trent. Among these is prominent the *Christian Cynosure*, the organ of the 'National Christian Association.' It has this to say of the convention:"

The *Review* then quotes what the *Cynosure* published recently in regard to this congress, adding that "representatives from Canada, Province of Quebec and from South America will also be in attendance."

"A number of German Catholic clergymen will attend the congress. The Bishop of Trent will preside after the congress has been formally opened by Cardinal Agliardi, who will read a letter from the Pope, in which he recalls the dangers resulting from secret societies, and declares that Freemasonry is more pernicious than ever, menacing both church and state. He expresses hope that the congress will find means to stop the progress of this malignant enemy of society." "Freemasonry," says the *Review*, "will not admit its real designs, which it is sworn to keep secret to be published for the benefit of the enemy whom it is preparing to destroy. Their instructions to the 'higher initiated,' tells them that:

" 'Our final aim is that of Voltaire and of the French Revolution—the complete annihilation of Catholicism and ultimately of Christianity.' The object of the coming congress is to devise means to protect the church from the attacks of 'this malignant enemy of society.'"

HOW MINISTERS DIFFER.

Some weeks ago we published a letter we received from a prominent Presbyterian pastor of Owensboro, Ky., in which he said:

"But worst of all is the thought of an association, calling itself Christian, selling the so-called standard works on secret societies, the publications of men who are liars and do not hesitate to pervert the real facts of Masonry, any more than the murderer Holmes did to confess that he murdered twenty-seven persons in order to sell his

confession to the newspapers, and then said he had lied about it. I would not handle such goods for all the gain there is in the sale, for they are known to grossly misrepresent; and I can not see how a Christian man can make gain by pretending to gratify a morbid taste of the public, regarding the private affairs of a respectable class of the community."

Last week we received a letter from a prominent Methodist minister of Illinois, ordering a supply of anti-secret literature and adding these words:

"I wish I could furnish you with a thousand darts of truth with which to pierce the most dreadful monster—Freemasonry. The horribleness of the monstrosity cannot possibly be overstated. It is false and full of sin. It is all unrighteousness. I wish I could spend the balance of my days in holding up the fraud before the people, in the interest of truth and the sacred rights of the race. Continue to pour solid shot into the huge lie. Smite it with truth until it shall have no place to flaunt its lie. Think of professed ministers of the Gospel taking Masonic oaths and receiving Masonic signs on Thursday night, and then going to the church on Sabbath to administer the Lord's Supper. Give them no rest until they repent in sackcloth and ashes. May God be with you."

HISTORY REPEATS ITSELF.

George W. Clark, of Detroit, whose picture we publish on our first page, wrote us last week the following reminiscence of his experience in the anti-slavery agitation:

"It will doubtless be well remembered by your older readers that in 1844 Henry Clay was the Whig party's candidate for the Presidency. He was a slaveholder and a defender of slavery, declaring that 'three hundred years had sanctioned and sanctified Negro slaves as property, and what the law made property was property.' Northern freemen revolted at this monstrous doctrine, and organized an anti-slavery party for liberty and equal rights; and had nominated the Hon. James G. Birney, who was formerly a slaveholder in Kentucky, but had set his slaves free and removed North; first to Cincinnati, where he established an anti-slavery paper, which was thrown into the Ohio river by a mob. This noble self-sacrificing and eloquent man was the Liberty party's candidate for the Presidency against the slaveholder, Henry Clay, nominated by the Whigs.

"I was campaigning with Mr. Birney in New York, when that famous, or rather infamous, 'Roorback', the 'Garland forgery', was sent out over the country from Saginaw, Mich., where Mr. Birney then lived. This 'Roorback' stated that Birney had abandoned the liberty cause, and was going to vote for Henry Clay. Mr. Birney at once dictated to me, and I wrote the denial of the falsehood and sent it directly to the public press, and it appeared the next day just in time to save some, yes, many, from voting for Clay; enough, it was charged, to defeat Mr. Clay, and the Whigs were very indignant about it; and Horace Greely, especially, seemed never to have gotten over grieving about the defeat of his political idol nor of lashing the Abolitionists for not stultifying themselves and voting for a slaveholder against their highest and holiest convictions.

"Last week I received a letter from my son Geo. W. Clark, Jr., of Indianapolis, Ind., who was captain of the company in the 4th Michigan cavalry that captured Jeff Davis. He wrote me that our noble and venerable Neal Dow was not going to vote for Prohibition in the coming election. I immediately wrote to friend Dow, saying, I have no doubt I should soon receive as prompt and emphatic a refutation of the slander as I did of the 'Garland forgery' from Mr. Birney. Monday morning Sept. 21, I received the following:

"714 Congress, St., Portland, Maine, Sept. 18, 1896.
"*Geo. W. Clark, Esq.*,
"Dear Sir:—Your note just received. I have had no thought of voting any other than the Prohibition ticket. At every Presidential election the same report has been sent over the country. Respectfully yours,
"Neal Dow."

PERSONAL MENTION.

—Bro. H. Daib, of Merrill, Wis., sends for the *Lodge Lamp* and adds: "Keep up the good work of fighting the devil's church."

—Rev. Samuel F. Porter spent Sabbath, Sept. 13th, at Quincy, Mich. He assisted Rev. Alter of the Baptist church in the morning, and in the afternoon he preached in the country at a grove meeting.

—Rash promises are almost as bad as broken ones. Vows taken suddenly and blindfold in the lodge are rash.

—Rev. John Harper, of Smithville, Ill., called at the *Cynosure* office recently on his way to visit friends in Northern New York.

—Anti-masonic battles are the only ones which extraordinarily wise and judicious people think ought to be fought without any fighting.

—Rev. Wm. Fenton lectured on the secret society issue at St. Paul, Minn., in the Salvation Army Hall, Saturday evening, Sept. 26.

—General Secretary Phillips visited Green Co., Wis., last week on N. C. A. business. This week he spent several days in Northern Wisconsin.

—Rev. Wm. Fenton has spent some time recently in Minneapolis, talking up a State convention for Minnesota, and getting the views of the people regarding time and place.

—Rev. S. F. Porter expects to locate in Ohio from this time forward. In writing from Lodi he says: "I came in contact with many old friends here, and hope the dear Lord will find something for me to do for him."

—Rev. J. P. Stoddard begins this week a month's campaign in Otsego Co., N. Y., speaking first at Richfield Springs. We trust the friends in that county will work up as many meetings as possible for this experienced and talented champion of the cause.

—Bro. J. J. Jones, a druggist of Friendship, Tenn., sends a year's subscription for the *Cynosure* and adds: "I have been very much lost without the paper. It is one of the safest guides in these last days to give light on the hidden works of darkness."

—Rev. W. B. Stoddard is now home in Washington, but starts soon to work up the Pennsylvania State Convention. We hope all friends in that State will give this convention earnest prayer and thought, and write to Sec. W. B. Stoddard at 215 4½ street, Washington, D. C.

—Rev. E. E. Shellramer, editor of *The Repairer*, Atlanta, Ga., writes: "I am very glad to get the *Cynosure*, and you will find it noticed in our next issue. The lodge devil is not less prominent in the South than elsewhere. We are fearlessly preaching and laboring to exterminate secretism as well as all other works of darkness. We appreciate the *Cynosure*. God bless you."

—Bro. I. R. B. Arnold was one of our visitors last week. He closed a series of two weeks' tent meetings at Naperville recently. He is now prepared as never before to give illustrated lectures in churches in Chicago and vicinity. No more efficient missionary and reform work has ever been done in Du Page county than Bro. Arnold has done by his tent meetings during the past summer.

—The Buffalo *Evening News* of Sept. 2 has an editorial quoting from the *Cynosure* and glorying over the fact that Freemasonry is fast be coming a mighty power in American politics. History has demonstrated clearly that the influence of Masonry tends strongly toward monarchy and despotism. The drift of our government in this direction is in ratio to the growing influence of Masonry in our politics.

—Ex President John G. Fee, of Berea College, Kentucky, sends to this office for anti-secret lit erature as he has done often in the past. He says Freemasons are now making strong efforts to get a foothold in Berea. A young minister to whom he read extracts from Masonic expositions expressed great astonishment. How great is the need that friends should scatter literature exposing this modern heathenism.

—Bro. Geo. E Holden, of Montpelier, Vt., writes us that a too-constant reiteration of the evils of the lodge has a bad effect in some respects. If this is true of the lodge evil, it must be of every other; and so ministers must guard against a too-constant reiteration of the evil of sin in any form. He also says, "When Christ shall come with power, as he will at the time set for him, secret societies must disappear." If the personal coming of Christ is meant, then we remember this objection was raised forty years ago against the agitation of the slavery question. Men said the evil is on the increase and will not be destroyed till Christ's personal coming. But what a pity if the Abolitionists had ceased their agitation for this reason, and slavery had gone on all these years dominating our nation.

—For years an Italian, named Antonio, has been the president of the Antillean League, a West Indian society composed of blacks, partly a secret organization. Its sole object is black supremacy in Cuba and the West Indies. They wish a series of republics like Hayti. In 1890 Antonio Maceo was in his old home in Santiago de Cuba, when the blacks accorded him a royal welcome. At a meeting he spoke of a Cuban republic with Antonio Maceo as its first president.

—Rev. Henry Cogswell, of Sumner, Wash., is in feeble health. Bro. J. W. Wood, who now resides in the same place, writes that "Bro. Cogswell is much attached to the *Cynosure* and retains an affectionate interest in the old names and memories connected with it. His renunciation of the lodge was a turning point in his life and he is universally esteemed. Times are very hard here. Churches run on low planes of religious thought. Disloyalty to God's law is bearing bitter and destructive fruit. God's Sabbath is derided and Sunday has little hold on the Christian conscience.

—Rev. Wm. Fenton writes from St. Paul: One of our leading merchants has privately to me renounced Freemasonry. When asked as to his motive for joining he said, "To get on better in business and make friends." At the time that he joined he was a member of the M. E. church, "but the very man that carried my application to the lodge tried afterwards to get me out of my position." So that a man is not always sure of success by swearing his soul away to the devil. Well did the Apostle Peter say to Christ: "To whom shall we go? Thou hast the words of eternal life." John 6: 68.

—The *Review of Reviews* for October continues its admirable record of the Presidential campaign. In the July, August and September numbers the Republican, Democratic and Populist conventions were reviewed, together with the careers of the nominees. In the October number the movement of the "sound-money" Democrats, culminating in the Indianapolis convention, receives similar attention. No other publication in the country offers in a single number such a wealth of political portraiture, or so wide a range of cartoon illustrations. Every noteworthy phase of the canvass is fully and impartially presented. Material is gathered from every source and carefully digested.

—Bro. Thomas Whittaker, at No. 2 Bible House, New York, has just published a handsome little volume of 160 pages and sold for fifty cents, entitled, "Heaven Every Day" or "Common Sense Christianity." It is full of fresh, original and helpful things, all based upon a practical and common sense applicatian of Christ's teachings. In the chapter on "The Reunion of Christendom" the author, Theo. F. Seward, quotes Pres. Andrews of Brown University as saying that "communities are not rare in this land where competition is far sharper between the different denominations than between Christ's kingdom and Satan's. This condition is absolutely fatal to true spiritual life."

—A. S. McConnell, of Clinton, Oneida Co., N. Y., writes: "For a long time I have been thinking that it would be a very good plan to organize in the rural places a society of young men and learn them the evils of secretism, and the best manner possible to overthrow these dark institutions, and get them interested in the various reforms, and drill them to work for them. I know that if I do not accomplish this some one else will, and I do not doubt but victory will be the result some day, for I have faith in God. I witnessed a parade of 2,200 Sir Knights recently with twenty-four bands of music. They made an impression on the minds of ignorant people, no doubt, and they thought they were grand and noble-looking men. But they do not know their power for evil. The music was excellent, but they who dance must pay the fiddlers, and I know they had an enormous expense to meet. I feel alarmed when I think how many secret societies are nestled in Uncle Sam's dominions. And I know that some day the Lord will teach Uncle Sam a lesson."

THE MONEY QUESTION

LIZZIE HOLMES IS CAUGHT UP IN THE FINANCIAL STORM.

She Has a Word to Say to the Goldbug Who Declares the People Don't Understand the Subject—Then She Digs Deep Down Into Bottom Principles.

[Special Correspondence.]

Whenever a class of people begin to protest too violently against injustice, they are first accused of ignorance and next of criminality. The great financiers of the country have reached the first stage. The producers in agricultural and mining districts have been systematically bled for over 30 years, not alone as labor is always exploited, more or less, but by deliberate and well laid plans of men with capital to invest. Now that these people are becoming desperate and are determined to seek a way out of the entanglements that bind them, they are made the targets of the "wise men of the east." They are "crude," "ignorant," "fanatical," "dishonest," "unpatriotic." The burden of the gold standard missionary literature is that the western people are ignorant of how the world's business is carried on, and that their ideas, founded on such ignorance, are absolutely absurd and meaningless. T. S. Vandyke in the August Forum voices this sentiment in his "Financial Broncho," a prolonged sneer for these ridiculous people, who "will not stop to think a little further." The people's ignorance is the trouble; the heavy dry rot of "sound money" literature is the remedy. The consolation and advice offered after the summing up amount to this: "Yes, times are hard, but you must pay your debts, you know, whether or no. Don't meddle with what you do not understand. Just do your simple duty. Meet your obligations like men. Be patient, be industrious, be saving and leave the rest to us."

This to men who have paid their debts several times over, both in interest and in the multiplied hours of toil necessary to meet the fluctuating value of their debts, to men denied the opportunity of being industrious, to men who, however much they add to the aggregate of wealth in the world, cannot "save" out of their own share without depriving themselves and families of actual necessities, to men who have faced toil and poverty with greater heroism than soldiers have marched up to the cannon's mouth. Do they expect this kind of consolation will stop the agitation going on among a long suffering people? They are really not in earnest in asking people to be "saving" any more than the men whose business it is to punish crime want people to stop sinning. In either case their occupation would be gone.

Well, in the eyes of the financiers and their politicians the great fault of the deluded common people is that they do not understand the financial and commercial systems of civilization. Not only is it their great fault, but it is their only trouble, for the inference is that if they only understood how it was all done they would have to admit there was nothing at all the matter with them. True, they are conscious that commerce is stagnated, enterprising towns are lying dull and inert, wheels are silent, mines are deserted, men are idle, women and children are hollow eyed with want, and the black shadow of deeper misery looms up in the near future, that harvests are plentiful, the earth bountiful, labor's products are piled up in abundance, and the people everywhere need these things and cannot get them. They are conscious of all this, yet it is only because "they do not understand how the business of the world is carried on" that they are wretched and bitter.

True, we may not know as much of the workings of civilization's monetary system as do some of the principal manipulators of it. But we know this much about it: We do not need the cursed, incomprehensible, intricate, robbing, murderous system at all. It isn't so absolute. It is not so inevitable. It is not the only way. These great financial teachers act as though such a thought never occurred to them. They appear to think the present monetary system is all there is of civilization, that without it chaos and darkness would come and suns and worlds would whirl together in black ruin and eternal night if any other method should be inaugurated. The only possible thing to do is to understand it, then submissively accept the results, cease to squirm and struggle under it, and it will not hurt so much.

The case is similar to that in the time of Malthus. To the people in their degradation and misery he, with his wonderful discovery, practically said: "The heavenly Father did not provide a sufficiently bounteous earth for all of you. Now, if you will only understand this fact and accept it meekly, submit yourselves to the positive checks in existence, kill each other in wars, die by pestilence, starve when you can't get enough to eat, all will be well. A few can live comfortably, and as it is the will of God nobody can help it. Nobody is guilty, and all that is necessary is for you to know you must suffer and die and to do it quietly and without raising a disturbance." But the people began to doubt after awhile that this was a fixed and unalterable law of God. They have since learned that the earth, treated scientifically, is amply able to support all the inhabitants likely to depend on it for a million years yet, and that the cause of their poverty lies somewhere else. They are already beginning to doubt the all wise, miraculous, all essential nature of our present financial system. Some time they will learn that it is false, unjust, inhuman, from beginning to end. And then they will have no more of it.

For we have only to turn back to first principles to learn that naturally exchange involves no exploitations no unearned accumulations of wealth. When the fisherman bartered fish for corn, the hunter traded his game and furs for tools and weapons, and the maker of nets, arrows and axes for food, there was no robbery, none was absolutely propertyless, none undeservedly rich. The mere complexity of trade, as civilization advanced, ought not to have wrought all the mischief that has come with our modern commercial system. Had we really built upon the equitable principles of primitive barter and trade, we would not see today such monstrous social conditions as exist. We can see that the earth would have offered her treasures, man would have exerted his strength and skill and ingenuity, wealth would have been created, people would have exchanged their products, they would have lived, loved, enjoyed and learned, had there been no gold and silver, no currency based on metal, no reserve fund of precious mineral. Realizing this, we can see that the important factor in civilization is the production of things that human beings need, the next important matter being the proper and equitable distribution of them among the people. It is not money at all, as money is considered today, that we need.

Very early in the history of the race the necessity of a medium of exchange was acknowledged. But this medium was designed to facilitate exchange, and its only legitimate function is to do this. Instead, we have got something that hinders, retards, blocks up, exchange in a most monstrous fashion. Something that has made possible the absurd and inexplicable spectacle of a world full of wealth, a mass of people needing it, millions of acres and natural storehouses of treasures wanting hands to despoil them and millions of hands wanting the opportunity to get at them, and the impossible towering between! A magnificent "medium of exchange," most truly. No wonder we do not "understand" it.

One of the causes of the strange inefficiency of the world's medium of exchange is the fictitious value given it by restricting its basis to certain commodities and then making it a legal tender, to the exclusion of everything else that might naturally be used as mediums. Aside from the intrinsic value in gold and silver, it acquires a new and artificial value as money, and this fictitious value, that can administer to no human want or desire, must be paid for in hard, wearisome human toil. It is the product of labor that we all want, after all is said and done. We must acknowledge this. Why, then, do we submit to the enforced use of a monopolized, false, unscientific medium of exchange, with its inevitable, incomprehensible, complicated, "financial system," that serves so effectually and mysteriously to deprive us of them? Why not have a medium of exchange that represents labor's productions and nothing else? I do not mean that it must necessarily be based on the aggregate sum of a nation's wealth as represented by a government, but on definite, actual wealth wherever it exists—something that would balance so much human exertion as against so much other human exertion. Does it sound impractical, mysterious, crude? It is plainly the monetization of all wealth. It is simple justice. It is natural. It is scientific. It means the full, perfect liberation of labor, the elimination of that dreaded, hideous specter, poverty, from human society forever.

Lizzie M. Holmes.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Oct. 4.
Comment by Rev. S. H. Doyle.

Topic.—Why I believe in the atonement.—Heb. ix, 11-28.

The doctrine of the atonement is one of the most precious doctrines of the Bible. It is the belief that Christ died for us, that by His death on the cross, as an expiatory sacrifice, He paid the penalty of our sins, satisfied divine justice and reconciled us to God. It is an important doctrine and because of its importance we should know why we believe in it. Taking its importance into consideration, it is a matter of satisfaction that there are so many and such positive proofs that the Bible teaches this doctrine. Upon these proofs our belief in this truth is founded.

1. The atonement is prophesied and God fulfills prophecy. Only one instance of prophecy need be quoted—the fifty-third chapter of Isaiah, which undoubtedly refers to Christ's atoning death. "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him and with His stripes we are healed" (verse 5). Language could not be more definite or plain. Christ's death for us is distinctly prophesied in this chapter. God fulfills prophecy, and this one was fulfilled by the death of Christ on the cross of Calvary.

2. The Old Testament sacrifices were expiatory and pointed to Christ. The names of these sacrifices prove their character. They were called sin offerings, trespass offerings—that is, offerings made by sinners on account of sin. They are said to bear the sins of offenders and to secure God's forgiveness by the shedding of blood by giving life for life. These sacrifices were the type of the sacrifice of Christ, who once offered Himself up, and if they were expiatory it necessarily follows that the sacrifice of Christ would possess the same character.

3. The New Testament declares positively that Christ's death was expiatory. In Rom. iii, 25 Paul says Christ is set as "a propitiation (an expiatory sacrifice) through faith in His blood." In Gal. i, 4 he says that Christ "gave Himself for our sins." The writer of Hebrews says that were "sanctified through the offering of the body of Jesus Christ once for all." John says that Jesus Christ "is the propitiation for our sins, and not for ours only, but also for the sins of the world." Peter speaks of Christ as He "who His own self bare our sins in his own body on the tree."

4. No other theory will explain the death of Christ. God would not have given Christ to pay a debt to satan, or to teach us by example to live a life of sacrifice, or to show His idea of the majesty of the law. Christ's death must have been necessary to atone for the sins of the world or He would never have died.

Bible Readings.—Isa. liii, 4-6; Zech. xiii, 1; Math. xxvi, 26-28; Rom. iii, 23-26; v, 6-8; II Cor. v, 18; Gal. i, 3-5; iii, 11-14; Titus ii, 11-14; I Pet. i, 18-21; ii, 24; iii, 18; I John ii, 1, 2; Rev. i, 5.

Individual Effort.

When John Williams, the martyr missionary of Eromanga, went to the south sea islands, he took with him a single banana tree from an English nobleman's conservatory, says The Irish Congregational Magazine. And now from that single banana tree bananas are to be found throughout the whole group of islands.

Before the negro slaves in the West Indies were emancipated a regiment of British soldiers was stationed near one of the plantations. A soldier offered to teach a slave to read on condition that he would teach a second, and that second a third, and so on.

This he faithfully carried out, though severely flogged by the master of the plantation. Being sent to another plantation, he repeated the same thing there, and when at length liberty was proclaimed throughout the island and the Bible society offered a New Testament to every negro who could read, the number taught through this slave's instrumentality was no less than 600.

Missionary Endeavorers.

We have heard from Ningpo, China, through Rev. H. E. Shoemaker, of a district in which there is no paid Christian worker, and which has been wonderfully quickened through the zeal of five or six delegates to the Christian Endeavor convention at Ningpo. Genuine Christian Endeavor conventions always make missionaries of their delegates.—Exchange.

Factory Endeavorers.

"The factory Christian Endeavor societies will soon be able to have a conference at the international conventions, the same as the seamen and travelers." Thus prophecies Miss Sara L. Oller, an earnest worker in this new and auspicious branch of Christian Endeavor. We look for the fulfillment of her prophecy.

Endeavor Notes.

The Floating Society of Christian Endeavor at Portland, Me., makes a noble six months' report. Forty new members were secured, 1,600 tracts and 2,602 papers were distributed on vessels and at the Marine hospital. Six hundred and twenty visits were made to vessels and 75 to the seamen's boarding house. Thirteen services were held at the Marine hospital. Fifty-six comfort bags were given to seamen. Seven persons asked prayer in the services.

The splendid sum of $211 was raised for missionary purposes last year by the Junior society of the Montclair (N. J.) Congregational church.

The Christian Endeavor movement in the Nutmeg State is progressing. If we are not enlarging in numbers, we are deepening in spiritual life. If we have less of enthusiasm, there is more of genuine service. Still, we are not wanting in true enthusiasm. Many of the quarterly and annual meetings are largely attended, often filling the houses, with chairs in the aisles. Connecticut has 24 unions, with about 35,000 members.

Mrs. Zerelda Wallace.

One of the greatest of America's woman orators is Mrs. Zerelda Wallace, the stepmother of General Lew Wallace and the original of one of the most beautiful characters in "Ben-Hur."

Mrs. Wallace has been a temperance worker and a woman suffragist for many years. She thus relates the circumstances of her conversion to the cause of woman's rights:

After I had been in religious reform work for a little while I took up the cause of woman suffrage. It happened this way: A number of us women went to Indianapolis to work for the retention of the Baxter local option law when the question of its repeal was up before the Indiana legislature. During the vote on the question a Dr. Thompson, an elder in the Presbyterian church and a member of the senate, rose in his place to explain his vote. He said that

although personally opposed to the liquor traffic he must, as the representative of his constituency and the taxpayers, cast his ballot in favor of the repeal of the local option law.

Then I thought to myself, Who compose his constituency and the taxpayers whom he represents? I was then a widow with six little children, and I had my taxes to pay, and we all had to obey the laws. A light broke over me, and I came to the conclusion that I was a part of that constituency of which the senator spoke, and so was every other woman in the district. After the session I went up to Senator Thompson, and, shaking hands with him, thanked him for that speech and told him that his speech had made a woman suffragist of me.—New York Mail and Express.

Pockets and Buttons.

Women never look smarter than when in tailor made gowns. It is remarkable that the frocks of heavy cloth, cut in severely plain style, suit every kind of woman. If she has a good figure, the tailor made gown sets it off; if she has a bad figure, the gown improves it so that it appears good. In view of these facts it is good news to every one that the tailor made gown will be more in evidence this coming autumn and winter than for many years.

The patterns will be mostly shot goods, with some solid colors. There will be greens, browns, black and dozens of shades of gray. They will be in all kinds of combinations, and most of them will be pleasing to the eye, according to the manufacturers. As for the make of the gowns, they will be rather more ornamented than has been the case. They are to have buttons large and small and of all kinds of material and make. The buttons will be put on wherever there is room for them and will be attached for ornament as much as for utility. There will be pockets in the coats and pockets in the skirts. A determined effort will be made to supply women with receptacles for the small baggage that they always carry about with them, and that is generally clutched feverishly in the hand for lack of anywhere else to keep it. Altogether there is a prospect of much comfort as well as style in the tailor made gowns for the fall and winter. As for the prices —well, that is another story.—New York Press.

Convertible Nightgown.

The sequel to the folding bed is the convertible nightgown. Fold up the bed and you have the cheval glass. Shake out the nightgown, add a ruffle or so, and behold the negligee. And the belle who has learned the secret of perfect repose, so that the gown in question emerges unrumpled from the beauty sleep, may be as Parisian as she pleases in her hours for morning coffee and boudoir calls without change of raiment.—Exchange.

The Voting Question.

A prominent citizen of Auburndale, Mass., suggests the following considerations:

It is very frequently put forth as a conclusive argument against the voting of women that they are not capable of military duty. But there is an argument also against the voting of men which, it seems to me, is equally if not more conclusive. Let us put the two arguments one against each other and see how they appear. Thus:

Women cannot bear arms; therefore they should not vote.

Men cannot bear children; therefore they should not vote.—Boston Woman's Journal.

A lodge for female Odd Fellows has lately been started in Tasmania. This is probably the first lodge of the sort formed for women in the whole world.

Rev. F. L. Baker of San Francisco, says, "The time has come when we need to put the right of suffrage in the hands of our mothers and daughters."

The British and Foreign Antislavery society has adopted resolutions commemorative of Harriet Beecher Stowe.

FATAL DRINK HABIT.

CLOUDS HUMAN REASON AND DARKENS INTELLIGENCE.

Alcoholic Liquors Are the Most Potent Factors In the Commission of Crime—A Poisoning Power That Begets and Perpetuates Vice—Its Vile Results.

The drink problem puzzles the municipal reformer and the honest citizen in every city in the land. The saloon power is the menacing weapon in the hands of conscienceless and cunning political tricksters threatening with dire disaster the hopeful aspirations of a free and ambitious people. The destructive influence of the drink habit and the liquor traffic threatens to undermine intelligence and virtue, the strong supports that give promise of endurance to our national life. The fatal drink habit clouds human reason and darkens the light of intelligence in the soul. The saloon power places unscrupulous and conscienceless men in office, who will condone its violation of decent laws and do its bidding as a token of gratitude for precious favors received. The most practical work that can be done for the welfare of the nation is that which is carried on in the promotion of virtue and the diffusion of knowledge.

The republic cannot live if we become a nation of drunkards. Men will fail to win the golden prizes which modern civilization provides for thrift and industry if they give generous support to the liquor traffic. Excessive drinking paralyzes the national life as well as the energies of individuals.

It requires no specialist in phrenology to convince every honest man that alcoholic liquors in this country are more potent factors in the commission of crime and in conducing to a criminal career than all other dangerous or evil influences combined. The greatest criminals in the land are not the greatest drunkards. The men who make a profession of crime, and who startle and alarm the world by the boldness of their daring and their skill in their craft, are often total abstainers from intoxicants, for the use of intoxicating liquor would unfit them for successful work in their lawless calling. But let their environments be carefully investigated, let the school of their early training be closely examined, and in the vast majority of cases it will be found that intemperate parents sowed the seeds of crime in the hearts of a degenerate offspring, and, on account of their fondness for strong drink, neglected the proper culture of their children's moral character, neglected also their proper training in habits of honesty, industry and thrift, and from the slums of the city the neglected children of besotted parents are recruited for the workhouse and the penitentiary.

The more we know of the miseries and woes of suffering people in our day and country the better we understand that the drink curse is the poisoning power that begets and perpetuates the vices and misfortunes of suffering humanity.

The notion has sometimes prevailed that all the evils of intemperance are the result of the debasing influence of the saloon. The saloon, no doubt, is much to blame for the widespread extent of the evil of excessive drinking, but the saloon is not wholly to blame. The saloon exerts marvelous ingenuity in not only catering to an appetite already well developed, but also in cultivating new and insatiable appetites for intoxicants. The profits of the saloon from ministering to anything like a reasonable or legitimate demand for intoxicants would, indeed, be discouragingly small. Its greedy coffers must be filled by the contributions of those who demand drink to still the cravings of an appetite diseased and destructive, that has silenced conscience and trampled upon reason.

Habitual drinking in the home, with the usual bad example, is a sad and prolific cause of the sin of drunkenness. Many an uncontrollable appetite for strong drink has been created in the home into which intoxicants freely and frequently enter. Many heartbroken mothers have only themselves to blame for the dissipation of their wayward sons, because they did not protect them in time by sufficient safeguards against the insidious danger of drink. Some women, alas, are not wholly free from the frightful curse of this most destructive appetite. It is in the home, or in the social circle, that this fatal fondness found its first encouragement. The saloon will not entertain any scruples at enriching itself from the reckless contributions of unfortunate and degraded women. But the saloon does not make women drunkards. With all its foul sins to account for, this, at least, cannot be laid to its door.

This vilest result of drink's terrible work must be traced to the homes invaded by the evil. How important it is, therefore, that the homes of the people should be freed from this poisonous danger. Our good, noble hearted women must be the refining influence to cleanse the home and society from the foulness of habitual drinking. Woman's power for good or evil is greater than we are able to estimate.—Rev. James M. Cleary.

The Pathway to Death.

Alcohol is the greatest enemy of the human race. It is the pattern of all deceitfulness. No matter how fashionable or beautiful may be its temptation, the dread reality is always the same. It charms by stimulating the intellect, giving rest to the weary brain and nerves. It lures its victim by flattery and deceit, but allows no one to escape. No matter what the form of liquor, or the form of the invitation to drink—whether fashion, or prescription, or vice—the inebriates all go by the same route eventually, which leads to disease and death.—Banner of Gold.

Temperance Notes.

As long as there is a single saloon every man's life is in peril.

There is only one side of the saloon a church member can stand on—the outside.

SABBATH SCHOOL.

LESSON II, FOURTH QUARTER, INTERNATIONAL SERIES, OCT. 11.

Text of the Lesson, I Kings iii, 5-15. Memory Verses, 11, 12—Golden Text, Ps. cxi, 10—Commentary by the Rev. D. M. Stearns.

5. "In Gibeon the Lord appeared to Solomon in a dream by night, and God said, Ask what I shall give thee." David was now dead, having reigned 40 years, 7 at Hebron and 33 at Jerusalem (I Kings ii, 10, 11). Solomon was strengthened in his kingdom, and the Lord his God was with him and magnified him exceedingly. The ark of God was in the tent which David had pitched for it at Jerusalem, but the tabernacle and altar of burnt offering, etc., were still at Gibeon (II Chron. i, 1-4). Thither Solomon and many of the people went to offer burnt offerings, token of whole hearted surrender to God to serve Him only. It was in that night that the Lord appeared to him as here recorded. Hear the Lord saying similar words to us in John xiv, 13, 14.

6. "David, my father, walked before thee in truth and in righteousness and in uprightness of heart with thee." Solomon begins his request by speaking of God's great mercy or bounty to his father. The mercies of the Lord are a good topic for every morning, for they are new every morning. His compassions fail not. Great is His faithfulness (Lam. iii, 22, 23). He is the Father of Mercies (II Cor. i, 3). Solomon speaks of his father's walk before the Lord and with the Lord. Like Abraham, he walked before God (Gen. xvii, 1), and, like Enoch, Noah and Levi, he walked with God (Gen. v, 24; vi, 9; Mal. ii, 6).

7. "I am but a little child. I know not how to go out or come in." Acknowledging his indebtedness to the Lord God of his father for his position, he confesses his helplessness and ignorance. He is but a child and knows not anything. When Jeremiah long after this was called of God to be His prophet, he also said, "Ah, Lord God, I cannot speak, for I am a child," but the Lord said to him most comforting words, which also He is saying to you and me if only we have ears to hear them (Jer. i, 6-9). His father's words, by the Spirit, concerning going out and coming in (Ps. cxi, 8), should have greatly helped him, for they have helped many.

8. "Thy servant is in the midst of thy people, which thou hast chosen." So also was the Lord in the midst of His people, for He had chosen them that He might dwell in their midst, and thus make them a people different from all other people on the earth and separated from all other people. For that reason the tabernacle was built. See Ex. xxv, 8; xxxiii, 16. The future glory of Israel shall be Jehovah in their midst forevermore (Ezek. xxxvii, 28; Zeph. iii, 17). The greatest fact in every gathering of God's people now is the presence of the Lord in their midst (Math. xviii, 20), and not the presence of this or that important person.

9. "Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad." The request is worded a little differently in II Chron. i, 10, "Give me now wisdom and knowledge, that I may go out and come in before this people," but the substance of it is the same, that he may have wisdom to do right before God in the matter of the kingdom and in the midst of this people like the dust of the earth in multitude (I Kings iv, 20; II Chron. i, 9). Great comfort for each of us in the matter of wisdom is found in Jas. i, 5, 6.

10. "And the speech pleased the Lord, that Solomon had asked this thing." It is possible to please God and have the joyous consciousness of it. Our Lord Jesus said, "I do always those things that please Him" (John viii, 29), and Paul says in I Thess. ii, 4, "Not as pleasing man, but God, who trieth our hearts." The secret of it is in yielding fully to God, that He may work in us that which is well pleasing in His sight (Hab. xiii, 21).

11. "And God said unto him, Because thou hast asked this thing and hast not asked for thyself long life, neither hast asked riches for thyself." Our Lord Jesus never sought anything merely for Himself. It does me good to quote His words, "I seek not mine own will;" "I seek not mine own glory" (John v, 30; viii, 50), and to remember that "Even Christ pleased not Himself" (Rom. xv, 3). I have also been helped by Jeremiah's words to Baruch, his scribe: "Seekest thou great things for thyself? Seek them not," (Jer. xlv, 5). I believe the best and most joyous life is to let God Himself be our portion (Lam. iii, 24) and live to be a channel of blessing to others. "Be content if God thou hast; having Him, thy need is past."

12. "Behold, I have done according to thy words. Lo, I have given thee a wise and an understanding heart." Inasmuch as Israel was as the sand which is by the sea in multitude God gave Solomon wisdom and understanding as the sand that is on the seashore (I Kings iv, 20, 29), or wisdom for every case that might possibly come before him. In verses 16 to 28 of this chapter there is an illustration of this wisdom, and the people saw that the wisdom of God was in him to do judgment.

13. "And I have also given thee that which thou hast not asked, both riches and honor." Here is our Lord's "exceeding abundantly." If we are willing to live "unto Him" and "for His pleasure," there will be no need to ask anything for ourselves. "If any man serve Me, him will My Father honor," is always true. If as believers in Christ we would only accept as true our standing in Him and live to honor Him and glorify Him, we would never need to ask anything for ourselves, but would daily find the promise true. "My God shall supply all your need according to His riches in glory by Christ Jesus' (Phil. iv, 19).

14. "And if thou wilt walk in My ways, then I will lengthen thy days." Length of days upon the land given them by God was a special promise to Israel in connection with obedience (Ex. xx, 12). Again in Ps. xci, 16, we read concerning him who trusts in God, "With long life will I satisfy him and show him My salvation." The believer in Christ who has thus become a part of His body rejoices that Christ is his life, and that because Christ lives he shall live also; whether in the mortal body or absent from the body, or in an immortal body, he is willing to leave wholly to the will of God.

15. "And Solomon awoke, and, behold, it was a dream." But it was none the less a reality, for God spoke to His servants in dreams and visions of the night (Job xxxiii, 14, 15). Some think that if God would come to them in a vision or a dream they would believe more readily, and some think that if one rose from the dead they would believe, but it is written that if we believe not Moses and the prophets we would not believe even one risen from the dead (Luke xvi, 31).

HISTORY OF A WEEK.

Tuesday, Sept. 22.

Alexander Fernandez, of 591 West Harrison street, Chicago, was held up and robbed in his own home by armed men who confronted him on his return from uptown. He lost $100 worth of goods.

A large mastiff owned by C. L. Nussbaumer, turned in an alarm of fire by his barking and four colored people in the burning building at Chicago were barely rescued.

Benjamin Moore, aged 13, was killed, and Maxon Stoddard received a broken leg by a cave-in of earth in a dug-out at Omaha.

Miss Lou Fisher, aged 17, of Walpole, N. H., died in the New York hospital from a misplaced heart. The organ was located under the right lung and finally resulted in death.

Wednesday, Sept. 23.

A case of leprosy has been discovered in Bellevue hospital, New York. Frederick Fleming, a baker, is the afflicted man, and he will be sent to the leper colony on North Brothers' island.

Russian government spies are said to have secured the secrets of armor plate making at Carnegie's works, and Russia will make her own sheaths for battleships.

Mrs. Amdrem Lampson, of Dallas, Tex., tried to cook supper on a gas stove at the home of her daughter, Mrs. Charles Johnson, Chicago. She did not understand the workings of the stove and when found she had died from asphyxiation.

Dr. Edward Benkendorff, aged 74, who for almost half a century practiced medicine in St. Louis, is dead.

Pawnee Bank, Ills., operated by Lochridge Brothers has made an assignment to Gilbert C. Drennan. Liabilities, $35,000; assets, $75,000.

B. W. Rose & Co., wholesale clothiers at Dallas, Tex., have failed for $60,000. The creditors, exclusive of Dallas concerns, are mostly in New York.

Thursday, Sept. 24.

Callias Bey, husband of P. T. Barnum's widow, is dead at Constantinople.

While kneeling at her devotions Mrs. Margaret Eagen was robbed in the Holy Family church, Omaha, in broad daylight.

W. W. Wylie, who has spent more years in the National Yellowstone park than any other man, says the geysers are gradually lessening in activity.

Dr. Lewis Swift, astronomer of Mount Lowe observatory, California, has discovered two new comets about one degree from the sun.

Friday, Sept. 25.

A rich gold discovery is reported to have been made near Graham's Town, Cape Colony.

A jury in Judge Baker's court at Chicago granted Clara C. Driscoll a verdict for $5,000 against the Chicago and Eastern Illinois for the death of her husband.

Ernest Potts, a boy 13 years old, was kicked by a horse at Carlyle, Ills., and died almost instantly.

Saturday, Sept. 26.

Forest fires are raging in the vicinity of Superior, Wis., and are dangerously near that city. Several settlers have been burned out.

Sherry's bathing pavilion at Narragansett pier, the finest on the Atlantic coast, was destroyed by fire, the loss being about $55,000.

The Illinois state fair opens next Monday and will continue all week. Everything indicates that it will eclipse all previous events.

Monday, Sept. 28.

On Broadway, New York city, hangs a United States flag 71 by 40 feet. It was hung up in honor of McKinley and Hobart. The flag weighs 150 pounds.

Charles Gosler, of Evansport, a religious fanatic, met death near Defiance, O., while attempting to walk on the water in order to demonstrate that his faith was equal to that of the Savior's.

QUEEN AND CZAR.

Nicholas of Russia a Visitor at Victoria's Balmoral Castle,

London, Sept. 23.—A dispatch from Ballater, Scotland, near Balmoral castle, says: "The queen's special train bearing the czar and czarina of Russia and the members of the English royal family who acompanied them arrived here at 7:05 o'clock last evening. After the formal reception by the municipal authorities the czar and czarina entered an open state carriage, and escorted by the Scots Greys drove to Balmoral. As the imperial personages started on their drive the first bonfire was lighted on the mountain peak. Arrived at the entrance of the castle grounds of Balmoral the servants of the castle and the Balleter and Crathie volunteers led the procession of carriages with flaming torches, and three other bonfires on the adjoining peaks illuminated the mountain side with a glare of light.

"Balmoral castle was reached without any incident. The queen and Princess Beatrice received their imperial guests at the door of the castle, and the warmest greetings were exchanged, the bagpipes meanwhile sounding a shrill welcome and the torches carried by the servants being thrust high in the air, accompanied by loud cheering of all the attendants. Before the Russian party disapeared within the doors the, torch-bearesr marched past them in single file."

The significance of this royal visit will not be fully known until later, but in view of the situation in the east and the relationship between Queen Victoria and Czar Nicholas, there are hopes that Russia and Great Britain may be brought into closer and more friendly relations and to act together in the Armenian question. The Birmingham Post says that at the expressed desire of the czar important communications upon the Armenian question have passed between the Marquis of Salisbury and M. de Staal, the Russian ambassador at London, in which certain points have been agreed upon to form the basis for a consultation between the czar and the Marquis of Salisbury. There is no doubt that the queen will use all her influence to the end noted in the foregoing.

Some Happy Events Expected.

London, Sept. 24.—In addition to the announcement of a domestic event expected to the dowager duchess of Marlborough, Lady William Beresford, the official announcement is made to friends of the young duchess of Marlborough that the same happy event is now certainly expected at Blenheim palace.

Doings of the Bankers' Convention.

St. Louis, Sept. 24.—The afternoon session of the Bankers' convention was rather prosy and uninteresting. There were few if any spectators, and less than two score of bankers attended. Herman Justi, of Nashville, presented a lengthy paper discussing the question as to whether banks should go on bonds. Justi took the position that they should not. It was not read, but was referred to the executive committee for publication. A dozen or more subjects regarding the practical and technical operation of banks were presented and discussed informally.

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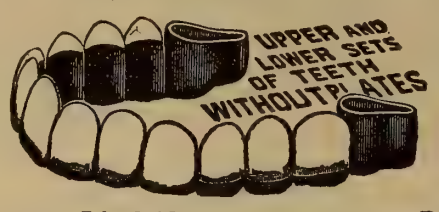

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1 Iron Last, 8 inches.
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1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8, and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

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ILLINOIS MELANGE.

ITEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Some of the Principal Happenings of the Week Reported by Telegraph and Placed for Convenience of Our Readers—Matters of Interest.

Chicago, Sept. 23.—Mrs. Julia Bradley, an aged woman of Peoria, Ills., has bestowed all her fortune, estimated at $2,200,000, upon the University of Chicago on condition that a branch school shall be built at Peoria. Mrs. Bradley has planned for the last fifteen years to give this vast sum to the university, so that an affiliated school could be arranged for at Peoria, but the fact has only just leaked out.

The advance work has been begun already, jand the course of study is almost completed. It will be submitted to Mrs. Bradley next week. Some time ago the aged woman came to the conclusion that she would like to see the school at work before she died and the incorporation papers are now being drawn. It will be named the "Bradley Polytechnic Institute," in affiliation with the University of Chicago. There will be seven directors, two at all times to be connected with the University of Chicago. In accordance with the wish of the donor special attention will be paid to technical and manual training.

GOV. ALTGELD IN DANGER.

Comes Near Being the Victim of a Runaway Horse Incident.

Danville, Ills., Sept. 26. — During a Democratic pole-raising yesterday morning Governor Altgeld had a narrow escape from a similar misfortune to that which overtook Captain Tanner at Quincy. The governor, with T. F. Donovan, of Kankakee, and Congressman Coffeen, of Woyming, was seated in a carriage. Mr. Donovan was making a speech when one of the horses became restive and began to kick. One of the traces became unfastened, and the animal, finding itself comparatively free, made a wild plunge and started to run away. Bystanders seized him after he had dragged the carriage several feet to the side of the road, and succeeded in quieting him, preventing a runaway which might have ended in a serious accident.

During the whole time the governor sat calm and unmoved as if he had no fears whatever. Great excitement previaled among the crowd, who expected a catastrophe would follow.

College Destroyed by Fire.

Fulton, Ills., Sept. 26.—Fire starting at 1:30 Saturday morning totally destroyed the Northern Illinois college, entailing a loss of $100,000. Much of the apparatus was saved. Thirty students who were in bed escaped with slight injury to one of the number. One fireman was hurt by falling walls and the whole crew were forced to fight their way out.

Indicted for Embezzlement.

Kankakee, Ills., Sept. 24.—Welton M. Durham, a Momence banker, who failed last year, has been indicted by the grand jury on the charge of embezzlement on six counts. His bail has been fixed at $3,000. Some surprise has been occasioned by the indictment, as it was believed that a friendly feeling existed between the banker and his creditors.

France Will Not Give Up Tynan.

Paris, Sept. 24.—There is good authority for the statement that, in face of the certainty that it would be refused, England has abandoned her demand upon France for the extradition of P. J. P. Tynan, the alleged "Number One" whom Scotland yard officers have charged with concocting a dynamite conspiracy.

Illinois Crop Report.

Illinois—Heavy frost throughout the northern portions of the state and light throughout central counties Sunday morning doing little damage owing to advanced stage of crops. Dryness and later rains prevented work, but the ground is in good condition for plowing and seeding which will be active this week. Early sown wheat and rye are up and doing well.

Got Judgment Against the School Board.

Princeton, Ills., Sept. 25.—Miss Mary O'Brien has been given a judgment against the school district of Spring Valley in the circuit court here for $400. Miss O'Brien had been re-engaged to teach school for another year, making her eighth year, but was peremptorily discharged after two weeks' service. The affair created a sensation, and resulted in the present law suit.

Illinois Socialists File a Petition.

Springfield, Sept. 28.—The Socialist-Labor party of Illinois has filed a petition of nominations of national candidates with the secretary of state for a place on the official ballot. This is the first time the party has filed a full list of state and national candidates in Illinois.

American Marchioness Decorated.

Havana, Sept. 28.—The queen regent has decorated the Marchioness de Apeztegui, an American, with the order of the Noble Ladies of Maria Luisa. The marchioness is well known for her many charitable works.

Serious Washouts.

Denver, Sept. 28.—The washouts on the Rio Grande and Western railroad west of Grand Junction, Col., are much more severe than was imagined possible when the news first reached the headquarters of the railway in this city. The latest reports show that the Rio Grande and Western road will have to be practically rebuilt for a distance of fifteen or twenty miles, and great hills of mud must be removed before the track in other places.

THE MARKETS.

New York Financial.

NEW YORK, Sept. 26.

Money on call steady at 4 per cent.; prime mercantile paper, 7@8 per cent.; sterling exchange steady, with actual business in bankers' bills at 484 for demand and 481⅛@481¼ for sixty days; posted rates, 482 @483 and 484½@485½; commercial bills, 480½.

Bar bar silver, 65⅝; Mexican dollars, 50½.

United States government bonds firm; 4's registered, 116⅞; do. coupons, 117; 5's registered, 111; do. coupons, 111; 4's registered, 107; do. coupons, 108; 2's registered, 92½; Pacific 6's of '97, 100.

Chicago Grain and Produce.

CHIGAGO, Sept. 26.

Following were the quotaions on the board of Trade today: September, opened 66⅜c, closed 65⅝c; December, opened 67⅝c, closed 66⅛c; May, opened 70¾c, closed 69⅜c. Corn—September, nominal, closed 21¼c; December, opened 21⅝c, closed 21¼c; May, opened 25½c, closed 25¼c. Oats—September, nominal, closed 16½c; October, opened 16⅝c, closed 16⅝c; May, opened 19½c, closed 19¼c. Pork—September, nominal, closed $6.05; October, opened $6.05, closed $6.05. Lard — September, nominal, closed $3.75; October, opened $3.70, closed $3.75.

Produce—Butter: Extra creamery, 15c per lb; extra dairy, 13c; fresh packing stock, 6@7c. Eggs—Fresh stock, 14@14½c per doz. Poultry—Turkeys, 8@10c per lb.; chickens, hens, 7½c; spring chickens, 7½c; roosters, 4½c; ducks, 8@8c½; geese $4.00@6.00. Potatoes—Early Ohio, 15@17c per bu.; Illinois, 15@17c. Honey—White clover, 13@14c lb.; broken comb, 9@10c; extracted, 5@6c. Apples—Red stock, 75c@$1.75 per bbl.; green stock, 50c @$1.00.

Chicago Live Stock

CHICAGO, Sept. 26.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 18,000; sales ranged at $2.10@3.40 pigs, $2.95@3.45 light, $2.55@2.88 rough packing, $2.95@3.45 mixed and $2.85@3.35 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 400; quotations ranged at $4.80@5.05 choice to extra shipping steers, $4.45@4.80 good to choice do., $4.05@4.50 fair to good, $3.45@4.09 common to medium, do., $3.40@3.90 butchers steers, $2.50@3.20 stockers, $3.10@3.70 feeders, $1.10@3.40 cows, $2.40@3.80 heifers, $1.75@3.75 bulls, oxen and stags, $2.40@3.00 Texas steers, $2.75@3.90 western rangers, and $3.00@6.00 veal calves.

Sheep and Lambs—Estimated receipts for the day, 3,500; sales ranged at $1.90@2.80 western $1.75@2.65 Texans, $1.50@3.00 natives, and $2.50@4.15 lambs.

St. Louis Grain.

ST. LOUIS, Sept. 26.

Wheat—No. 2 red cash elevator, 66½c, track, 66@67c; No. 2 hard, 57c; September, 66c nominal; December, 68⅝c. Corn—No. 2 cash, 20c; September, 20¼c asked; December, 20½@20⅝c asked; May, 24⅜c asked. Oats—No. 2 cash, 16½c bid; September, 16½c asked; May, 20c asked. Rye—32c track.

Detroit Grain.

DETROIT, Sept. 26.

Wheat—Cash white, 70¼c; cash red, 70¼c; September, 70¼c; December, 72¾c asked; May, 75¾c.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Sept 21 to Sept. 26:

John Helfrich, Mrs F Collins, C M Harrison, J Franklin, Miss A A Wolcott, Rev M A Gault, D Lotzenhiser, F A Armstrong, Rev W Fenton 2, David Horning, Rev J P Stoddard, J J Jones.

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Certain questions recently put to the lord advocate in the house of commons with reference to the legality of an attempt now making by Glasgow tradesmen to boycott co-operative societies have attracted much attention in England owing to the fact that these questions gave to most Englishmen their first proof of how rapidly co-operative principles and practices have been spreading in Scotland.

In discussing this matter a writer in The Pall Mall Gazette says that the multiplication of co-operative stores has nowhere been regarded by the private trader with equanimity. Nor was it to be expected that it should. But, while the trader's hostility to the movement was only natural, that hostility has not always been openly expressed. In many quarters it was at one time deemed the wiser policy to dissemble and to affect to look upon "the store," whether co-operative or otherwise, as a competitor which the shopkeeper who knew his business would be well able to meet. More recently, however, there have been general signs of a departure from such a policy of restraint. In those places in Great Britain where the shop and the store have been brought into particularly sharp competition the private dealer, as a rule, now makes no secret of his antagonism and discontent.

In Scotland it has frequently been suggested that something more ought to be done. But what? That has always been the difficulty, for, since the modest beginning of the co-operative movement half a century ago, no organized attack upon it by the private trader has been seriously attempted. Such an attack has at length been made by a section of the Scottish traders.

This anti-co-operative movement began in Glasgow a few months ago. It was originated by a number of shopkeepers, chiefly in the grocery trade, who had convinced themselves that unless a strong stand were speedily made against the enemy their own occupation, like Othello's, would be gone. These traders formed themselves into a body called the Private Traders' Defense association and issued a manifesto to the traders of Scotland, inviting their adhesion to the association and to a certain "plan of campaign" directed against the co-operative stores.

This plan proposed that all traders should agree not to employ any person, of whatever age, "connected in the remotest degree" with co-operation, not to buy from any wholesale firm transacting business with co-operative dealers, and only to purchase from such wholesale houses and manufacturers as had "publicly advertised themselves to be nonsupporters of co-operation." The most important steps in the proposed boycott were, therefore, indirect—namely, through the manufacturers and wholesale houses, from whom both the shops and the co-operative stores obtain their supplies. The date suggested for bringing the scheme into full operation was Jan. 1 next.

That the "plan of campaign" will meet with the general adoption and success which its promoters anticipate by the proposed date is exceedingly unlikely. Its operation so far has certainly caused some stir. Merchants and manufacturers have already been told by many shopkeepers that if they wish to retain their trade they must discontinue selling goods to co-operative stores.

There can be no doubt that those wholesale firms who have assumed an independent attitude on this point have lost a few customers among the private traders here and there, but particularly in Glasgow. At present, however, the great majority of shopkeepers—doubtless for good reasons—hold aloof from the boycott. It is quite possible, therefore, that such wholesale firms might have lost still more by consenting to give up their store connection.

On the other hand, several Glasgow manufacturers of some importance, and at least one large manufacturing firm in Edinbugh, have joined the traders' defense movement. In addition to informing the co-operative societies with which they have hitherto done business that they will no longer supply them, these firms have posted notices in their works to the effect that those of their employees who are members of co-operative societies or whose parents are co-operators must either leave their service or sever their connection with co-operation.

Apart from any question of legality, however, this particular piece of tactics cannot be said to have done the cause of the private trader any good. It seems, indeed, to have acted as a splendid advertisement for co-operation in some quarters. One co-operative society in Edinburgh is reported to have increased its membership by several hundreds since the boycott began.

If, then, the anti-co-operative agitation is, for the sake of appearances, to be carried on solely through the medium of the wholesale merchants and manufacturers, it is not easy to see at this time of day how it can bear the fruit expected of it. It must be remembered that in Scotland, as in England, there is now a Co-operative Wholesale society which both imports and manufactures goods, thus making the retail stores, most of which are themselves members of the Wholesale and hold shares in it, practically independent of most private wholesale and some manufacturing firms for their supplies. The Scottish Co-operative Wholesale society (limited) has several warehouses and factories throughout the country and does a business amounting to several millions annually. It is thus in an excellent position both as regards buying and selling.

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RICHARD RUSH: "Hooker, personifying law, eloquently exclaims, 'her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest as not beyond her control, the least as claiming her protection.' Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation."

JOHN MARSHALL: "I never did utter the words ascribed to me, nor any other words importing the sentiment they convey. I never did say, 'Freemasonry is a jewel of the utmost value, that the pure in heart and life can only appreciate it fully, and that in a free government it must, it will be sustained and protected.' The fact mentioned in the resolution, that I have been in a lodge but once, so far as I can recollect, for nearly forty years, is evidence that I have no disposition to volunteer in this controversy, as the zealous partisan which this language would indicate."—*Letter to Hon. John Bailey, Oct.* 18, 1833.

HON. EDWARD BLAKE, *Leader in Canadian Parliament, in a Debate, March,* 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

GEN. HENRY SEWELL, *a Companion of Washington:* "I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army..... I was led by the influence of this 'Perfect Rule of faith and practice,' during the year 1784, to view speculative Masonry in a shape still more deformed. Its character appeared to be selfishness, because restricted to its own members; its religion, deism, because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity, unsustainable; its titles, fulsome; its rites, barbarous and absurd; its oaths, extra-judicial, unlawfully imposed and blindly taken; and the penal sanctions annexed, horrid and impious."

HON. WILLIAM H. SEWARD, *Speech in the Senate:* "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No. No, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

GEORGE WASHINGTON, *in Farewell Address:* "The very idea of the power and the right of the people to establish Government, pre-supposes the duty of every individual to obey the established Government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive to this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force, to put in the place of the delegated will of the nation, the will of a party, often a small but artful and enterprising minority of the community..... However combinations and associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines, by which cunning, ambitious, and unprincipled men, will be enabled to subvert the power of the people, and to usurp for themselves the reins of Government; destroying, afterwards, the very engines which had lifted them to unjust dominion."

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HUB IN A HUBBUB.

Wind-Up of the Faction Fight Among the Democrats.

ALL EXCEPT A FEW OF ONE MIND.

Three Separate Conventions Held and Each Nominates the Same State Ticket with George Fred Williams at the Head—Gold Minority Adds Variety by Putting Up Other Men—One Life Lost by Accident in the Struggle

Boston, Sept. 28.—The "Hub" was in a hubbub Saturday, and during the day added a new page to the sensational part of the history of politics in the United States. There have been other exciting political scenes in Boston, but none that was "in it" with those of Saturday. The peculiarity of it all is that now it looks as though the scenes were entirely unnecessary, for the two Democratic conventions that can claim the delegates nominated the same ticket although meeting one in a hall and the other in the open air. The ticket nominated is as follows: For governor, George Fred Williams; lieutenant governor. J. C. Callahan; secretary of state, Joseph H. Potts; treasurer and receiver general, Thomas S. Watson; attorney general, John D. O'Donnell; auditor, Morris B. Cavanaugh.

Beginning of the Bay State Fight.

The factional fight in the ranks of the hitherto united Massachusetts Democracy can be traced back to the Chicago convention of last July, when, in the struggle between gold and silver, George Fred Williams and a few others boldly left the majority of the Massachusetts delegation and voted for the free and unlimited coinage of silver. Since that time the "rift in the lute" has gradually become wider, and the epithets of "traitors" and "would-be dictators" were bandied about freely. But the peculiarity again is that the party managers who were opposed to free silver were in a smaller minority even than they were at the Chicago convention as was demonstrated by the action of the two conventions held Saturday. In other words had the convention been held in one hall there does not seem to have been the least chance for the gold men to have headed off anything the silver men desired.

George Fred's Men Held the Fort.

When the sun rose Saturdday there were 600 accredited delegates to the state convention in the Music hall where Williams had made such a dramatic speech Friday night, and there they stayed with the doors locked. Early Saturday thousands of men, scores of whom were delegates from out of town, assembled around Music hall, expecting the doors to be opened at any moment that a compromise might ensue. Overtures were made by the members of the state central committee, and they were rejected by the men in possession of the hall, who were fearful of treachery. The men on the outside then organized in Hamilton place, in response to the suggestion of Timothy W. Coakley, the locked-in leader of the silver men, and whatever business was transcated in the hall was indorsed by the outside meeting.

And the State Committee Also.

Even the state committee was silver, it seems; for after trying in vain to get into Music hall that body went to Faneuil hall, where a convention was held, and the national candidates and the Chicago platform were indorsed, and George Fred Williams was nominated for gubernatorial honors. This action was protested by a number of gold standard Democrats, who withdrew in a body, and placed a ticket favorable to Palmer and Buckner in the field, on nomination papers. The ticket, as filed by the National Democratic state committee of Massachusetts, includes presidential electors and state officers, the latter headed by George O. Prince for governor. The Populist state convention met at Wesleyan hall and indorsed the Music hall nominees.

One Man Loses His Life.

Friday night's proceedings at Music hall were not without a tragic feature. James Hughes, a delegate from Somerville, lost his life in an effort to get out of the hall by a fire escape in the rear. Hughes was preparing to jump to the ground, fifteen feet below, when his foot slipped, and, in trying to save himself, he seized a wire dangling near. The wire was a live one, and with an agonized cry Hughes fell senseless on the fire escape, and then tumbled to the ground, where he died before any one could reach him.

THACHER IS OUT OF THE RACE.

Cannot Run on a Platform Declaring for Free Silver.

Albany, Sept. 28.—The Democrats of this state are without a head to their state ticket, John Boyd Thacher declining to run on the platform adopted by the Buffalo convention. As in his statement issued a week ago, he took time by the forelock and didn't wait for the notification committee which was to have visited him Saturday, but came out in a letter in advance of the committee's visit declining the nomination. He says he was away from Albany at the time of his nomination and it was not until the night of the convention day that he learned the character of the platform upon which he was nominated.

He declares he had no reason to expect, after the Saratoga convention's declaration and the attitude of the New York delegates at the Chicago convention, that the Buffalo gathering would commit the party to free silver; that his object in permitting the use of his name was to contend against "bossism" in state politics, and to further municipal reforms, and that he believed the people would be with him on that issue. He adds: "It is impossible for me, with the views I hold, to make a contest on the coinage issue.. I believe in the good old Democratic doctrine of the joint, free and equal use of gold and silver. This doctrine is as far removed from the single use of gold, which enables speculators to juggle with its value, as it is from that other principle which seeks to establish an impossible ratio for its sister metal."

STRIKERS AT LEADVILLE FIRE ON THE PICKETS.

Buckshot Riddles the Timberwork of the Mine and the Bullets Whistle Uncomfortably Close to the Soldiers, Who Return the Fire and Charge Into the Brush

Leadville, Colo., Sept. 28.—Renewed rioting occurred here last night. The entire city was up and in arms. At 10 o'clock the military guard at the Bon Air mine, on Carbonate hill, was attacked. The pickets were driven in behind the stockades by a fusillade of lead fired from one of the dark recesses of the mountain. Buckshot riddled the timberwork of the mine and whistled close to the ears of the militiamen. The fire was returned, the heavy ring of the Springfield rifle sounded on the air, and in a few moments all Leadville was awake. Lieutenant Verdeckberg telephoned General Brooks that the guard had been driven in, and a few moments later the troops were turned out and started to the Bon Air on double time.

Infantry Makes a Bayanet Charge.

The shots from the Bon Air sounded like a hail. Lights flashed in all the windows of the town, and within half an hour the streets were filled with men, armed and ready to go to the mine, which is some little distance away. The exchange of shots was lively and lasted fully fifteen minutes. The attacking party was located in one spot, while the fire of the military was scattering and from different points along the guard line. A squad of infantry with fixed bayonets charged into the brush, but the assailants retreated rapidly before them and were soon silenced.

Occurred at an Inopportune Time.

This attack occurred at a time when the union was consulting for peace, and will have the effect of causing renewed enlistments to the ranks of the militia today. No one was injured among the troops. It is not known whether any of the rioters were killed or injured. It will be impossible to tell until later. Indignation prevails and it is the general opinion that this attack will bring forth a declaration of martial law.

Objective Point Was the Waterworks.

There have been rumors for the past few days that there would be renewed trouble. but this was scoffed at by the militiary. It is generally believed that the men who made the assault of last night were on their way to the waterworks for the purpose of tampering with the water supply of the city, and were discovered, when they opened fire on the guards. It is believed that the outbreak was caused by the arrival of workmen from the lead minese of Missouri Saturday, when twelve companies of military were necessary to conduct the men through the town.

Fireman and Rioter Buried.

The funeral of Jerry O'Keefe, the fireman murdered last Monday while turning a hose on the fire at the Coronado mine, occurred yesterday. It was the largest funeral procession ever seen here. The funeral of William Higgins, who was literally filled with buckshot while engaged in the attack on the Coronado, was from the same church and immediately following that of O'Keefe. Almost the entire miners' union, including fully 1,500 people, followed the remains to the cemetery.

ACADEMY GOES UP IN SMOKE.

Number of Students Injured in Escaping from the Flames.

Mexico, Mo., Sept. 25.—The following persons were severely injured in escaping from the Missouri Military academy, which burned yesterday, entailing a loss of $75,000, besides what the students and professors lost: H. T. Guernsey, Independence, Kan., whole face, chest and back are one solid mass of burns, also badly bruised; W. Patier, Cairo, Ills., arm broken; Walter Wolf, East St. Louis, back broken and injured internally; Daniel Boone, St. Louis, both ankles sprained; Mr. Halliday St. Louis, leg broken; Cyrus Kidd, Hannibal, Mo., back sprained and injured internally; Frank Maxwell, Mexico, Mo., burned about the head; Chester Elliott, Humansville, Mo., foot badly injured; G. H. Sutherland, St. Louis, shoulder dislocated; John McClellan, Enid, O. T., arm broken; Captain Greiner, Ohio, arm broken; Bruce Christian, Fairfax, Mo., back and head injured; —— Todd, St. Louis, shoulder dislocated; Captain Glasscock, Paris, Mo., side very badly cut; Robert Judson, Salem, Mo., back sprained; M. C. Dobson, Kansas ity, has a sprained back and knee; L. Meyer, St. Louis, back badly sprained; Professor Ray, St. Louis, chest hurt internally; F. T. Wheeler, St. Louis, back badly sprained.

In all twenty-one persones were hurt, but the above are the ones who suffered anything serious. There were a number of heroic rescues, as all the boys were asleep when the fire broke out.

Firemen Adopt a Resolve About Debs.

Galveston, Sept. 24.—The Brotherhood of Locomotive Firemen has selected Toronto for the next biennial convention. To make its position clear on the Debs matter the convention adopted the following resolution: "That this convention does not indorse any alleged irregularities which the experts report have been brought to light, which occurred during Mr. Debs' administration and were, perhaps, the alleged irregularities of his assistants; that we earnestly condemn any acts that Mr. Debs has made as an officer of the American Railway Union against the Brotherhood of Locomotive Firemen."

Found $6,000 in Gold.

Port Arthur, Ont., Sept. 28.—A terrible bush fire is raging in the vicinity of Fort William. The flames have entered the town. Brown's terrace on Archibald street has been burned and the Roman Catholic church has been several times on fire. The residents are moving their goods. The wind is blowing a gale and unless it subsides it will be impossible to save the town and the immense grain elevators of the Canadian Pacific railway. The steam fire engine has been dispatched from this town.

Offer of $100,000 for a Home.

Des Moines, Sept. 24.—James Callanan, of Des Moines, and A. Slimmer, of Waverly, Ia., have made public an offer of $100,000 for the establishment of the home for the aged in this city, conditioned on others adding $50,000.

More Assignments at West Liberty.

Muscatine, Ia., Sept. 24.—George D. Gibson, farmer, and J. M Ball, hardware merchant, of West Liberty, have assigned for the benefit of their creditors.

The jury disagreed yesterday in the case of Mary Harris, charged with murdering her infant.

Reunion of Crocker's Brigade.

Marshalltown, Ia., Sept. 24.—Crocker's Iowa brigade is holding its eighth biennial reunion here. Five hundred members and several noted visitors are present.

VETERANS GATHER AT ROCKFORD.

Society of the Army of the Cumberland Holding Its Annual Reunion.

Rockford, Ills., Sept. 24.—Several hundred distinguished veterans arrived here yesterday to attend the twenty-sixth annual reunion of the Society of the Army of the Cumberland, which continues today. Much of the first day was given over to the reception of visitors and to regimental reunions. A business session was held in the morning, at which letters of regret were read from many prominent members of the society, detained by campaign work, ill-health, etc. Numerous reports were presented, including a lengthy one by General H. V. Boynton on the work of the Chickamauga park commission. Grand Rapids, Columbus and Chattanooga have delegations here working for the location of next reunion. In the afternoon the visitors were given a drive over the city. Last evening a big reunion was held at the opera house, at which General David S. Stanley, of Washington, made the principal oration.

Rockford, Ills., Sept. 25.—The final business session of the Army of the Cumberland was held yesterday, and the following officers were elected: President, W. S. Rosecrans; corresponding secretary, H. A. Boyden, Columbus, O., was selected as the place for next meeting. A telegram was received from General Rosecrans, sending a warm greeting to his old comrades. The session adjourned to next year after selecting Major General H. Wilson, of Delaware, captain of the cavalry which captured Jeff Davis, orator for the next year. Judge Arba N. Waterman, of Chicago, was chosen as alternate.

Suicide of a Chicago Merchant.

Chicago, Sept 23.—Edson Keith, brother of Elbridge G. Keith, president of the Metropolitan National bank, prominent in Chicago for forty-two years as a merchant, manufacturer, importer and influential citizen, is dead and by his own act. That the merchant hurled himself into the lake from the pier at the foot of Thirteenth street early Monday morning, while his mind was temporarily deranged as the result of long suffering from dyspepsia and insomnia, there is no doubt. The lake is being dragged for his body.

Chicago, Sept. 24.—The body of Edson Keith, who threw himself into the lake Monday morning, was recovered from the lake at the foot of Sixteenth street at 2 o'clock yesterday afternoon. The remains were taken to Jordan's undertaking establishment, where an inqust was held. The body had drifted south three square from where the suicide took the plunge.

Steamer Hope Sighted.

North Sydney, C. B., Sept. 28.—The Peary expedition steamer Hope is just passing in here. She left St. Johns, N. F., July 10 last, touched at Halifax on July 16, and latter passed Sydney on her way north with Lieutenant Peary, Professor Alf Burton and George H. Burton, of the Massachusetts Institute of Technology; G. N. Putnam, assistant in the United States coast and geodetic survey; Professor Ralph S. Tarr of Cornell university; Professor A. C. Gill, and others on board. The main object of the cruise was to bring home a forty-ton meteorite which was discovered by Lieutenant Peary at Cape York.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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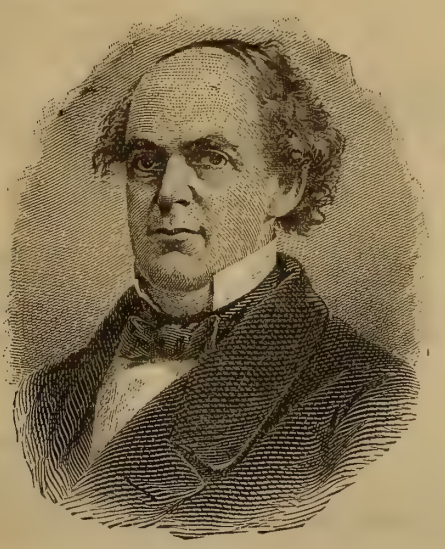
After reading this paper be sure and hand it or mail it to some friend. If all will do this our circulation will be doubled.

The church is the visible body of Christ upon earth. Its form and organism are as essential to its life as is our physical organism to its life. Christianity without a church is not of Christ.

Iowa readers, what are you doing to make your State convention at New Sharon a success? Pastors, announce it from your pulpits and pray for it, and urge the sending of a delegation. Let every Iowa reader talk it up and pray for it, and write to the State President, Rev. T. P. Robb, at Linton, Ia. Do not forget the time, November 18 and 19.

The agitation against the Sultan in Great Britain has reached a high pitch. The language is heavily taxed for terms in which to express the feeling against him. He is called "the great assassin," "fiend incarnate," "murderer incarnate," "Abdul the bloody," "Satan's vicegerent," etc. But the Sultan has forbidden the circulation of any foreign newspaper mentioning Mr. Gladstone's speech, and the latest report is that the Turks are planning for an Armenian massacre that will eclipse any heretofore.

The *Cynosure* extends congratulation to Rev. J. W. Fifield, pastor of the Warren Ave. Congregational church, this city, on the occasion last Sabbath of the re-dedication of his church. Its growth since the coming of the new pastor has been upwards of 180, necessitating the enlargment of the old edifice by taking out the south wall and adding a space of about 30 by 75 feet. The *Inter Ocean* of last Monday gave excellent cuts of the new building and of the pastor who preached in the morning. At 3 o'clock, at a fellowship service, addresses were given by Prof. S. J. Curtis, D. D., Rev. D. F. Fox, D. D., Dr. E. P. Goodwin and Dr. J. B. Silcox. In the evening the sermon was preached by Prof. W. Douglas McKenzie, D. D., of Scotland.



SALMON P. CHASE.

Lincoln, Chase, Seward, Stevens, Stanton, Sumner and Adams were American statesmen opposed to the secret lodge. It was our greatest national blessing that they were brought to the front to hold the reins of government in the crucial years of our Civil War. If they had been lodge men, there is every reason to believe the Southern confederacy would have triumphed. Our army did not make headway in putting down the rebellion until it was officered by such Anti-masonic generals as Grant, Sherman, Sheridan and Howard.

Salmon Portland Chase was a New Hampshire farmer boy, a student dependent on friends, a graduate of Dartmouth, a law student of Wm. Wirt, United States Senator from Ohio, was twice governor of that State, and during the war was a member of Lincoln's cabinet as Secretary of the Treasury, and Chief Justice of the United States. His father had been a Mason, but Salmon shunned and resisted every temptation to join the lodge. He was a life-long enemy of slavery. His sister was mobbed and her house sacked for holding anti-slavery meetings, and Mr. Chase prosecuted the mob. He defended Hon. James G. Birney for harboring slaves. He was radical on prohibition, and while councilman of Cincinnati refused to vote to license saloons. He died of paralysis in 1873, in the sixty-fifth year of his age.

According to the *Daily News*, Chicago had last year 378 known cases of suicide, and says, "there were over 100 more doubtful cases, the majority of which we know were suicides." Men and women daily prefer death to want and despair. The case recently of Edson Keith turning his back at early dawn upon his palatial home on Michigan Ave., and upon his family and admiring friends, and going to the lake, over whose blue waters he had often looked with delight, he plunged into their cold depths. Oh! what a commentary on the need poor, despairing humanity has of Him who said, "Come unto me all ye that labor and are heavy laden and I will give you rest."

Mr. Gladstone said many years ago, "The nineteenth century is the century of the working classes," and in point of fact the question of the working classes pre-eminently occupies the attention of politicians and statesmen to-day. And society will never know peace until it is settled upon the rock where Christ put it, "All things whatsoever ye would that men should do unto you, do ye even so unto them."

The New York *Advocate* in comparing the world's four great evangelists, Wesley, Whitefield, Finney and Moody, says of Mr. Finney: "He was a lawyer, and without exception the most extraordinary evangelist America has produced, who, applying the hair-splitting, point-making methods of a lawyer convincing a jury of different degrees of intelligence, added thereto an awful solemnity, earnestness, power of denunciation and condensation which made men feel that every time they stepped they trod on chords that would vibrate to all eternity. By a sentence he could produce a deeper sense of the reality of the day of judgment than most great orators could create in a dramatic appeal of half an hour in length."

The California *Voice* has a strong editorial, the substance of which is that God will not and cannot bless the church with a sweeping revival of religion because of its complicity with the saloon. There are about 4,500,000 church voters in the United States, but only about 150,000 of them have ever voted against the saloon when they have had the opportunity of doing so. For its complicity with American slavery, God sent a civil war that carried sorrow and mourning to a million homes. During two bloody years of battles and until the very hour when emancipation was proclaimed the tide of battle was against our armies. So until this nation proclaims the prohibition of the liquor traffic, which is a far greater crime in the eyes of God than slavery, we cannot expect a sweeping revival in the churches.

In 1869 Europe had 6,958,000 armed soldiers; now it has standing armies numbering 22,248,000. The great powers will not disarm so that war is the only alternative. They feel that the consequences of war would be so frightful that each are afraid to take the initiative. The Sultan knows this and is emboldened to go on with his butcheries of the Armenians. England is aroused and would be glad to put an end to the Turkish empire but the continental powers will not permit her to interfere alone. The Czar made a visit last week to England, and it is hoped that he may be induced to act in concert with the other powers and demand that Turkish atrocities shall cease. And if Queen Victoria can infuse some of her earnest convictions into the mind of her granddaughter, the wife of the Czar, it is probable that Russia will be induced to join England in behalf of the persecuted Armenians.

THE VOICE OF BLOOD.

[Written by Jonathan Blanchard on the murder of Elijah P. Lovejoy by a pro-slavery mob at Alton, Ill., Nov. 7, 1837.]

I'm the Voice of Blood! and I wail along
As the wind sweeps sullenly by,
All choked and still is its wonted song
As soft, or solemn, or brisk, or strong,
It sung to the answering sky;
One breath, one shuddering breath—a moan
Like the flap of a pall on a coffin of stone,
Or a dead man's last, long sigh.

It comes to thee, Alton, by day or by night
Where freedom's champion stood;
And the child, when he hears it, shall cry for light,
Tho' the sun is high and the day is bright.
And the mother in frantic mood
Shall shriek, as it mutters the cradle near,
In a whisper so loud that the dead might hear,
"I am blood! The voice of blood!"

Wake! wake, Illinois! for through prairie and glen
There is blood; there's the voice of blood;
It bids thee arouse, or the rust on their chain
Shall scar the fair necks of your daughters—a stain
Bleached alone by your heart's hot flood;
Your sons low in manacles crouch at your feet,
Where the prarie-fowl starts as the young lambkins bleat,
In the fields where your free dwellings stood.

Rouse! rouse thee! or purchase for freedom a shroud,
And bury your hopes in her grave;
Then hushed be the glees of your laborers proud,
As driven with the mule and the ass, in a crowd
They slink to the task of a slave;
With a curse on their lip and a scowl in their eye,
As they mope by your tombstones and tauntingly cry,
"Ho! here go the sons of the brave!"

BENEVOLENCE OF SECRET SOCIETIES.

AN ADDRESS BEFORE THE OREGON STATE CONVENTION AT PORTLAND, AUG. 27TH, BY REV. T. THOMAS.

I am to speak on the bevevolence or selfishness of secret societies. Benevolence, as taught by our Saviour in the parable of the Good Samaritan, is to love the Lord and our neighbor as ourselves. To love all in an equal degree is indeed impossible, because though some have larger hearts than others, the affections, like our other powers, act within certain limits. Our understanding is confined within bounds that it cannot pass; many subjects lie beyond its reach. Our eyes have a limited range of vision; we see the stars, not those who inhabit them. Our ears have a still more limited range of hearing. We see the flash of lightning when too distant on the horizon or in the upper regions of air for us to hear the thunder; no sound reaches us.

On the other hand, God embraces all creatures; those which are farthest removed from him as well as the lofty archangels that stand nearest his throne. His heart has room enough to hold them all. Infinite, not less than eternal and unchangeable, unaffected by space or place, knowing neither distance nor nearness, he embraces this world with all its creatures, and all other worlds with theirs in his heart, as he embraces them all in his arms. But, though we were originally made after his image, our affections are of limited capacity. They diminish in strength in proportion as the objects we love are removed from us—as the circle in the lake, the larger it grows in size, grows the less in height, till it is lost in the distant waters or dies with a feeble ripple on the shore. It cannot be otherwise, else we were gods, not men.

We must admit this; and that, as a candle, shining brighter on near than remote objects, gives more light to the room where it burns than to the traveler who sees it gleaming afar in the cottage window, our benevolence necessarily grows weaker the more it is diffused. Still like light, or the circle in the water, it ought, not moving in one direction rather than in another, nor limited in its outgoings to our own party, or sect, or race, or country, to diffuse itself on all around. Such is the grand and most necessary lesson which the parable of the Good Samaritan was designed to teach.

"Go and do thou likewise;" this is the moral of the story. It was told to rebuke the narrow-minded prejudices and selfishness of the Jews. May it rebuke our own. Our love is confined within narrow channels because it is a tiny stream. Let it swell into a bigger volume and these could not contain it; and therefore may God, pouring out his Spirit in showers from heaven, so flood our hearts with benevolence that it shall burst the boundaries within which education, ecclesiastical or national prejudices confine it, and drowning them, flow forth to all mankind. By this story Jesus teaches us to do good to all men as we have opportunity, and to rejoice in the opportunities of doing it. If any man's sorrows need our sympathy, his bodily or spiritual wants our help, let us think no more of asking whether he belongs to our country or family, our party or church, than if we saw him stretching out his hands from the window of a burning house or found him, like this object of the Samaritan's kindness, expiring in a pool of blood.

The teaching of Christ in this parable condemns all secret societies in their claims to benevolence. Suppose some poor virtuous widow, whose husband did not belong to any secret society, was to present herself with her fatherless children as an object of charity, and with tears beg for assistance, would they be bound by their obligation to listen to her entreaties and grant her petition? No, there is nothing in their rituals that compels them to help any body but their own members. And yet they claim to be charitable institutions, and sail under the banner of universal benevolence.

And there are many who, on reading the high pretensions of the lodges, and not understanding the principles of their organizations, really believe that these things are so, that they are charitable and benevolent to all mankind, but by the false colors which they hold out they are deceived. There are a numerous class of sufferers—widows and orphans, real objects of charity—scattered over the land to whom they are under no obligatiod to extend the helping hand. They leave them to starve or die because they are not members of their society. I do not say that as individuals they would not aid them from their own private resources; this, perhaps, many of them would do as cheerfully as any others; but, I say, as members they are not under obligation by their lodges to respond to their calls.

Now look at secret societies contrasted with Christianity. When money is needed to assuage the world's grief, to relieve the world's distress, men go straight to the church to beg. And it is a fact that almost all the alms of the world are administered by the church; almost all the charitable institutions are dependent for their moral and pecuniary support, and almost all the benevolent movements of society are dependent for their success on them that belong to the church.

Just think of all the benevolent institutions and where the money comes from that supports them; mainly from the pockets and the hearts of those who attend church. If money is needed for those who are famine stricken or Armenian sufferers, or for missionary enterprise or church extension, or for the distribution of Bibles, where does it come from? Not from the secret societies, but from the church.

I am pained and very often surprised to hear some minister extol the lodges above the church for their benevolence, as though they intended to supersede the church. I tell you, when there is no church you had better get your shroud ready and your grave dug. Do not think the world can do without a church. As long as there are heathen to preach to, and lame to help, and blind to lead, and the hungry to be fed, and the poor to have the Gospel preached to, there will be need of a church. The church is found not so much in the power as in the needs of the race.

Lazarus died at the rich man's gate, but the lame man was healed at the temple gate. Members of secret societies have no more right to call their lodges benevolent institutions than insurance companies and such like. The primary object of a secret society is to help their own members. If two men with their families are in the same suffering circumstances, one belongs to a lodge and the other does not, if both apply for help according to their ritual, the one that belongs to their society is helped, and they are under no obligation to help the other. What is it that makes them discriminate between the two? One is a member of their society; the other is not.

To help their members in time of necessity is not charity; it is the fulfilling of a contract. This is no more like benevolence than is the fulfilling of any other contract or the paying of an honest debt. Charity was beautifully illustrated by the pagan legend.

Once upon a time, says the legend, a dispute arose between three young ladies as to which had the most beautiful hand. One sat by a crystal stream and dipped her snowy hand into the water and held it up. Another plucked strawberries till the ends of her tapering fingers were pink. Another gathered violets till her hands were fragrant. Thereupon an aged woman passed by, hungry, emaciate, decrepit. "Who will give me a gift?" said she, "for I am poor." All the three young ladies denied her request; but a poor peasant girl who stood near, unwashed in the stream, unstained by the pink of strawberries, unadorned with flowers, gave her a simple gift and cheered the aged pilgrim. Then turning back she asked the young ladies, with voice musical and sweet, what they were disputing about, and they told her and lifted up their beautiful hands for her to decide. "Beautiful, indeed," exclamed she, with radiant countenance. "But which is the most beautiful?" asked they. "It is not the hand that is washed in the purling brook," said she; "it is not the hand that is tipped with delicate pink; it is not the hand that is garlanded with fragrant flowers; it is the hand which gave a gift to the destitute that is most beautiful."

And as she spoke her body was slowly transfigured, her wrinkles gradually vanished, her staff suddenly dropped, and there flew up to heaven in a blaze of glory the radiant form of an angel of God. We know not the angels we pass by in contempt in the streets. Let us do good to all men as we have opportunity.

GOD IN THE HEAVENS.

BY C. A. S. TEMPLE.

"The heavens declare the glory of God."—Psa. 19:1.

Whoever attempts to call special attention to the greatness and glory of God is sure to refer, first of all, to the heavens, which, more than all else of his material creation, reveal him as he is. If what we can see of the heavens, whether with our naked eyes or with artificial help that tells us so much of the extent of his greatness and glory, how much more were we able to comprehend the infinitude of his works.

The countless number and variety of the fixed stars, the endless diversity and arrangement of their constellations, and their incalculable distances from each other and from us, all call the attention of the whole intelligent universe to the infinite wisdom, skill and power of their Creator, as also to the illimitable extent and glory of his dominion.

Then, too, at other times, the calm, placid face of the moon, walking in brightness, gives still further illustration of the greatness and glory, as also of the benevolence and love of Him whose hand hath made all these things, and for whose pleasure they are and were created.

Who has not, on some bright, starlight night, looked upward toward heaven, and gazed upon the sparkling, glorious galaxy which studs and adorns the firmament on high, and which infinite wisdom and benevolence has stretched out as a curtain and spread out as a tent to dwell in? At such a time how we gaze, and wonder, and adore! Though there is no speech nor language, though their voice is not heard, yet, to our inner consciousness a still, small voice comes from Him who sitteth in the heavens, "Lo, all these things hath my hand made." Thus, "day unto day uttereth speech, and night unto night showeth knowledge."

Lebanon Springs, N. Y.

A SECRET PLOT DISCOVERED.

BY REV. JOHN BROWN, A. M.

"Then the chief captain took him by the hand (Paul's nephew) and went with him aside privately and asked him, what is that thou hast to tell me? And he said, the Jews have agreed to desire thee that thou wouldst bring Paul down tomorrow into the council, as though thou would enquire of him somewhat more particularly. But do not thou yield unto them, for there lie in wait for him more than forty men, which have bound themselves with an oath that they will neither eat nor drink till they have killed him; and now

are they ready, looking for a promise from thee." Acts 23: 12-22.

What wonderful scheming. Were they Freemasons? or did they belong to any other secret orders? They might well have laughed in each other's faces at the clever trick they were about to play. Did "the great curse" or "oath" under which they had "bound themselves" oblige them to kill Paul or to keep the secret? The very statement of the question forms a sufficient answer. By what means Paul's nephew discovered the plot we do not know; but he had the moral courage to reveal the secret, and thus to save his uncle's life; and Luke faithfully records the transaction for the public benefit of all ages. "Oh, my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." Gen. 42: 6. There is a day coming when God will "bring to light the hidden things of darkness" in the councils of secret societies, and in the councils of churches, too.

We have seen a church covenant in which the members promise not to reveal the secrets of the church. Doubtless things occur in churches which ought not to be told outside, but one ought not to give a pledge of secrecy till he knows what the secret is. By so doing, a man's character may be murdered in a particular church, and if he appeal to a third party, he may be charged with the additional of violating his pledge —with breach of covenant. We have known this to be the case. The independent form of church government has its advantages, but it is liable to great abuse. A crafty man may succeed in excommunicating a member or deposing a minister, and there is no appeal. Jonathan Edwards experienced all its inconveniences.

Clear Lake, Iowa.

SHOULD GOVERNMENT OWN AND MANAGE RAILROADS?

BY PROF. E. WHIPPLE.

Railroads are indispensable at the present stage of civilization. They equalize prices, tend to prevent famines, have made possible a great extension of the advantages of division of labor and representative republican government, cheapen and quicken transportation enormously, and stimulate the progress of civilization inconceivably.

Railroads have come to *stay*, until something better can be devised. Meantime they are attended by evils so great and so widespread as to be almost unendurable. For example:

1. Great corporations, in order to secure their own ends, which *may be* for public good, but more likely are not, corrupt officials, courts, legislatures, and sometimes enough of the people to control the elections.

2. They become the tools of trusts and other combinations in their too often successful attempts to build up monopolies in certain lines of business, killing off competition by secret rebates, discriminative rates, refusal to provide prompt and impartial transportation, etc.

3. They discriminate arbitrarily between localities, "setting up whom they will and pulling down whom they will;" sometimes on account of supposed exigencies of the business of the railroad itself; sometimes for ulterior and less justifiable purposes.

4. Railroad managers claim, and doubtless oftentimes rightly, that their injurious and unjust practices are forced upon them by conditions over which they have no control.

5. Railroad directors, often having little interest in the property itself, make contracts with construction companies, repair shops, express companies, transportation companies, terminal companies, etc., in which they *have* an interest, greatly to the detriment of the owners of the railroads and of the public.

5. Promoters build roads that are not needed, for the profit of construction, leaving the deluded stockholders and bondholders hopelessly involved.

6. Manipulation of stocks, undue capitalization, railroad wrecking, etc., with their attendant pernicious influences on legitimate business and the morals of business men.

7. Immense fortunes acquired by above methods by persons who have not performed any useful service for the community.

Some of above evils have been partially mitigated by government supervision and restriction exercised through railroad committees, railroad commissioners, inter-state commerce commission, etc.; but mainly the current of evil flows on unchecked, gathering strength and velocity with the passing years. The experience of various forms of government in various countries and under various conditions is much the same, so that it seems improbable that any system of mere control which leaves the ownership and management in the hands of individuals or corporations can cope with the chief difficulties that have manifested themselves in connection with railroads.

J. D. Hudson's proposition to regard railroads as public highways, over which anybody may haul trains on payment of suitable tolls and under suitable restrictions, though elaborated with considerable ingenuity does not seem very practicable when we consider the complexity of the business, the necessity of gathering up packages of freight from a multitude of stations and delivering the same at varied destinations, the questions of right of way of trains moving in same direction at varying rates of speed, etc.

Were such a plan adopted, the manifest advantages of a central management make it almost certain that a few well-organized transportation companies would soon possess the field, as, in somewhat similar conditions, a few express companies have divided the express business of the country and practically eliminated competition. *Some* of the evils of the situation could be obviated by allowing the railroad companies to combine in legalized pools under the control of some agency of the government like our Inter-state Commerce Commission.

Rate wars, and the more objectionable forms of discrimination, might be lessened, but would not the tendency be to increase prices for transportation? If such a system had been in vogue during the last twenty-five years, should we be enjoying anything like the low rates now customary? The fact that in the midst of universal distress and business depression the railroads of the United States earn four and one-half per cent on their nominal capitalization, which includes from thirty to fifty per cent of water, seems to prove that they are no more entitled to be exempt from the results of competition than many other kinds of business which cannot in such times earn so large a per cent on the capital invested.

Furthermore, if we are to abandon the attempt to allow competition to regulate prices of transportation, would it not be better to transfer the whole business to the management of responsible governmental agencies? Let us therefore consider the reasons for and against government ownership and management of railroads. In its favor are the following considerations among many others:

1. We would secure one comprehensive, consistent, impartial system for the whole country, so that every business man would know just what to depend upon both as to rates on his own goods and those granted to his competitors. The results attained in the postoffice department are believed to justify every word of the above statement.

2. It would abolish rate wars, all unnecessary discriminations, and the friction and waste arising from the rivalry of competing roads. It is estimated that the total of useless expenditures by railroads in the United States on account of competition, including advertising, agents to drum up business, rebates, etc., amounts to not less than $160,000,000 per year. Some of this goes back to *some* of the people, but is not distributed in any impartial manner; and, where it is used to build up one man's business by giving him an undue advantage over a competitor, it works a positive injustice. Under government management this whole amount could be applied to reduce rates or improve facilities as might be thought best. As the total earnings of all the roads are about $1,000,000,000, this means that rates might be reduced about sixteen and two-thirds per cent, which would be an important saving to the people of the country.

3. Except at certain points which have the advantage of competing lines by land or water, the relation of railroads to their customers is practically that of monopolists, whether they are allowed to pool or not; and they have not been slow to recognize this fact and adopt the principle of "charging what the traffic will bear." The full meaning of this has been sadly realized by many a man who has invested his all to develop a business, only to find that the railroad upon which he must depend for the transportation of his supplies or his products was coolly taking about all the profits, leaving him barely enough to pay his operating expenses and keep the business running.

So far, the attempt to remedy this state of things by having a government commission fix the rates has not been very successful, and there is little reason to expect better success in the future. It can hardly be conceived that the government, if managing the railroads, would attempt to do otherwise than charge fair and impartial rates to all its customers, as nearly as it could determine what such rates should be.

4. Government management would prevent future duplication of unnecessary parallel lines.

5. It would do away with gambling in railroad stocks, railroad wrecking, the acquisition of great fortunes for which no equivalent service has been rendered, and the whole corrupt brood of evils mentioned under No. 5 of "evils".

6. It would prevent railroad strikes, with the attendant destruction of property, interruption of traffic, etc.

7. The following countries have adopted government management in whole or in part, and there is no report of any country which has adopted the plan within the past twenty-five years and returned to the method of private ownership, but everywhere it seems to work more satisfactorily than any other method, and is consequently being rapidly extended: India, South Africa, Australia, New Zealand, Prussia, Bavaria, Belgium, Austro-Hungary, Denmark, Sweden, Holland, Chili, etc.

In another article I will write of some objections to government management of railroads.

Wheaton College.

A WONDERFUL DELIVERANCE.

Right forever on the scaffold;
Wrong forever on the throne;
Yet that scaffold sways the future,
For behind the dim unknown
Standeth God between the shadows,
Keeping watch above his own.

The United States troops had barely started in search of Lane and Whipple on Sept. 14th, when messengers from Lawrence arrived at Lecompton and informed Gov. Geary that a large armed force had suddenly appeared a few miles from Lawrence, and were marching toward the town in a warlike attitude, evidently intent upon an attack.

Geary ordered Secretary Woodson and Adjutant General Strickler to repair at once to the camp of the invaders and disband them. This was a bitter dose for Woodson, and Geary suspecting so, and fearing his orders would not be promptly carried out, sent his confidential agent, Theodore Adams, along. Meanwhile, the Lawrence people not getting any tidings from Geary, who had sent direct to the camp, concluded they were left to their own resources.

Old John Brown, who always tried to be where there was any fighting to be done, advised them to send out a few companies and take up a position on an advantageous eminence that lay along the route of the enemy and harass them. About five o'clock Sabbath evening, Sept. 14th, the Stubb's company of forty men, and another under Brown, took their position a few miles south of town, and as the advance were pushing ahead they opened fire on them. A running fire was continued till a Missourian was killed, when they returned to the main force.

A week before, Lane and Harvey had been in Lawrence with several hundred men, and could have mustered a thousand then, on short notice, and would have gladly welcomed the Missouri army. But now, as a part of the Pro-slavery plan, the town was found comparatively defenseless and apparently doomed to destruction. It was designed to render the town in this condition before the new governor entered upon the duties of his office, and destroy it; devastate the Free State settlements and escape back to Missouri satiated with blood and plunder. Geary, having forebodings of evil, did not wait to hear from his confidential agent, but took Col. Cooke and all the United States troops left at Lecompton, and followed; arriving out of Lawrence after dark, he went into town alone, and all unknown to its citizens. He found the town with only 300 men, but

prepared for a desperate resistance, being totally unaware of the succor at hand, and sleeplessly watching and defiantly awaiting the expected attack.

At the arrival of the Woodson party at the camp of the invaders just before dark, and the distribution of Geary's proclamation and delivery of his orders to disband, they were so enraged that they would not read the proclamation, nor would the officers assemble to hear it read; but they denounced the governor and threatened his life, and wanted to make an attack on the town that night. Adams left the camp at Franklin toward midnight after they had apparently settled down to sober consideration, and sent from Lawrence a dispatch to Geary at Lecompton, all unconscious that he could have been seen there at that moment.

This was perhaps one of the most remarkable nights—certainly the most remarkable Sabbath night in the history of Kansas; with John Brown, the undauntable hero, in command of the little force in Lawrence, expecting hourly to be attacked by an overwhelming force, and all be killed in its final defense. Also Geary, without their knowledge, with his United States troops keeping vigil, too; while 2,500 invaders were clamoring till midnight for blood and revenge. At the same time Whipple was hiding, Lane was fleeing and Harvey's force was being taken prisoners near Hickory Point. S. C. Hart.

Lecompton, Kan.

(*To be continued.*)

OPEN LETTERS.

TO CARDINAL GIBBONS AND MR. ECHOLS, PRESIDENT OF THE AMERICAN PROTECTIVE ASSOCIATION.

LETTER III.

Sirs:—When we find two trees bearing similar fruit we do not have to consult a botanical treatise to know that they are related. It would manifestly be impossible in the limited scope of these letters to give anything like an exhaustive review of the origin and history of Romanism and Freemasonry, and it is fortunate that this is not necessary. "By their fruits ye shall know them;" and the most convincing proof of their near relationship lies in their similarity of methods,—and even of doctrine, when we come to foundation principles.

Rome professes to be the enemy of all secret societies in general, and Masonry in particular. Why does she not begin at home by a war on her own secret societies, commencing with the worst of them all, the Jesuits? Be it remembered that when I speak of Rome I mean Jesuitism; when I speak of Jesuitism I mean Rome, for never has she repudiated the order or its teachings; never has she put under ban the works of Lignori, Gury and Dens, though so abominably filthy that they cannot be translated into English, without laying one open to the charge of printing obscene literature. To-day these are authorized text-books in Romish ecclesiastical seminaries, both in this country and in Europe. Rome has not a word of condemnation for their horrible immorality, but has given to it her official assent and seal;—she that put Pascal on her Index Expurgatorius, and MadameGuyon in the dungeons of the Bastile;that burned the writings of Galileo, and in every land where she holds supreme sway has made the Bible itself—that divine revelation from God to man—the rarest and least known of all books. For centuries Rome has identified herself with this secret society founded by Loyola, by allowing it to direct and control the papal policy; and am I not therefore right, Cardinal Gibbons, when I say that Rome is Jesuitism and Jesuitism is Rome?

Now on the other side Masonry professes to hate Rome with a perfect hatred. Then why does she not repudiate the higher Masonic degrees which were, as shown in my previous letter, the invention of Jesuit priests working in the interests of the papacy? Or if she must retain them, if they have grown too much part and parcel of Masonry to give up, why does she not tear therefrom the colors of the purple and scarlet clothed woman, and the terms and symbols which she has borrowed from her wholesale? She has priests and altars and supreme pontiffs; she has vestments and candles, and in the Knight Templar degree particularly, makes ostentatious display of the sign of the cross, as no one needs to be told who saw what lavish use was made by Boston barrooms of this sacred symbol when they were decorating a year ago last summer in honor of the visiting Knights.

Nor have they been always irreconcilable foes even in this country. In our Civil War they united to work the nation's destruction. Catholic Beauregard fired the first shot on Sumter, and the only foreign power to recognize the Southern Confederacy was the papacy. As for Masonry, —well did she play her part with the Knights of the Golden Circle to hatch the egg of treason, and Masonic Union generals holding treacherous parley with their brother Masons on the other side. There was no quarrel between Rome and Masonry then; they had one grand reason for uniting—to perpetuate slavery, and given a reason sufficiently strong to-day, who can say that they would not again secretly unite for the overthrow of this Republic?

Dr. Vernon, late superintendent of the M. E. missions in Italy, thus describes Jesuitism in its political effect: "There is not a people of the Old World whose peace it has not disturbed, whose rulers it has not embroiled, the administration of whose government it has not embarrassed, whose rights it has not usurped, and whose soil it has not drenched in blood." So deeply have the conspiracies and evil machinations of the Jesuits disgusted even Catholic governments that every nation in Europe except Belgium has at one time or another passed edicts for their suppression; and to-day America is the only country in the world that welcomes them. Their hand—the hand of iron under the velvet glove, manipulates and controls our politics, elects our rulers and bears the concealed poinard to strike them down when they are in the way, as it struck down Coligny, and William the Silent and our own Lincoln.

Guizot speaking of the political influence of Masonry says in his history of the French Revolution, "We are ignorant and shall probably ever remain so of the share which secret means had in the insurrection of July." According to Lewes in his life of Robespierre, this monster of the Reign of Terror was not only himself a Mason but "sprung from a family of (Masonic) conspirators." It is not strange that Masonry was interdicted by Maria Theresa, and at various times has been placed under ban as dangerous to good government in Russia, Holland, Bavaria, Switzerland and other European countries.

Both falsify history, and for the same reason. They have a record they want to cover up. This is why Romish historians have so little to say about the bloody tragedies which have become inseparably associated with her name. And this is why the story of Morgan died out of American history for fifty years. Rome has on her skirts the blood of martyred millions. What of Masonry? She strikes in secret, and in counting up the multitudes who have come to their death by her means, statistics fail. Thousands were executed without a trial by the "Secret Tribunal" or "Free Judges," who were the "White Caps" of Germany in the Middle Ages. Thousands more in another land and at a later period were murdered in cold blood by the Southern Ku Klux, who kept their masks in Masonic lodgerooms. As for the victims of the Molly Maguires and others secret orders of this country, of the Mafia in Italy, the Highbinders in China, and the "Avenging Angels" of the Mormon church, who but the All-seeing One can know the number of the vast multitude. If Rome, the Mystic Babylon, the mother of harlots,is drunk with the blood of the saints, the beast that carries her does not unite the characteristics of the three most ferocious of beasts, the lion, the leopard and the bear, for nothing.

Another parallel which should not be overlooked is that the idea both Masonry and Jesuitism is essentially military. Rome is now trying to unite all the secret societies she has been arming and drilling in one grand military union; while on the other hand Masonry would make a similar armed camp of the patriotic orders. What could more plainly distinguish the forces of Christ from the forces of anti-christ? What more ominous of evil to our republic? or more suggestive of the great day of Armageddon.

It may be objected that Masonry and the A. P. A. are distinct organizations. They are as much one as Rome and Jesuitism are one. The A. P. A. has been identified with Masonry from its first start as an organizations. In its leadership, in its methods, in its general plan it follows closely the Masonic pattern, and if further proof were wanting, note that its sympathies are with Masonry always and everywhere. A man who should try to show up Jesuitism to an audience of bigoted Roman Catholics would not fare any worse than one who attempted to attack Masonry before a crowd of zealous A. P. As.

No, Mr. Echols, the fight has narrowed down till it is a duel between these twin powers of darkness; and shall a Christian and a patriot deliberate which side he had better take? Shall he not rather see to it that he is on God's side? That is where we want to be. There is the only vantage ground from which we can safely fight these two dragon forces. Never shall we gain the victory by coming down from that height of spiritual power, and foolishly—shall I not say traitorously?—allying ourselves with Masonry in the hope of annihilating Rome, or *vice versa*. Whichever remains the victor we shall have put ourselves in his power without redress. We have gone down into the valley; we have courted the humiliation, the disgrace, the defeat which is the lot of them who lose their hold on God and go over to the enemy.

Sincerely yours,
Elizabeth E. Flagg.

218 Columbus Ave., Boston.

A REVIEW OF FREEMASONRY.

PART OF AN ADDRESS BEFORE THE OREGON STATE CONVENTION AT PORTLAND, AUG. 27, BY SECRETARY P. B. WILLIAMS.

But we have said it is a *religion*. Let us examine it. On page thirteen of Cross's Chart we have a prayer sometimes used in opening a lodge. Here it is:

Most holy and glorious Lord God, the great architect of the universe, the giver of all good gifts and graces, thou hast promised that "where two or three are gathered together in thy name, thou wilt be in the midst of them and bless them. In thy name we assemble, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, and that all our actions may tend to thy glory and to our advancement in knowledge and virtue. And we beseech thee, O Lord God, to bless our present assembling, and to illuminate our minds that we may walk in the light of thy countenance, and, when the trials of our probationary state are over, be admitted into the temple not made with hands, eternal in the heavens. So mote it be. Amen.

Now the reader will please remember that these persons have assembled as Masons, and Masons only. As Masons they pray; as Masons they quote the promise of our Lord; as Masons they say, "In thy name we assemble." Now we ask all sober-minded Christians, do Masons assemble in the lodge "in the name," or by the authority "of Christ?" For the words quoted were spoken by him to his disciples, and not to Masons.

We undertake to say, they do not. And such a use of our Lord's promise is both a misapplication and a perversion of his words. Christians themselves cannot assemble in the Masonic lodge "in the name of Christ."

But all this proves that Masonry is a religion. And then, too, as Masons they pray to be admitted into the temple "not made with hands, eternal in the heavens." We say as Masons; for whatever is done in the lodge is done as Masons. On the same page there is a "prayer at closing," in which, as Masons, they offer their "humble praises" to the Supreme Architect of the universe" for his "many blessings and mercies;" and conclude by saying, "May we so practice thy precepts that we may finally obtain thy promises, and find an entrance through the gates into the temple and city of our God."

And then they have a benediction or "invocation at closing." "May the blessing of heaven rest upon us and all regular Masons! May brotherly (Masonic) love prevail, and every (Masonic) moral and social virtue cement us." We have thrown in a few words that the reader may more readily get the sense of the quotations made. In the "charge at closing" the lodge is spoken of as "this sacred retreat." We ask, "what has made it sacred?" and then it is added: "Remember that around *this altar* you have promised to befriend and relieve every (Masonic) brother who shall need your assistance." "These generous principles are to extend farther. Every human being has a claim upon your kind offices. Do

good unto all men. Recommend it more especially to the household of the faithful;" *i. e.* Masons.

Here is another misapplication and perversion of the Scriptures. The apostolic injunction was given to Christians; and they are commanded to "do good unto all, but especially to the household of faith"—"the church of the living God." But Masons reverse the divine rule, and teach that they must do good to but especially to the Masonic household of the faithful. This charge ends as follows: "Finally, brethren, be ye all of one mind; live in peace; and may the God of love and peace delight to dwell with and bless you"—Masons.

Can the reader any longer doubt that it is a religion? If any doubts remain let the reader turn to page 26 of Cross's Chart. Speaking of the "common gavel," they say: "But we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, 'that house not made with hands, eternal in the heavens.'"

Wonderful "gavel!" So you see Masonry is not only a religion, but they expect to be saved by keeping the Masonic precepts. By it they expect to gain admission into the "celestial lodge" above, where the Supreme Architect of the universe presides." "Celestial lodge!" What a name for heaven; for paradise; for the abode of God; a "lodge!" Then there is the "Masonic burial service," all of which is *Masonic religion.* It is not necessary that we should quote from it to prove our position. The reader can peruse it for himself. And if he is not yet satisfied of the truth of our position we hope to clear away every doubt, and to make the matter plain, that "he that runs may read" its truth.

INTERNATIONAL ANTI-MASONIC CONGRESS.

An interesting feature of this Catholic Antimasonic Congress which met at Trent, Austria, Sept. 26, 30, was a letter from the Pope, which was read at the opening of the Congress. Like everything from his pen it was written in Latin, which accounts for the peculiarity of the style. Speaking of the motives in calling together this Congress from different nations, "that they may consider and study the means of combating the Masonic sect, which is daily showing greater audacity," the letter says:

"Passing over every other reason, there is one special cause why this project should be heartily approved of. It is this—that it indicates clearly that the conviction is growing among the people that secret societies have designed most serious injuries against civilization and religion. These injuries, which have in part actually taken place, and which are partly yet to appear, we have on every suitable opportunity pointed out."

Referring to former letters he had written on the subject he says: "We were not disappointed as to the results of our efforts, and we reckon amongst them the proposal to hold this Congress which we are confident, both in point of numbers and in the influence of those who will attend, will have such success as is demanded by the gravity of the subject and the advantages that are to be expected. In order that the issue may fully correspond with our desires, it is absolutely necessary that those who will be present at the Congress should place their hands on the root of the evil.....It is certain, as we have said on another occasion, that the dogmas which this sect puts forward with audacious impiety, and the wicked arts of which it makes use will produce less evil, and will gradually cease of themselves, if Catholics endeavor with increased energy to unmask Freemasonry, because all its strength consists in lying and secrecy, and when its deceptive mask is torn away it will be easy for all right-thinking persons to discover and oppose its iniquity.

"Moved, therefore, by the love of Christ and of souls, we congratulate you on your undertaking, and we heartily pray God to favor it. We have full confidence that the Congress will give fresh stimulus to Catholics, so that, whilst pardoning the erring, they will not pardon error, and will not permit in any way the violation of those precious privileges which Christ bestowed upon man." Leo XIII Pope.

Rome, Sept. 2, 1896.

Reform News.

CALIFORNIA U. B. CONFERENCE.

Tipton, Cal., Sept. 25, 1896.

Editor Cynosure:—This conference was said by many to be the very best since the division of the church. One liberal United Brethren present was heard to wonder where all the radicals came from. He wrote up to a liberal friend at Woodbridge offering him to pay his way down if he would attend the conference. The spiritual interest was good all the way through. Rev. Geo. L. Shepherdson, of Los Angeles, was received on his credentials from the Wesleyan Methodists. Rev. James Condray, of Stockton, came from the M. E. church. Rev. J. W. Pulley, of Oregon, took work in the conference; also, Rev. L. G. Cawdrey, of Kansas conference. These will add greatly to the interesting work of the conference this year.

Revs. W. P. Tibbet and L. E. Cole were elected presiding elders. They are good true men, and will do good work on their districts. With faithful itinerants and true elders, the work will move on. Rev. P. A. Black was ordained on Sabbath evening. An excellent communion service was held at the same time. The new church building at Oakdale was dedicated by Bishop Dillon on Sabbath. It is the best church building in Oakdale. It is largely the gift of Bro. Thomas Snedigar. The United Brethren have a good society at this point. The conference was royally entertained. Bishop Dillon baptized three on Sabbath afternoon. During the conference strong resolutions were adopted against secret societies, and in favor of the *Cynosure.*

Bishop Dillon and Rev. B. A. Bonewell left for Oregon on Monday morning. On Tuesday morning, in company with Rev. W. P. Tibbet and Bros. H. C. Horsman and W. T. Garrison, we started overland for Lipton, Tulare county, one hundred and eighty miles away. We camped out the first night near Merced. The next night we camped on the San Joaquin river near Herndon. The third night we staid with Bro. Haskins near Dinuba, and the fourth night we arrived at Bro. Horsman's near Tipton, where I am billed to speak for a week or more.

We passed some beautiful ranches, fruit farms and vineyards. To-day we passed in sight of the largest vineyard in the State. It has more than one thousand acres. We also passed through Visalia, the house of the famous train robbers and murderers, Sontag and Evans. We saw the house of the latter. This is also the home of Judge Gray, who gave the recent decision in favor of our church, and against the liberals. I must close as I must send this to the office six miles away. P. B. Williams.

BRO. J. P. STODDARD ON THE WARPATH.

Enroute for Richfield Springs, N. Y., Sept. 30, 1896.

Editor Cynosure:—New England scenery is at its best. "Berkshire Hills" are perfectly gorgeous in emerald, crimson and gold. A brisk morning shower in Boston has not, as predicted, been succeeded by a hurricane. Plenty of room in the car, delightful sunshine and a good lunch provided by my thoughtful wife, have made the day restful. I am due at the Springs at 6:45 p. m. where I hope to meet and defeat the enemy.

People are thinking in these campaign times. They want something to read, and expect every document to have a connection in some way with political issues. The politician has the "stump" but the colporteur has the home; Christianize and instruct the mothers and the boys and girls, and it will settle financial and all other questions on a religious basis at the ballot box by and by.

Mr. Moody's appearance in Tremont Temple at the Boston Monday noon prayer meeting was greeted by a packed house. He commanded the situation and spoke with vigor, as he always does.

His plea was for an aggressive movement all along the lines, exceeding in energy the political campaign. Dr. Lorimer and Dr. Bates, with others, spoke well at the after meeting, indorsing Mr. Moody's appeal. As I came from the hall a pious young clergyman accosted me, saying in substance: "How is this? We foreigners can't understand you American Christians and churches. Mr. Moody condemns the lodge, and preaches separation, and says, 'Better have three or four with God than thousands without him,' and then stands on that platform indorsing Dr. Lorimer and Dr. Bates, both high Masons, as good men and Gospel ministers. Our people can't understand it." Confronted by the facts, what should I have said? what would Mr. Moody or his admirers reply to such a sincere appeal from a conscientious, self-denying minister of Christ's Gospel.

Recently two Christian ladies were discussing revival services held by Dr. John Robertson, D. D., of Glasgow, in the Temple, one a Presbyterian, the other a Baptist. The Baptist lady expressed surprise that the attendance to hear Dr. Robertson should so far exceed that of the ministry of her eloquent pastor. Whereupon her friend ventured this solution: "Dr. Robertson is a Christian, and preaches the Gospel in the power of the Holy Spirit. Dr. Lorimer is a Knight Templar and high Mason, and there is more or less of the spirit of Masonry in his sermons."

Whether correct or erroneous the suggestion was not well received, but it may nevertheless account in part for the fact that the Tuesday noon meeting led by Dr. Lorimer drew only a fraction of the audience on Monday; and also for the selection of Rev. Knight Templar S. A. Gumbart, D. D., to conduct the services on Wednesday. When such "knighted" dignitaries are constantly kept at the front and indorsed by the world's evangelist, is it strange that our brethren from across the sea should be perplexed by the inconsistencies of our "American Christians and churches?"

If, as seems probable, a series of special services are held in Boston, centered in Tremont Temple, let us all pray that Christ may be exalted, souls saved and evangelists and ministers emancipated from that fear which bringeth a snare, until they shall put their own preaching into practice by having "no fellowship with the unfruitful works of darkness," and "faithfully reprove them" even as they fervently exhort their hearers to do. Christ actually saved some publicans and harlots in Judea, in spite of the "broad phylacteried" priests in the Temple, which they had perverted from a house of prayer to a den of thieves. Our Jesus, the mighty to save, is the same "Yesterday, to-day and forever."

James P. Stoddard.

Correspondence.

POLITICS IN THE PULPIT.

Washington, D. C., Sept. 30, 1896.

Editor Cynosure:—Miss Frances E. Willard's birthday—the fifty-sixth—was fittingly celebrated Monday evening at the headquarters of the W. C. T. U., by a reception under the auspices of the Y. Branch. The rooms were handsomely decorated and many pleasant things were said of Miss Willard, who must always stand, one of the speakers said, "as a foremost example of what women can accomplish, and a constant inspiration to the younger women of to-day."

Several prominent Washington ministers have put themselves on record on the subject of partisan politics from the pulpit Dr. Talmage started it by preceding his sermon last Sabbath with a short statement to the effect that he never had and would not preach partisan politics, although he had been urged to do so during each of the last six Presidential campaigns. Dr. Radcliffe, pastor of the New York Ave. Presbyterian church, said on the subject: "A clergyman has no right to use the pulpit to express the views of one of the great parties, when there are some representing the other parties in the pews. But when political discussion involves questions distinctly and unmistakably moral and religious, it is not only the clergyman's right, but his duty to express himself." Dr. Johnston, pastor of the Metropolitan M. E. church, said: "I believe that so far as politics in general is concerned ministers had better keep clear of it. The two great parties are always represented in the church, and a minister who offends one of the parties ceases to be of use." Dr. Butler, pastor of Luther Place Memorial church, said: "Preachers are not to be partisans, but concerning the great underlying principles of government the preacher must be outspoken, courageous, and give utterance to no uncertain sound." C. A. S.

HOW TO INTEREST THE YOUNG.

Larwill, Ind., Sept. 18, 1896.

Editor Cynosure:—The question, "How to interest the children and young people in our cause?" is an easy one, especially if the young people are old enough to know what it means. I make it my business whenever meeting a young man, to stop and enter into conversation the same as if I were going to transact important business with him. I make him feel that it is a matter of the utmost importance that I am going to introduce to him. I tell him, when handing him the the tracts or *Cynosure*, as the case may be, that in this enlightened day and age of the world, every thing that is noble, good and grand is open for investigation and discussion, and that the papers handed him are a discussion of a subject that is denied public discussion; and that the aim or object of these papers is to get this subject more prominently before the American people so that they can decide whether it is right or wrong.

I next tell them that, especially Christian people, should not give these secret institutions encouragement. By this time they are so interested that I can point out to them the ungodliness and the inconsistency of belonging to such institutions. The children, I think, would become more interested if you would use more cuts of the secret workings of the different orders, which would cause them to be more inquisitive by asking questions concerning the pictures. I would like to know how many different Christian denominations are represented by the officers of the National Christian Association and the editoral staff. Please state also into how many different countries the *Cynosure* is being sent at present.

John Helfrich.

FROM THE "OLD LIBERTY SINGER."

Detroit, Mich., Sept. 29, 1896.

Editor Cynosure:—A few days ago I said some plain things in a meeting I was called upon to address. I spoke on the evil effects and the dangerous character of oath-bound secret societies, also of their inconsistency and their incompatibility with our republican government. I showed that these orders built up in our midst exclusive, selfish, class organizations, bound and held together by the most revolting oaths. I alluded to the murder of Wm. Morgan by the Masonic order, and how they not only deliberately planned and executed his murder, but archly screened his cruel murderers from deserved punishment, and they have gone "unwhipped of justice" to the present day.

A large, well-dressed woman, who was present at this meeting, took up the defense of Masonry and denied the murder of Morgan. She was still under the delusion of that oft-exploded romantic story hatched by the "craft" and palmed off upon a credulous people soon after the murder, that Morgan was seen by a certain somebody on a certain far away "fairy isle," enjoying the delights of banished seclusion and dumb solitude from wife, children and friends and all the world besides, where he could sing as did the famous Crusoe:

> I am monarch of all I survey;
> My right there is none to dispute;
> From the center all round to the sea,
> I am lord of the fowl and the brute.

I was living in the city of Rochester, N. Y., when the Masons kidnapped, from his home and his family in Batavia, Capt. Wm. Morgan, for discharging what he regarded a duty to his country in exposing and breaking up the secret machinations and plottings of oath-bound clans called Freemasons. I have traveled and lectured and sung through and through that State in the temperance and anti slavery reforms, and especially in all the villages of Western New York, and have been many times over every foot of ground from Morgan's home in Batavia, through the beautiful village of Leroy, where stood for many years the old brick "round-house," where I have had many good meetings, and where the Masonic clans used to gather, and where it was said the conspiracy against Morgan was hatched and completed.

From here he was spirited through Lima, west and east Blooomfield, to Canandaigua, where, under a trumped-up charge he was thrust into the old Ontario county jail. He was soon taken from here in a closed carriage and driven through Victor and Pittsford to Rochester. I could give the names of many prominent men in that city, high Masons, such as Jacob Gould, the Whitneys, Christophers, Eleys, McCrackins, etc., etc., all dead and gone now, who were understood to be in the conspiracy.

From Rochester he was taken north six miles to the Ridge, and thence west over the famous Ridge road running west parallel with and not far from the shore of Lake Ontario. From thence verging southerly he was taken until they reached old Ft. Niagara, where he was again incarcerated until the final arrangements were completed, and the last fiendish act in this horrible drama was enacted by casting lots which resulted in the selection of three men who were to blindfold, gag, bind with cords, attach weights to his body, take him out in a boat upon the boiling Niagara below the old Lewiston Ferry, where I have crossed many a time, and there plunge their innocent victim into the deep surging billows, whence they supposed his body would never again appear to mortal eyes. Henry L. Vallance, one of the three upon whom the devilish lot fell to commit the foul murder, became so conscience smitten that he could not leave this world until he had devulged the whole thing, which he did upon his dying bed. *"Murder will out."*

The Masons were disappointed and chagrined when that deep gorge which they supposed had forever engulfed their murdered victim now turned him up to the light of day. The great body of water pouring through that vast gorge had formed a deep channel along the south shore of the lake for a long way below the outlet of the great river. This mighty current had swept the body before its decomposition down near the shore and finally stranded it on the beach at the mouth of Oak Orchard creek.

His wife, relatives, friends and neighbors were informed and came immediately and identified the body as that of Wm. Morgan. It was taken to his home in Batavia, where a large concourse of people attended the burial. These with many other facts settled the question of the murder and disposal of Morgan by the Masons. In September, 1882, the National Christian Association, leading the anti-secret society sentiment of the country, erected a beautiful monument to the memory of Wm. Morgan over his grave, and dedicated it in the presence of thousands of people. It stands near and in full view of the thousands who pass and re-pass on the great New York Central railway every day. It points to heaven as a perpetual reminder of their Masonic murder and their abortive attempt to conceal their great crine. And I feel proud of the honor and thankful for the privilege of standing on the base by the side of that grand monument and rendering to that great throng, on that glorious day and occasion, the dedication song.

George Washington Clark.

THE LODGE AND THE SALOON.

THIRD LETTER.

Blanchard, Ia., Sept. 30, 1896.

Editor Cynosure:—Soon after this new editor took charge of our paper, our town began to be visited once, twice and often thrice every week by dissolute women, and the lodge editor turned his attention to them and called on the Law and Order League and all good people to fight them and cease persecuting the innocent druggist. There was some effort put forth along this line, but in the end we discovered that these characters were brought in for the purpose of diverting attention from this druggist; and that the agency that brought them and shielded them from justice had its center in that drug store. When the smoke of the battle had cleared away, the drug store and druggist, editor and prostitutes had all disappeared at the same time.

We have already noticed the position of the town of Blanchard, that it was on the State line between Missouri and Iowa. The business street is just half a block north from the State line; hence the alley back of the business houses on the south side of the street was on the State line. When the druggist failed to get a license in Iowa, he applied for one in Missouri, and by fraudulent representations and large money offer, he obtained two lots over the line in Missouri almost directly back of his drug store.

On the corner of these lots the druggist built a little one story house and called it his gasoline house; but as he painted it red, it soon became known as the little red house. He now began to sell liquors on both sides of the State line. The druggist's father assisted him in his business so they could attend to customers in both houses at once. The most sluggish moral and temperance people now began to be aroused.

The writer had the honor of making the first public attack on this "little red house." This was done in an address to the soldiers on Decoration Day. The appeal was made to them, that as they had not been afraid to face the cannon's mouth in defence of their country, they would rise to the defense of our town and help sweep the "little red house" from its back alley. It was like firing a red-hot shot into a powder magazine. The people were aroused. Meetings of the Law and Order League were held every week.

A banker, C. G. Anderson, of the M. E. church, a most conservative man, made a telling speech one evening, leaving the impression that the little red house must go. J. H. Walkinshaw called on all those who were willing to have the little red house removed, whatever it might cost, to rise, and the whole house arose. Samuel McGinnis presided at a meeting when $100 was raised to push matters. Dr. R. J. C. Dodds was president of the Law and Order League and kept the work moving. The M. E. and U. P. pastors were exceedingly active, and the community was stirred to its center. The course of the lodge editor was publicly and severely condemned. Yet, in the face of all this, the druggist and editor kept right on at their work and seemed to show little concern, revealing the fact that they had secret backing even in the town.

The most prominent Mason in the town attacked one of our Law and Order League men once for stirring up strife and bad feeling in the community, but he was soon silenced, and when the point was pressed whether he had ever done or given anything for the moral and religious good of the community, he was forced to admit that he had not. How many lodgemen are willing to make the same confession? We have yet to know or hear of a lodge that was not a curse to the community in which it existed. J. R. W.

A MINISTER'S BAD EXAMPLE.

Washington, D. C., Sept. 21, 1896.

Editor Cynosure:—It came to pass on a bright May morning that I wended my way to the parsonage of a Masonic Baptist minister. He was a powerful man physically, but oh, how soon his mental weakness became apparent, when he boastingly proclaimed himself a Royal Arch Mason. I quietly turned on the light of Divine Revelation, and stripped the disloyal Royal Arch of its Masonic mask.

I then said you cannot swear to that statement; you did not see yourself made a Mason; your outward vision was darkened by a hoodwink. You can claim no right to swear to have your body dissected; Jehovah gave your body for a temple for the Holy Ghost, and he calls you to account for maltreating and prostituting it; and for caricaturing the death, burial and resurrection of the Saviour of men in the third degree.

Do you intend, I said, to keep those blasphemous oaths with bloody penalties that you took on your bended knee? He did not answer, and I said, I will reply for you. You do not. So you are a perjured man. The arrow hit between the joints of the harness of this great Goliath of the Masonic fraternity.

Again, I met a bright business man of this city, one who has never known the love and fellowship of our blessed Lord. He testified that he had taken one degree in Freemasonry that was not free and no masonry. The death penalties of this degree were far too much for him; he had no use for the other degrees; and could not understand how a minister could stand up before an infidel saloonkeeper Worshipful Master, and swear that he would not violate the chastity of his wife, mother, sister or daughter. So disgusted was this man with one degree, that he blushed to speak of it, and separated from such associations forever.

Oh, mothers of the W. C. T. U., which example would you want your sons to follow? the treacherous, lecherous lodge minister, or the modest, moral gentleman? A wife asked her dying husband if she should send for his lodge minister? Oh, no! no! he said, I have seen enough of him in the lodge. Hattie Eunice Powers.

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HOW TO BE WELL SHOD.

Symmetry and Comfort of the Feet—Sensible Shoes.

Within the past few years there has been a complete revolution in the direction of women's shoes. It is within the memory of most of us today that when we were girls we never thought of buying a new pair of shoes without premonitory mental twinges that foreshadowed our physical experience later on. No woman, not even the most sensible one alive, ever bought a shoe that fitted her properly. Now, however, we have come to see that a small foot on a good sized woman hints as surely at deformity as does a large one on a very small body. Symmetry is beauty always and the shoes of the modern woman show that she has found it out. There are ills that arise from poorly shod feet that are almost intolerable, and to the woman who wants to escape them the way is clear. "Examine your individual foot," modern wisdom says, "see if it is most comfortable in round toe, square toe, or razor point; let it be at least one full size larger than you think you need (and superstitions die hard); have on hand always twice as many pairs as you actually require for daily use; wear them alternately; never allow a missing button to go unreplaced for ten minutes; keep yourself supplied with fresh laces, and you may depend upon it that if the old time saying is true, 'A lady may be known by her gloves and her shoes,' you are sure at least of half of the requirements."

How to Cure the Blues.

If things go wrong and if one feels tired and worried and discouraged, one is prone to become despondent and imaginative and out of sorts with the world, and it is then we have to look for that silver lining. Usually a good, brisk walk will bring it to our notice. The physical exercise and mental distraction one finds in the open air will sweep away the cobwebs of the brain as nothing else can. As a race we Americans are not fond of walking. We exercise too little. We worry too much. We take life too hard. We wear ourselves out in the pursuit of rest. A long, vigorous walk every day is the best tonic for mind and body and an almost invariable panacea for the "blues."

How to Restore Ostrich Feathers.

A series of brisk scrubbings in warm soapsuds on a washboard, a judicious patching together and elimination of ragged places, where Sir Ostrich has preened himself too vigorously, a curling and combing soon make of the ostrich feather a thing of beauty and a joy forever—until it gets wet, when the process of rejuvenation again becomes necessary.

Have a teakettle full of boiling water, shake the feathers vigorously through the escaping steam, taking care that it does not get too damp. This livens up the plume and restores brilliancy if it has become dull and dusty.

Next take a silver fruit knife, and, beginning with the feathers nearest the quill, take a small branch between thumb and forefinger and draw gently over the blade of the knife until they curl as closely as desired. Follow this process up each side of the tip, then take a very coarse comb, comb out carefully, and you have your plume as good as ever.

How to Tell a Real Diamond.

Aluminium will mark a paste diamond, but not the true gem, provided the surface is wet. This fact has now been applied in the production of a mechanical tester which consists of a small disk of aluminium rapidly revolved by an electric motor. The stone to be tested is wet and held against the edge of the disk by means of a spring clamp. When metallic sparks are found on the stone after this treatment, it is rejected as false.

How Rolling Improves Grass.

The effect of rolling is to crush down the bigger plants that flourish among the grass and to injure the grass itself but little. The bigger plants are mostly weeds, which, if allowed to grow unchecked, would soon choke the more slender grass. If a footpath across a field becomes disused, it will be found that the grass which grows up in its place is of far superior purity to that in the rest of the field. Constant pressure has stamped out the roots of the weeds and left only the pure grass. Another advantage of rolling is that it makes the grass grow more thickly. The ground becomes intertwined with a network of plants, and when this has been going on for 50 years or more that rich, velvety turf is produced which can be found alone in old park lands that have lain undisturbed by the plow for many years in succession.

How to Retain Beauty.

A woman beautiful in all else, but wanting mirth, will grow old, sour, thin and sallow, while the merry, fun loving woman will be fresh and sweet despite life's happenings and sorrows. The highest beauty is the beauty of expression, and the cultivation of this requires the crushing out of envy, hatred, malice and all motives and passions. True beauty rests on plain living and high thinking and brains. It is in one sense a relative thing. To dip far into philosophy on the subject is not necessary. The gospel of relaxing, of "letting go," of oneself at times is essential to facial well being. The nervous system, like the violin, must not be kept always at concert pitch. Beauty means harmony balance, the mental fire of sensibility, as well as bodily attractiveness. Banish fretting, trivial perturbation, scowling, whining, wailing, excessive and pointless smiling.

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19. Freemasonry a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
30. Masonic Oaths Null and Void.
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39. Should Freemasons be Admitted to Christian Fellowship?
45. Ought a Seceding Mason to Keep his Lodge Oath?

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Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine' D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

A pamphlet of 20 pages and cover.

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GRAND ORIENT AND AMERICAN FREEMASONRY.

A Toronto Anti-masonic paper thus clearly points out the relation and affiliation of the atheistic Masonry of Europe with the Freemasonry of this country:

"The British and American Masons sprang from the European parent and the Grand Orient. It has often been stated of late that the ancient affiliation has been termininated; but of that there can be no evidence since all preserve their secrecy. Even supposing they had cut loose, what does it signify? The parent society is still the custodian of the real and original teachings of Freemasonry. An Anglo-Saxon Masonic reform movement, if it had any sincerity in it, would throw off the secrecy that shields the irreligious character of the parent and let light in upon the foul cave it had escaped from. But that has never been the role of British or American Freemasonry. The Anglo-Saxon wing has always played the part of the apologist and the monitor of the parent. It has endeavored to keep it out of the way of popular attention, while in itself it takes on the pretence of some shadowy belief in God as a recommendation to Christian people, whose own religion is unhappily but a shadow. If there were any honesty in the excuses of the British and American Freemasons for the irreligion and socialism of European Freemasonry, a war would long ago have broken out between the two wings."

SUICIDE OF A KNIGHT TEMPLAR MINISTER.

Rev. James B. Morrison, of Laconia, N. H., until within a week one of the most prominent Unitarian clergymen in New England, committed suicide at the Revere House on the night of Sept. 21, by suffocating himself with gas. Mr. Morrison left Laconia suddenly last week on account of grave charges of immoral conduct. It is alleged that several young men made confessions, implicating the pastor, and he consented to leave Laconia without delay if legal proceedings were not instituted. The deceased clergyman was independently wealthy, and was about forty-five years old, and moved in the best society of the town.

Mr. Morrison belonged to Pilgrim Commandery Knight Templars, and only this month was installed as prelate. He wrote to Mr. Charles Sleeper, of Hotel Plaza, on his last night on earth: "It is as a Knight Templar that I appeal to you, and through you to every Knight Templar in Boston, Haverhill and Laconia. I do not wish my body to be taken to Haverhill, but I want it cremated at the earliest convenient time after my death. I would like a Temple burial service. I ask the forgiveness of every Knight Templar for the trouble I am putting them to. All must know that I am treading the wine press alone, and think of that to comfort them on their way."

It is inexpressibly sad that this poor minister failed to find comfort in the religion of the Lord Jesus Christ. His shipwreck of faith and appeal to Knight Templarism, a false and Christ-dishonoring religion, is a fearful warning to all who lean upon such a pagan system for salvation.

FREEMASON'S CONGRESS.

A correspondent of the American Press Association admits that the congress of Freemasons, held in September at The Hague in the Netherlands, has confirmed the worst impressions that have lately been getting abroad concerning the Masonic body. It seems that a prominent European Freemason, named Signor Zola, recently renounced Masonry, and dealt it a staggering blow by showing up its irreligious character and aim.

The Toronto *Catholic Register* in a lengthy editorial thus comments on this congress and warns of the drift of continental Masonry into atheism and anarchy, as in France at the beginning of this century. The *Register* says:

"Coming so soon after the utterances of Signor Zola, the declarations of the Freemasons assembled at The Hague were bolder than might have been expected. It is the nature of secret organizations to creep back into the dark places when more light than they can stand has been turned upon them. That is the policy Freemasonry was expected to return to in order to avoid undesirable public curiosity at this juncture. But not so. The Masons at The Hague appear to have come out bluntly and announced their irreligious and socialistic purpose. They want no law and they want no religion. They hate both, and would overturn them if possible. They would bring the race of man back to barbarism and wipe out all the traces of civilization. Other organizations as well as the Freemasons stand upon this platform of the anarchists; but all other socialistic organizations are held in more or less popular abhorrence. Whatever attractions Freemasonry possesses for men would certainly disappear before the growing detestation of organizations of all names whose ultimate end is the overturning of religion and law. So that the declarations of The Hague Masonic congress are severely criticised by some sections of the general body."

WHAT SORT OF CHRISTIANS ARE WE?

A correspondent this week very properly asks the question, "How many Christian denominations are represented by the officers of the National Christian Association and the *Cynosure* editorial staff?"

The President of the Association, Rev. Samuel H. Swarts, is pastor of the M. E. church at Morris, Ill.; the Vice-president, Rev. W. T. Campbell, D. D., is pastor of the Second United Presbyterian church, Monmouth, Ill.; the General Secretary and Treasurer, Rev. W. I. Phillips, is a Congregationalist, residing at Wheaton, Ill.; the Recording Secretary, Mrs. Mary C. Baker, is a Free Methodist, and resides in this city.

There are eleven on the Board of Directors whose denominational connection is as follows: President C. A. Blanchard, Ezra A. Cook, Rev. E. B. Wylie and Prof. E. Whipple are Congregationalists; Rev. P. W. Raidabaugh is associate editor of the *American Friend* of Philadelphia, Pa., and minister of the Friends church; Rev. W. O. Dinius is a minister of the United Brethren; Rev. J. A. Collins is a United Presbyterian pastor and co-editor of the *Christian Instructor*; C. J. Holmes is a Swedish Lutheran; J. M. Hitchcock is an Independent or member of the Moody church; Prof. H. F. Kletsing is a professor and member in the German Evangelical church, and T. B. Arnold is a publisher in the Free Methodist church.

The editor of the *Cynosure* is a Reformed Presbyterian or Covenanter. He can truly say that it has never been his lot to co-operate with a more radical, devoted, spiritually-minded, harmonious set of men than those above mentioned. They represent the best Christian sentiment in their various denominations.

WHY HE LEFT THE "SONS OF TEMPERANCE."

In 1884, while in New York publishing his "Liberty Minstrel," Geo. W. Clark was urged to join the "Sons of Temperance," a secret order. He had been more than ever opposed to all secret, oath-bound societies since the murder of Capt. Wm. Morgan by the Masons. He was told, however, this was not an "oath-bound, secret order," but was a simple organization for the better promotion of the cause of temperance; and by joining he could have access to many more people and influence many more for good. He accordingly joined, and visited various meetings of the order, to speak and sing for the "cause" (the lodges). At the close of one of his lectures for the "cause," one night in Buffalo, he invited all who would to come forward and "join."

Among a number who came up to enlist in the good work was a nice-looking colored man. To Mr. Clark's surprise and mortification this man was "black-balled" because he was a "nigger!" He said at once, "If you exclude the colored man, you exclude me." He soon found this was a standing rule of the "order." For this reason, and finding it to be virtually a secret, oath-bound order; and finding the "lodges" were doing more for the "order" than for the cause of temperance, he left them, and ever since has steadily opposed all secret "orders," believing them unnatural, un-Christian, unnecessary, anti-republican and dangerous. His views on this subject may be found in one of his works published by the National Christian Association, entitled, "Lyrics about the Secret Lodges."

AN UNPARALLELED RECORD.

The London publishers of the late C. H. Spurgeon's Sermons have just received an order for 1,000,000 sermons from the Spurgeon Memorial Sermon Society, Brighton, formed for the distribution of the sermons as loan tracts. The weekly publication of these sermons, which has continued without a break for forty-one years, is one of the amazing literary successes of the century. Over 2,500 different sermons are now in circulation.

The total number already issued in Great Britain is considerably over 100,000,000, and they are still as popular as ever. The sermons have been translated into almost every known language. The Fleming H. Revell Company keep on hand at their Chicago house the entire 2,500 separate sermons, and offer to send a complete textual and topical index of the entire series to anyone desiring it. These or any other books you may desire can be ordered through the *Cynosure*.

COLLEGE SECRET SOCIETIES.

The Pittsburgh *Weekly Dispatch*, of Sept. 24, contains a report of a discussion on the college fraternity question in the United Presbyterian Synod, assembled at Youngstown, Ohio, Sept. 23. The report says:

"To-night before the First Synod of the West the report of Westminster College was offered by Dr. A. G. Wallace, of Sewickley, and immediately there was a lively controversy, in which the ministers became greatly excited and called things by names not to be mistaken. All the trouble arose over that section of the report which follows:

" 'At the very beginning of the fall term dissatisfaction on the part of a number of students became manifest, because of the alleged existence of Greek-letter fraternities in the college. The matter threatened to become serious. A meeting of the board was called. The board assembled and labored earnestly and faithfully, but were unable immediately to remove the difficulty. A number of the dissatisfied students left and went to other colleges. However, the effort to suppress the evil was continued with gratifying results as will be seen by the following, which is laid before the synod by the direction of the board at a recent meeting.'

" 'In the absence of Rev. R. M. Russell, D. D., who was to report on college fraternities, the board received with great satisfaction the announcement from the president of the college that the fraternities alleged to be secret have been disbanded. From the report of President Ferguson, on the affairs of the college, and from inquiries from the board, the board is satisfied that secret fraternities in the college have been disbanded.'

"One of the trustees promptly announced he had not received notice of the meeting in time to attend, and intimated very broadly that there had been underhand work. This in turn was sharply denied by the president, and the synod was soon in an uproar. Some of the ministers offered a defense for secret societies, while others sharply criticised such organizations. 'Falsifying' was a word used rather frequently, but the clause was adopted after a debate lasting two hours.

"Those participating in the discussion were Revs. R. H. Park, of Valencia; W. J. Cooper, of Butler; R G. Wallace, of Sewickley; J. A. Bailey, of Mount Jackson; R. A. Gilfillan, of Wyoma; J. W. Witherspoon, of Allegheny, and W. H. Robinson, of Pittsburgh."

TRAINING MEN FOR BLOODY REVOLUTION.

The most fearful influence of the secret lodge system is to train men for deeds of bloody cruelty. It does this by its fearful oaths with their cut-throat penalties. "Our late war," said Jonathan Blanchard, "was a holiday sham fight to the Revolution in France, where prisoners were drowned in her rivers for safe keeping till their channels were choked with corpses, and reddened

with gore. Old men, women and children were thus disposed of; and girls, seeing their lovers drowning, were seen to leap from the banks into the water, and they sunk in death clasped in each other's arms.

"How are we to account for this? Are Frenchmen human monsters? and born in a country which produced Fenelon and Lafayette? No, they are not monsters. They are the politest people on earth; and 'politeness is benevolence in trifles.' The explanation is this: Those revolutionists were Freemasons, initiated by popish priests and sworn to receive and enforce penalties by manglings, which President J. Q. Adams forcibly said a humane butcher would not inflict in slaughtering a hog."

Prof. John Robison, in his book on "Freemasonry a Conspiracy against all Religions and Governments," quotes the following illustration of how men were trained for the horrible butcheries of the French Revolution. The quotation was from a book published in 1796 by Latocnaye.

"A candidate for reception into one of the highest orders, after having heard many threatenings denounced against all who should betray the secrets of the order, was conducted to a place where he saw the dead bodies of several who were said to have suffered for their treachery. He then saw his own brother tied hand and foot, begging his mercy and intercession. He was informed that this person was about to suffer the punishment due to this offense, and that it was reserved for him (the candidate) to be the instrument of this just vengeance, and that this gave him an opportunity of manifesting that he was completely devoted to the order.

"It being observed that his countenance gave signs of inward horror (the person in bonds imploring his mercy all the while) he was told, that in order to spare his feelings, a bandage should be put over his eyes. A dagger was then put into his right hand, and being hoodwinked, his left hand was laid on the palpitating heart of the criminal, and he was then ordered to strike. He instantly obeyed; and when the bandage was taken from his eyes, he saw that it was a lamb that he had stabbed. Surely such trials and such wanton cruelty are only fit for training conspirators."

JOHN P. HALE IN PUBLIC LIFE.

During his sixteen years of service in the Senate he was known to the whole country for his knightly courage in facing the embattled hosts of slavery. He was equally well known by his sallies of ready wit and his abounding good nature, without which he would not have been able to stand in his place as the representative of a hated cause. They softened the asperities of debate, and perhaps averted personal assaults. He kept down the ire of his enemies by compelling them to laugh at the moral grotesqueness of the attitude in which he placed them. He was anything but a fanatic on the slavery question; he never gave countenance to any scheme of disunion or any form of revolutionary action. His whole public life was guided by his strong common sense. He had no desire to be singular. He loved the approbation of his fellows, and would have lived in peace with all men. But he had convictions and followed them, and for the sake of those convictions he would have been ready to lay down his life.—"A Presidential Candidate in 1852," by George W. Julian, in the October *Century*.

ASK GOD FOR WHAT YOU WANT.

"I do not advise you to attempt to say long prayers," writes Ruth Ashmore in October *Ladies' Home Journal*. "Ask God for what you want, believing that you will get it, and do not pray yourself, as is possible, into a state of religious conceit. Think sometimes just before you go to bed of this verse: 'Stand in awe, and sin not; commune with your own heart and in your chamber, and be still. I will lay me down in peace, and take my rest; for it is Thou, Lord, only, that makest me dwell in safety.' He does not want you to come to him with loud wailing, but with a repentant spirit and in quietness. Be generous and ask that he give his patronage and comfort to all those who are in sorrow. Ask for the poor a competent support, a contented spirit and a hope for the treasures in the hereafter. For all that travel by sea or land freedom from perils of all kinds, and that they may reach the haven where they would be. For those who grieve for some who are asleep may there be given a knowledge of the goodness of God and a willingness to take up the burden of life and to carry it joyfully until the end is reached. For all those who are disconsolate ask for light from heaven, timely deliverance, and God's grace and comfort."

PERSONAL MENTION.

—H. Curtis, a veteran in the anti-secret reform, has returned to his old home in Olathe, Kan.

—Rev. Wm. Pinkney is pastor of the Wesleyan Methodist church at Kishwaukee, Winnebago county, Ill., this year.

—Bro. J. W. Wood is now at Sumner, Wash., living neighbor to Rev. Henry Cogswell, an old-time friend of the cause.

—Rev. H. H. Hinman, of Beloit, Ala., is a delegate this week to the State Prohibition Convention at Birmingham.

—J. W. Beaton, of Cross Roads, Cape Breton, Nova Scotia, sends his renewal and adds: "The *Cynosure* is our favorite paper and we must have it."

—Would an anti-secret convention in your vicinity be a benefit and help to offset the many lodge meetings? Can you not open the way for one?

—Mrs. S. M. I. Henry, the noted W. C. T. U. evangelist, is quite broken down in health and is spending the fall and winter in the Battle Creek sanitarium.

—Rev. B. A. Ives is now settled at Normal, Madison county, Ala. He is one of the most prominent pastors of the A. M. A. church in the South and is strongly in sympathy with our work.

—Prof. Barton S. Fox, for several years professor of languages in Wheaton College, has recently requested that his *Cynosure* be sent to Alverton, Pa., by which we learn that he has settled at that place.

—Bro. J. P. Stoddard writes, Oct. 1st, from Richfield Springs, N. Y.: "I have engaged room and board with the chief of police, and entered upon a week's campaign for Christ and souls in this city. I need your prayers."

—Bro. J. A. Reed, of Morrisville, Vt., writes: "We agree with you perfectly on the question of secret societies, and preach against the system everywhere. I do not believe a man can be a Christian and belong to the oath-bound societies."

—Bro. W. D. Lowrey, of Senecaville, Ohio, writes: "I was pleased to see the picture of Bro. Phillips in a late *Cynosure*. I have taken the paper now about twenty-seven years. It is a good paper and should be taken by all that love righteous government."

—Bro. Alexander Schaap, editor of the *Christian Israelite*, published at 108 Park Row, New York, is a *Cynosure* subscriber and in hearty sympathy with our work. His paper is the organ of the Augustana Jewish mission and is entitled to the support of all interested in Israel's restoration.

—The Morgan monument on his grave at Batavia, N. Y., was dedicated Sept. 12–14, 1882, at a National Anti-secret Convention composed of more than 250 delegates. There were more than 2,000 persons contributed for the expense of the monument. They resided in Canada, Ontario and twenty-six of the United States and Territories.

—Rev. W. B. Stoddard writes from Washington, Oct. 1.: "I expect to-morrow to start north to get things in line for the Pennsylvania Convention, and hope to report next week. This city was visited by a terrific windstorm night before last. Several buildings were blown down, houses unroofed and trees piled in the streets. A part of the roof of our building went with the rest. We are not prepared for the rain that threatens to-night. The papers say the damage of the storm to this city will exceed half a million dollars. I have not learned of any killed. Many were injured; some will not recover from their injuries."

—We have published several times the following request of Bro. Wm. Adams, of Salem, Oregon, and deem it important to repeat it again. It is, that friends of the anti-secret cause in all parts of the land ascertain as quickly as possible what proportion of their present officers are members of the Odd-fellow and Masonic orders, none others need be mentioned, and how many of them are nominated in the different parties for the coming election, and report to the *Cynosure* at once. Bro. Adams says: "I believe it will startle and open the eyes of the most indifferent friends of reform, and show them and the orders themselves that the good old rule, 'by their fruits ye shall know them,' is good here and now, and we need not join them to find them out."

—Rev. J. E. A. Doermann is pastor of the Grace Lutheran church, corner of 13th and Corcoran streets, Washington, D. C. He is a reader of the *Cynosure* and in full sympathy with our work and is much beloved by his people. The *Daily Post* recently gave an interesting history of his congregation and a report of the cornerstone laying last week of his new church, which will be an elegant building, costing $18,000. The sermon and principal address were by Prof. Geo. H. Schodde, Ph. D., professor of theology in the Capital University of Columbus, Ohio. The *Cynosure* is always happy to hear of the prosperity of churches that bear a faithful testimony against the secret lodge.

—Rev. W. O. Dinius, one of the active members of our Board of Directors, has been preaching almost daily the past two weeks or more in Wisconsin, at Basswood and other places within the bounds of that U. B. Conference of which he is secretary. We understand that the Annual Conference was held at this time, and strong resolutions on lodgery were adopted as well as on other moral questions. This indeed was to be expected where such men were present as brethren Becker, Bender and Dinius. It was in this vicinity that Secretary Fenton sowed good seed not many months ago for Christians to cultivate. Bro. Dinius will spend some time now preaching in Huntington, Ind. When in Wisconsin he met our good friends Mr. and Mrs. W. H. Dawson, who believe in letting their light shine, and in getting their light from Him who is the light of the world.

—Rev. E. Thompson, of Senecaville, Ohio., writes: "I am glad to learn through the columns of the *Cynosure* that Joshua Levering, candidate for the presidency of the Prohibition party, is not a member of any secret society, which is at once to my mind very much in his favor. His non-connection with any of these orders should commit him to the favorable consideration of all anti-secret men, who expect to cast a vote at all, on that day. I am usually more or less chagrined when I know of any prominent candidate in the Prohibition ranks sustaining connection with the dark worldly orders, a thing wholly unbecoming a Christain reformer, being wholly out of harmony with the Christian profession or name. No true reformer should ever be found there. Can the *Cynosure* give us reliable information touching the whereabouts of Charles E. Bentley in this regard? He is said to be a minister of the Gospel, which fact ought to be sufficient to forever prevent any one from forming alliance with such orders, yet many such have very unwisely entered these worldly combinations to their shame and reproach. I hope he has not."

—Rev. C. N. Pond, at Oberlin, Ohio, is Northern Secretary of the Industrial Missionary Association of Alabama, located at Beloit, Dallas county. This is the association in which Bro. H. H. Hinman is one of the instructors and superintendents. In comparing it with the colored universities of Talladega, Tongaloo, Straight and others, working for the elevation of the colored race, Bro. Pond says: "They deal with the young; we with all ages. They train scholars; we, home makers and keepers. They draw youth from families; we set up the poor in families. They buy a little land, use and keep it; we buy a good deal and rent and sell it. Their center is the school with illimitable treasure flowing into it; our center is the home with divine currents of life running from it. We wish and speak and pray for the success of the other class of institutions. They are rearing scholars, writers, orators and statesmen to illume the republic and bless the world. We are giving stamina and righteous characters to the common people, the rank and file of our country's glory and the hope of the church universel in all lands and times."

THE UNEMPLOYED.

TRACING THEIR EVOLUTION DOWN TO THE END OF FEUDALISM.

An Interesting Condensation of Historical Incidents Bearing Upon the Labor Question—First Installment of an Able Treatment of This Vital Subject.

[Special Correspondence.]

The question of the unemployed is the one question in relation to labor which well to do philanthropists and students of charities are not able to pass over in silence. The sick, the aged, the destitute, children are factors in charity which show a less direct dependence on the wage question, but the problem of the tramp is one that steadily confronts these students and will not be put aside, for the ablebodied paupers fill our workhouses or almshouses and police or mission or slum lodgings in such numbers that the philanthropists are forced to try to find some solution of the problem. At present they are seeking an answer in the direction of a more or less costly machinery of trade schools for the younger element, of state farms, escape from which shall be a penitentiary offense, of stricter laws and of a stricter enforcement of the law. They do not even yet see clearly that to shut these tramps and vagrants out in one city or state is merely to send them on somewhere else. Turned from the closed police station lodgings in our cities, the vagrants crowd the slum lodgings and sleep hidden in the tenement house hallways and cellars. In New York the self committed people (ablebodied paupers) who are no longer admitted to the workhouse since the division of the department of charities and correction, now swell the almshouse census. Nor do these students of charities in the least realize the mockery of their elaborate and expensive scheme of state farms, designed to force a man to work who has very probably been reduced to his present degraded and hopeless condition by the failure to find employment, when he earnestly sought it before weeks of tramping the road in a vain search had taught him only too well how easy it was to live without work. These philanthropists hold that every ablebodied pauper is a pauper either because he was born lazy or was early contaminated by bad surroundings, or because he drinks. They tell you with truth that the question of the unemployed is not of modern origin, and to prove their assertion, so far as the English speaking race is concerned, they point to the early legislation against paupers and vagrants and to the poor law of Elizabeth, which, in its essence, endured far into our own century.

In this connection it may not be amiss to recall the history of the evolution of the English pauper and vagrant as we find it told in "Six Centuries of Work and Wages," by Thorold Rogers, supplemented by facts presented by another writer whose accuracy and care in statement have gone unquestioned amid the fiercest attacks upon the deductions he makes. The writer is Karl Marx, and the book is "Capital."

The fifteenth century was the golden age of the English laborer. High wages and cheap food left a wide margin between the workingman's earnings and his necessary expenditures for food, clothing and shelter. Serfdom had disappeared as a practical issue at the end of the fourteenth century. Free peasant proprietors formed the great majority of the population. The agricultural wage laborers consisted partly of peasants, who utilized their spare time by working on the large estates, partly of an independent special class of wage laborers. These, together with the rest of the peasants, enjoyed the usufruct of the common land, which gave pasture to their cattle and furnished firewood and timber. The towns also were markedly prosperous at this time. The capitalist artisan was just beginning to de velop as a social factor. Hitherto the usual custom had been that the farmer landowner or noble should provide the material raw and in bulk and pay the craftsmen wages.

This desirable condition of relatively high wages and relatively cheap food had not come about and been maintained without a struggle on the part of the laborer. The black death, which appeared in England late in the summer of 1348, swept away probably one-third of the population. The pestilence was followed by a rise in wages. "The rise in agricultural labor is," says Rogers (chapter 8), "all kinds of men's work being taken together, about 50 per cent, and of women's work fully 100 per cent. When taken together, the rise in the wages of artisans' labor is almost exactly the same as that effected in the case of the husbandman."

But it seems that agricultural produce experienced no rise, while everything to which labor added its principal volume rose proportionately in price. So the laborer and the artisan became for a time the masters of the situation. The landlord found a stationary or retrograde market for the produce he wanted to sell and a rapidly advancing market for what he wanted to buy. In this dilemma he went begging and bullying to king and parliament. The result was the famous statute of laborers, which remained the law of England until repealed by Elizabeth. The statute contained eight clauses ("Six Centuries of Work and Wages," chapter 8):

First.—No person under 60 years of age, whether serf or free, shall decline to undertake farm labor at the wages which had been customary in the king's twentieth year (1347), except they lived by merchandise, were regularly engaged in some mechanical craft, were possessed of private means or were occupiers of land. The lord was to have the first claim to the labor of his serfs, and those who decline to work for him or for others are to be sent to the common jail.

Second.—Imprisonment is decreed against all persons who may quit service before the time which is fixed in their agreements.

Third.—No other than the old wages are to be given, and the remedy against those who seek to get more is to be sought in the lord's court.

Fourth.—Lords of manors paying more than the customary amount are to be liable to treble damages.

Fifth.—Artificers are to be liable to the same conditions, the artificers enumerated being saddlers, tanners, furriers, shoemakers, tailors, smiths, carpenters, masons, tilers, parquetters, carters and others.

Sixth.—Food must be sold at reasonable prices.

Seventh.—Alms are strictly forbidden to ablebodied laborers.

Eighth.—Any excess of wages taken or paid can be seized for the king's use (toward the payment of certain taxes lately granted).

The statute provides for the difference between summer and winter wages and guards against the emigration of the town population to country places in summer. Coalition of the laborer is treated as a crime from the fourteenth century to 1825, when the laws against trades unions were repealed.

This statute of laborers was constantly reacted, with accumulated penalties and precautions. It proved impossible to enforce it. Parliament is always complaining that the law is evaded or disobeyed. As a matter of fact, it was passed only in the interest of a single class, the feudal landlords, and pretty much everybody else in the community, the lawyers, bailiffs and agents excepted, found it to his interest to disregard its provisions. The peasant farmer was prospering under conditions which went near to ruin the feudal landlords, because—though he, too, must sell in a cheap market and buy in a dear one—he found his own labor on his own holding and hired none, and he could, when his work was over, hire himself and his children out at high wages, or he might perhaps double his own holding on easy terms, for the lords were seeking tenants, not tenants seeking lords. Things went better with him than they had ever gone before; so the peasant farmer, the laborer and the artisan tried conclusions with the statute of laborers and with the landlords. The old system of capitalist cultivators began to give way, and the land was pretty generally leased to tenants for long terms of years. Ineffective as were the attempts at enforcing the statute regulating wages, they produced much irritation among the people and were, it is probable, intended to produce it. At last the feudal landlords, finding that the law failed to help them, took matters into their own hands and sought to reverse the customary commutations of money for labor by force. Wat Tyler's insurrection was the defiant reply of the people to this attempt, and parliament, frightened into giving way at last, tacitly dropped the cause of the landlords. The custom of commuting the old labor rents for money payments became universal, and the serfs became copy holders. High wages and cheap food remained for some 125 years the general rule under which the English working people lived. The long struggle was over, and feudal serfdom had passed away.

Mary S. Oppenheimer.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Oct. 11. Comment by Rev. S. H. Doyle.

Topic.—God or Mammon.—Math. vi, 19-24. (A temperance meeting suggested.)

The contest for rule in the human heart between God on the one side and the world in some form or the other is a very old one. It is as old as man himself. Yet it is ever new, for it is engaged in by every newcomer upon the stage of life.

Two worlds are placed before us in the Scriptures—the present one and the future one, earth and heaven. It is not to be wondered at that the present life so often seems to us the more important one. It is more real to us. We see it before our eyes every day and every hour. The other is distant. It is not so real; at least it does not appear so real, and men usually rely much upon appearance when they make a choice. Therefore it is necessary for the Scriptures to warn us against centering all our affections upon this world. It seems more real, but it soon passes away. The wealth, the pleasure, the honor, the attainments of this life are ours for but a very short time. Then they are gone as if the thief had broken in and stolen them. In the world to come it is different. Its pleasures and its treasures are eternal. Therefore we should choose heavenly wealth in preference to earthly possessions.

There is another reason why we should prefer God to Mammon. We cannot serve both. "No man can serve two masters." We cannot make two principles the ruling motives of our lives. One will gain the mastery. One must be chief and the other subordinate. "The chief end of man is to glorify God and to enjoy Him forever." There are other ends. Man must preserve his life, continue his kind, provide, in the present and for the future, for those dependent upon him and fulfill all obligations devolving upon him as a member of society and of the home and the state. But these are all subordinate aims. The chief end is to obey God, and He simply warns us against the mistake of making the subordinate aims the chief aim.

Does it pay to serve God instead of Mammon? God says it does. The experience of men proves that it does. To live for God and the future instead of for self and time may seem to some to be a waste of life. But time will prove that he is the one who wastes life, who prefers the flesh pots of Egypt to the blessing of Canaan.

Bible Readings.—Gen. xix, 15-26; Ex. xvi, 1-15; Deut. vi, 4, 5; Math. v, 16; Luke xii, 13-20; Luke xvii, 31-37; Math. vi, 33, 34; Mark xii, 29, 30; Acts iv, 10-12; xvii, 22-25; Rom. i, 20-25; viii, 6; II Cor. vi, 16-18; Col. iii, 17; I John ii, 15-17.

Endeavor Prison Work.

This noble tribute to the value of the Christian Endeavor society in prisons, says The Golden Rule, is from Mr. C. L. Curry, warden of the Western Kentucky Branch prison at Eddyville: "Since the organization of the prison society some six months ago my punishment reports, I am glad to say, have been greatly reduced. The general discipline of the prison is greatly improved, and a decided improvement is noticeable in almost every phase of the prisoners' lives. Many of the convicts in this prison are, in my belief, living upright Christian lives, and all the result of the good influences of the Christian Endeavor society. The entire population of the prison is permitted to attend the Sunday services, and out of a total of 600 prisoners I have seen 300 in attendance at one time. This is remarkable when you take into consideration the fact that all our prisoners are given the liberty of the yard on Sunday, and the attendance is purely voluntary. The presence of one guard is all that is necessary in the chapel to maintain the best of order."

Never Satisfied.

The reason that he who is striving for wealth or renown for his own personal good or aggrandizement is never satisfied is because there is a want in his nature that is never met and never will be until he opens his purse or seeks to bless others. That man alone is truly blessed and happy who seeks to gain that he may bestow on others. And finally the great lesson taught us is that God Himself only lives and labors to save and bless all His creatures, and that His happiness and the perfection of His purpose will not be attained until every creature will be saved from sin, misery and death.—Conversation.

Humility.

Humility is a grace of God. It is not a natural growth. Self conceit is of the devil. We are warned against it as dangerous to the soul. "Pride goeth before destruction and a haughty spirit before a fall." He that is lifted up with pride is in danger of "the condemnation of the devil." It lies at the root of all rebellion against God, and it leads to the contempt of the rights of others and disregard of just obligations to them. But wisdom is with the lowly.—Christian Instructor.

One of the Mysteries.

Why any man should glory in his ignorance of a thing that deeply interests the public mind is one of the mysteries we cannot understand. — American Friend.

Rather Worse.

Thought makes the access of melancholy rather worse than better.—Selected.

Endeavor Notes.

Every Christian Endeavorer a proportionate and systematic giver—this is the goal toward which we strive.

Let us have more consecrated hand grasps. They may lift the stranger in your prayer meeting up to the Rock of Ages.

TINY CABINETS OF GLASS.

An Adaptation of the Popular Glass and Ribbon Box Idea.

Those who admired the glass and ribbon boxes much in vogue a few years ago will be ready to attempt some new things in that line which are now seen. These are glass cabinets. They are made of ground glass and clear glass, the panels joined by ribbon or by the better and not more expensive way of having

an intelligent carpenter join them with wood. Either ground or clear glass, or both combined, may be used. The ground glass can be decorated — the rough side being out in every case— with conventional scrolls and simple

landscapes in gold and aluminium paint.

Photographs may be tacked behind the clear glass or the glass left to disclose the contents of the cabinet.

Several shelves may be placed inside these cabinets, the height of these little houses or pagodas varying from 13 to 25 inches.

By cementing cut glass jewels in the scrollwork designs and gilding the woodwork a rich effect is secured.

Mourning Costumes.

The mourning period for the widow, one young enough to expect to lay aside her black, lasts two years. During the first year she is limited to gowns of henrietta cloth trimmed with crape, writes Isabel A. Mallon in The Ladies' Home Journal. The next six months she may wear eudora cloth with lighter trimmings of crape, and for the next six months eudora cloth, crepon, serge or any all black material she may select, without crape decorations. Mourning for a parent requires a dress of henrietta or eudora cloth rather simply trimmed with crape and having on the bonnet a crape veil that reaches just below the belt. For a brother or sister a gown of black serge, with collar, belt and cuffs of crape and very short crape veil, is proper. The bonnet worn by a widow is really nothing more than a foundation for holding the veil. The milliner fits a frame to the head, covers it plainly with crape and then drapes the veil over it. This veil hangs below the knees in front and is about the same length behind. Almost all widows wear white crimped ruching inside their bonnets.

Is Paper Furniture Coming?

Just at present an experiment is being made at building all the furniture of unpretentious form of compressed paper. This does for the living rooms what aluminium has done for the kitchen—literally decreases the weight to a point where a child is able to move the largest piece. It is not proposed in this process to detract in the least from beauty of shape or grace and elaborateness of ornamentation, but to lessen the price as well as the weight. The first products in the way of paper furniture were finished in enamel paint, and a double colonial bed of paper, with all its clothing—its pillows and mattresses—was lifted about by a 16-year old girl. "But will this new material wear?" is the query sure to be asked by housekeepers who are hopefully testing the new pressed paper and aluminium bathtubs and finding them much to their liking.—Philadelphia Ledger.

Influence of Women's Clubs.

Mr. Walter Damrosch, the distinguished musician and composer of New York, says of the women's clubs of the west: "The especially interesting features of the artistic life in western towns are the women's clubs, and in these the culture and intellectual life seem to be centered. They have a tremendous influence, and it is through their efforts that fine concerts are given and that the artists are persuaded to come there. We know very little in New York of what happens in other cities of the country, but it would surprise New Yorkers to see the activity with which the club women advance the interests of culture in western towns."

A Pretty Teacloth.

A teacloth a yard square is made from pale blue linen ornamented by renaissance lace braid in cream white. These braids are laid on the stamped design and sewed down along the edges. The design itself is a wide band in conventional figures that extend diagonally across the cloth in leaves and flowers. The same design is used in the corners. Each side the band there is appliqued a wide band of torchon lace in a beautiful open pattern. The same lace is used as a frill around the cloth. The design would be pretty for a bedroom stand cover if worked on pale green or canary colored linen.—New York Post.

Will Wear a Police Star.

Mrs. S. V. Root of St. Paul has been appointed by Mayor Moran as a special police officer, possessing full power to make arrests. Mrs. Root will not patrol a beat, yet she will wear a star. She desired the appointment to aid her work in connection with the Rescue home, an institution for the reformation of fallen women, with which she has long been connected.

HIGHLY SPICED BREATHS.

Women Should Avoid Them In Choosing Partners For Life.

A peculiar breach of promise suit was brought in Manchester, England. A maiden appeals to the court for damages now that a certain innkeeper refuses to take her in marriage after encouraging her to hope. It is proved that he had the delirium tremens in her house several times. She gets a verdict of £10. Why any woman wants to marry the delirium tremens we know not. She deserves congratulation at escape from such a man instead of £10 for the loss of him. No woman can afford to take a man if she has to have delirium tremens thrown into the bargain. A man is very well, but better no man at all than such an accompaniment.

Let women be cautious how they marry men with highly spiced breath, the spice put in to hide whisky odor. Better pay £10 to get rid of him than sue him for £10 because he does not marry you. If a man makes for himself unhappy connubial relations, he may run away and so get rid of them, but for a woman wrongly affianced there is no escape. The young man may have glossy hair and bright eyes and immaculate broadcloth, but if he drinks, even moderately, make up your mind that before 35 he will do one of two things—either stop drinking entirely or else go to perdition, and if he does the latter he will probably take his wretched wife along with him.—Christian Herald.

CRIME AND DRINK.

Most of the Inmates of Prisons Are Addicted to the Use of Alcohol.

The report of the Wisconsin state prison at Waupun, for the two years 1893 and 1894, shows that of 300 prisoners in 1893 there were 44 claiming to be temperate, 169 were moderate drinkers, and 87 confessed to intemperance, making 85 per cent who confessed to the use of liquors. In 1894 of 395 prisoners 47 claimed to be temperate, 254 moderate drinkers and 94 intemperate, so that 88 per cent confessed to the use of drink.

The report of the Connecticut state prison for the year ending Sept. 30, 1895, shows that of 395 prisoners 209, or 52.9 per cent, confess to the use of drink as the cause of their crimes, and 53 more, or 13.4 per cent, make the cause to be bad company, which probably means drink.

The warden of the penitentiary at Anamosa, Ia., reports for the year ending June 30, 1895, that of 640 prisoners only 195 do not use liquor, making 70 per cent who indulge in drink.

Oregon state penitentiary report for 1895 states that "about 80 per cent acknowledge to have been more or less addicted to the use of intoxicants," and that "about 60 per cent attribute their downfall to the use of intoxicants." The average number of convicts was 360.—Exchange.

Rum Darkened His Life.

One gentleman told us that his father was an inebriate, says a writer in The Banner of Gold, and when the mother died there weren't clothes enough to dress the children to attend the funeral. All his childhood was imbittered by the curse. He had always been a total abstainer, taught his children that way, and yet two weeks ago his son was killed while drunk. What a pitiful sight! An old man of 80 years, with a childhood shadowed by rum, and now, at the eventide of life, the same dark shadow comes again.

Labor and Liquor.

The liquor traffic takes directly and indirectly $2,000,000,000 from legitimate industries and cuts the amount of wages which go into the people's pockets almost in four and reduces the number of those employed by such capital by about 78 per cent.

In addition to all this, it crowds the labor market by forcing woman and child labor upon it and demoralizes it by the ruinous competition which drinking men everywhere bring to sober labor.—American Issue.

The Temperance Banner.

We'll lift the temperance banner high
And wave it o'er the land
Till sober men and quiet homes
Abound on every hand;
Till men no more their fellow men
With alcohol inflame,
To wrong their neighbor, curse their God
And blight their lives with shame.

We'll lift the temperance banner high
And summon to our aid
The loving mother, faithful sire,
The stalwart youth and maid,
Till mothers' tears shall cease to flow
And fathers' hearts to break;
Till youth and maid hear wisdom's voice—
"The mocking wine forsake!"

We'll lift the temperance banner high
In sight of those who sink
Oppressed by fetters forged for them
By the great archfiend, Drink.
We'll bid them come and join our ranks,
Assail their mighty foe,
Till he no longer stalks abroad
Dispensing death and woe.

We'll lift the temperance banner high
Where gather in their might
The undismayed minority
To battle for the right.
We'll rally in the name of God
And fight without a fear
Till hearts and homes and native land
Are filled with temperance cheer.

—New York Voice.

Temperance Ironsides.

Mr. Edward Tennyson Smith of England has organized a new society called The Temperance Ironsides, having for its object the banding together of Christian men and women to secure the purification of the church. Mr. Smith made a memorable temperance campaign in New Zealand and Australia a year ago.

Many British public libraries have responded to the request made by the Good Templars of England that a dozen specified standard temperance works be included in their collection of books.

In Belfast district in one year 11½ per cent of the admissions to the insane asylum were directly caused by alcoholic excess.

SABBATH SCHOOL.

LESSON III, FOURTH QUARTER, INTERNATIONAL SERIES, OCT. 13.

Text of the Lesson, I Kings iv, 25-34. Memory Verses, 29, 30—Golden Text, I Sam. ii, 30—Commentary by the Rev. D. M. Stearns.

25. "And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon." For a little while he seems to have reigned peacefully over all the territory promised to Abraham. Compare verse 21 with Gen. xv, 18. It was a faint foreshadowing of Jer. xxiii, 5, 6, when the Lord shall raise unto David a righteous Branch, and a King shall reign and prosper and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely, and this is His name, whereby He shall be called "the Lord, our Righteousness." Then there shall be war no more, and Israel shall walk in the name of the Lord their God forever and ever.

26. "And Solomon had 40,000 stalls of horses for his chariots and 12,000 horsemen." Compare chapters x, 26-29; xi, 1-6, with Deut. xvii, 15-17, and in the light of those passages this verse of our lesson will make one tremble for Solomon. "Woe to them that go down to Egypt for help and stay on horses and trust in chariots because they are many and in horsemen because they are strong, but they look not unto the Holy One of Israel, neither seek the Lord" (Isa. xxxi, 1). Better to say, "Some trust in chariots, and some in horses, but we will remember the name of the Lord our God" (Ps. xx, 7). Israel was chosen to be separate from and unlike all other nations, the great distinguishing feature of their national life being the presence in their midst of the living and true God as their King and Lawgiver, Protector and Deliverer, in whom alone they were to trust.

27. "And those officers provided victual for King Solomon, and for all that came unto King Solomon's table, every man in his month. They lacked nothing." It must have been a great company to provide for and must have required much wisdom and forethought to have sufficient for all. But the God of Israel fed millions supernaturally for 40 years, and they lacked nothing. The Lord Jesus fed more than 5,000 one afternoon in an emergency, and He had only a few loaves and fishes to do it with, but all were filled and an abundance over. When He sent the disciples, without purse or scrip, they testified that they lacked nothing (Luke xxii, 35).

28. "Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge." This also must have been a great care, but our God careth for all creatures which He has made. "The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand and satisfiest the desire of every living thing" (Ps. cxlv, 15, 16.) Even Darius ordered from his royal bounty all that Israel had need of day by day without fail (Ez. vi, 9.) How much more will our God supply all the need of all His creatures (Phil. iv, 19.)

29. "And God gave Solomon wisdom and understanding exceeding much and largeness of heart, even as the sand that is on the seashore." This compared with verse 20, as mentioned in last week's notes, indicates wisdom sufficient for every difficulty that might arise in all the nation. God careth for each individual, and no child of God should hesitate to say, "He careth for me," "He thinketh upon me." The wisdom and understanding of Solomon were the gift of God. He could take no credit to himself for it, and it was that God, the God of Israel, might be honored, and not Solomon.

30. "And Solomon's wisdom excelled the wisdom of all the children of the east country and all the wisdom of Egypt," because it was the wisdom of God and not of men. So was it also with Joseph in Egypt and Daniel in Babylon, for each was filled with the wisdom of God. The apostle Paul is careful to tell us that his speech and preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that their faith should not stand in the wisdom of men, but in the power of God (I Cor. ii, 4, 5.) He also tells us that Christ is the wisdom of God, and the power of God (I Cor. i, 24.) A study of these two chapters is bracing to the simple minded.

31. "For he was wiser than all men, and his fame was in all nations round about." For the reason already stated, Solomon's wisdom excelled all others, and the fame that spread abroad was "the fame of Solomon concerning the name of the Lord" (chapter x, 1). The most interesting part of this record is the fact that He who gave Solomon such wisdom is also made unto us wisdom (I Cor. i, 30, 31), not, however, that we might glory in ourselves, but in the Lord, our wisdom. His thoughts and ways are as far above ours as heaven is above the earth. Therefore it is surely wisdom to let all our thoughts be brought into captivity to Him (Isa. lv, 8, 9; II Cor. x, 5).

32. "And he spake three thousand proverbs, and his songs were a thousand and five." Many of his proverbs we have and will have a study therein next week. Of all his songs we have the one called "The Song of Songs," which is all concerning Him who is altogether lovely. And yet some of the wise people of Chicago decided that it was not fit to form a part of a new Bible which has been specially prepared for the youth of that city. Truly the wisdom of men is foolishness with God. David said that his psalms were spoken by the Spirit of God (II Sam. xxiii, 2), and doubtless Solomon would acknowledge the same, for it is written very plainly that his wisdom was the gift of God.

33. "And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall. He spake also of beasts and of fowl and of creeping things and of fishes." Thus he would seem to have been a great student, and next to the law of God what could he study with more profit than the works of God? All study must, however, be to the glory of God, and that we may the better know Him, for all must be subject to Him who in all things must have the pre-eminence (Col. i, 18).

34. "And there came of all people to hear the wisdom of Solomon, from all kings of the earth which had heard of his wisdom." So it was with "a greater than Solomon," and so it will be in the coming days when Jerusalem shall again be the throne of the Lord and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem. May it be our daily delight to sit at His feet and hear His word, thus giving Him pleasure and bringing the greatest possible profit to ourselves for time and eternity (Jer. iii, 17; Luke x, 39).

HISTORY OF A WEEK.

Tuesday, Sept. 29.

Fred Barnard, the artist of "Black and White," London, has been burned to death in bed. It is supposed that the bed clothing caught fire while he was smoking.

The west coast of Mexico has been visited by a tremendous storm, which has caused great dam ge.

Arthur J. King, executive head of the firm of R. G Dun & Co., died yesterday at his home in Bloomfield, N. J., aged 70 years. He had been connected with the firm of R. G. Dun & Co., for forty-seven years.

Wednesday, Sept. 30.

Harold Gray, Boston manager of the merican Wringer company of New York, is missing, as is also about $25,000. Stock to the amount of $10,000 is also gone.

Sandusky (Ohio) national banks have posted a notice to the effect that they will hereafter accept Canadian silver only at a discount of 20 per cent.

The report has been revived at New York that Chauncey Depew is to wed his ward, Miss Edith Collins.

John R. Gentry has been engaged to go against his record of 2:00½ at the Readville track, tomorrow.

Alexander Salvini is reported to be dangerously ill at his father's residence near Florence, Italy.

John W. Mackay has made a contract for the erection of a $400,000 mausoleum over the grave of his son in Greenwood cemetery.

Thursday, Oct. 1.

Augusta Miller, only daughter of ex-Senator Warner Miller, was thrown from a bicycle and seriously injured at Mohawk, N. Y.

Absinthe has become during the last few years to such an extent a popular drink among the masses in England that a league is now being formed in the United Kingdom for the express purpose of checking its consumption.

The firm of C. and L. Nye, dealers in men's furnishing goods at 261 Blue Island avenue, Chicago, has failed. The assets are said to be $3,700 and the liabilities are placed in the statement which was filed at $500.

The Columbus, O., Buggy company has made an assignment. The assets are $948,000; liabilities, $1,069,000.

The United States and Great Britain are said to have arrived at a satisfactory settlement of the Venezuelan question.

Friday, Oct. 2.

State Senator Adolph Pluemer, of Cincinnati, is missing. He has also failed to turn over $800 due the school board on the library fund.

Whitney & Son, bankers, of Atlantic, Ia., have failed. The assets are scheduled at $522,700 and the liabilities at about $450,000.

The Chicago pure food show will be held this year in the Pamorama building on the lake front, beginning Oct. 12.

Dr. H. C. Sherman, of Washington, died of fright at Olney, Md., during the storm. He was a cousin of Senator John Sherman, of Ohio.

The revenue returns for the United Kingdom for the quarter ended Sept. 30 show a decrease of $1,825,645 compared with same period of 1895. The decrease was chiefly in excise and customs duties.

Saturday, Oct. 3.

Carnegie has posted notice in his Homestead mills that he wants another "readjustment" of wages

The contest over the postmastership of Boone, Ia., has been settled by the appointment of John Hornstein.

A petition has been filed at Columbus, O., which shows that Allen G. Thurman was badly in debt when he died.

J. H. Switzer died at North Chicago from drinking wood alcohol.

Registration at Boston for the state and national election shows a total of 94,500 names enrolled.

A malignant fever has been raging in Turkestan for the last two months. Ten thousand persons, mostly children, have died.

Eighty-eight people died of typhoid fever in Chicago during September. This was more than in any other month except February, when eighty-nine deaths were recorded.

Monday, Oct. 5.

The Peruvian government has ordered the prefect of Cuzco to close immediately the English college there which was opened by American missionaries.

The fact that the dreaded bubonic disease has obtained a strong footing in Bombay is established beyond question, and the outbreak is attributed to rats, which are known to have been infected with bacillus from Hong Kong.

J. M. Barrie, the well-known Scotch novelist, has arrived at New York en route to Canada, where he will be the guest of Lady Aberdeen.

Li Hung Chang has arrived at Tien Tsin, China.

The Connecticut Populist state convention Saturday appointed a committee to arrange for a fusion with the Democrats.

The London board of trade reports of railroad accidents during 1895 show that eighty-three passengers were killed and 2,100 wounded on British railways, but only five of the deaths were due to smash-ups; 929,770,909 passengers were carried exclusive of holders of season tickets.

STRIKE GETTING MORE SERIOUS.

Another Section of the Canadian Pacific Left Without Telegraphers.

Ottawa, Ont., Oct. 3.—The Canadian Pacific telegraphic strike is getting more serious. The men on the Montreal and Ottawa section of the road who have so far been at work joined the strike last night and left their keys.

Montreal, Oct. 3.—The wires of the Canadian Pacific railway have been tampered with in two places where they were tied together with piano wire. A reward of $1,000 has been offered for evidence to convict any one of tampering with the wires. The Dominion government has shown its interest in the strike of the Canadian Pacific telegraphers by asking the company for a statement of its case, to which Vice President Shaughnessy has replied by wire to Ottawa, saying there is no qusetion involved except whether the company shall ignore its rules and deal directly with its employes, without regard to the executive officers.

Assistant General Manager Tait has wired to all points that the train dispatchers and operators who had stopped work have now had two days in which to consider the magnitude of their blunder, and that if they desired to resume the places they had voluntarily given up they must do so before 5 p. m. yesterday or their places would be filled by new men. The message also stated that many men on the Ontario and Quebec division and on the main line east of North Bay have already gone back to work, and that the company can fill every existing vacancy with good men without delay.

Great Damage Done at Syracuse.

Syracuse, N. Y., Oct. 1.—The severest gale ever known in this city raged between the hours of 3:30 and 5:30 yesterday morning. Thousands of dollars' worth of damage was done. No lives are reported lost. The telephone, telegraph, street railway and fire systems were demolished. Trees were uprooted, houses were unrooted, chimneys were blown over and chaos prevailed for a time. The big grand stand at Kirk Driving park was completely demolished.

Dangers in Food Supplies.

A lecturer on cooking the other day made the surprising statement that the asylums are being filled with country people in much greater proportions than city people, mainly because they were more careless in regard to their food While a diet of fat meats may be more characteristic of people living in rural districts there are other dangers just as insidious to which the residents of the big cities are subject. Scientific research is every day emphasizing the fact that man is what he eats.

Probably there have been no more active advocates of pure food than the manufacturers of Royal Baking Powder. The vigorous campaign against adulterations carried on by them was no doubt due in a large part to the fact that in scarcely any other division of food supplies are harmful ingredients used lavishly as in the compounding of baking powders. The absolute purity of the Royal has become in the nature of an axiom, and its proprietors are naturally disposed to spread broadcast the doctrine of pure food. It has been claimed, without contradiction, that no other article of human food has ever received so many emphatic endorsements from the highest authorities.—*Journal of Health.*

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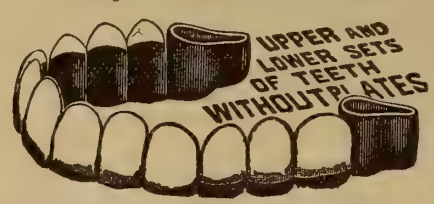

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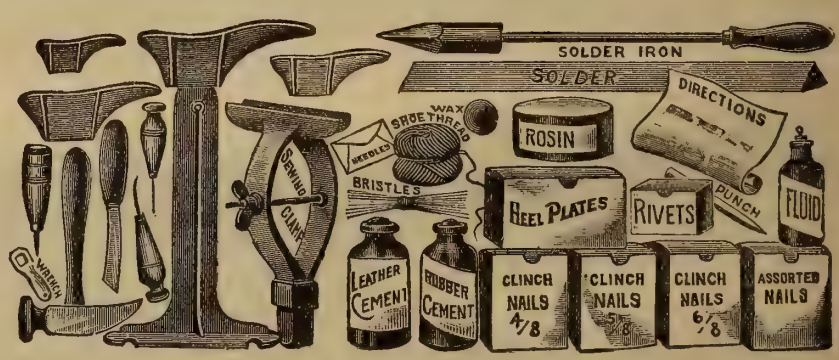

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Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

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COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1 neatly boxed, $3.00, or with the paper one year, $3.75.

W. I. PHILLIPS, Publisher,
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

ILLINOIS MELANGE.

EMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

ome of the Principal Happenings of the Week Reported by Telegraph and Placed for Convenience of Our Readers—Matters of Interest.

Springfield, Ills., Oct. 5.—The forty-ird annual state fair closed Saturday nder most favorable auspices; the eather was perfect and the attendance he largest Saturday ever experienced y the associaton. The receipts of the eek will fall far short of 1895, owing ntirely to the inclement weather of he first three days, yet they are as rge as any year previous to 1894. The xhibits were three or four times more umerous than any previous fair held y the board. The great improvements ade last week in erecting additional arns, stalls, etc., consumed a large ortion of the receipts; had it not been or this the board would have come it many thousand dolars ahead.

Saturday was Christian Endeavor nd Bicycle day. The delegates to the tate Christian Endeavor convention ere given the freedom of the grounds s guests of the board. They held a ass-meeting on the grounds and assed scathing resolutions denouncng the Midway and other side shows s highly immoral, and concluded by tating that they would remain away rom another year's fair if the shows ere not eliminated.

The bicycle races were nine in number, for diamond, gold and silver edals; bicycles, watches, umbrellas nd other articles. Some two hundred ntries were made, and each event was f interest. Smelzer, of Peoria, won he mile-novice; Peabody, of Chiago, he half-mile open; Ingraham, of Dixn, the mile professional; Peabody, the wo mile state championship; Ingraam the 2-mile professional handicap.

PRAIRIE STATE ENDEAVORERS

Determine to Try to Influence Legislation on Reform Lines.

Springfield, Oct. 5.—The last day's session of the state convention of the Christian Endeavor union began with a sunrise prayer meeting at 6:30 a. m. at the Central Baptist church. The pulpits in most of the Protestant churches were occupied at the morning services by Christian Endeavor visitors. A state Christian citizenship league was formed and an executive committee elected.

The New league will have the co-operation of the Christian League, the Epworth League, the Baptist Young Peoples' Union, the Young Men's Christian Association and similar organizations. It will have representatives present at the sessions of the legislature to work against all bills detrimental to Christian sentiment in the state, and some special legislation on reform lines will be attempted.

The convention closed last night with three great mass-meetings, the principal one being held in representative hall. Governor Altgeld made a short address.

Gold Democrats File Their Papers.

Springfield, Ills., Oct. 3.—The gold standard Democrats through C. A. Ewing, of Decatur, the chairman, and C. A. Williamson, of Chicago, the secretary, of the state committee, yesterday filed with the secretary of state the nomination papers of the party under the name of "Independent Democratic." There were 30,437 names on the petition. Five thousand more names were added yesterday. Secretary of State Hinrichsen accepted the papers and placed the file mark upon them. He said that the state board of review would have to decree whether the ticket would be placed upon the official ballot.

TROUBLE ON THE GREAT LAKES.

Wild Wind Kicks Up a Big Sea and One Boat Goes Down.

Chicago, Oct. 1.—The storm of Tuesday night and yesterday kicked up a terrific sea on the great lakes, but up to this writing but four lives are reported lost—those by the foundering of the barge Sumatra, loaded with railway iron, which went down like a shot off the government pier at Milwaukee. She had been constantly leaking and the crew had hard work to keep her from sinking all night. Off Milwaukee she got in the trough of the sea and her hatches were washed off. She whistled for help and the tug Simpson was sent to her.

Before the tug could get alonside the Sumatra went down, carrying to death Arthur Burnsted, Charles Hemmer, Patrick Peterson and Peter Anderson—all of West Bay City, Mich. The life saving crew had the hardest and most perilous kind of work to save the remainder of the crew.

At Chicago a schooner broke from her moorings in the harbor and did a good deal of damage to a dozen or so yachts by being driven in among them and into collision with them.

Well-Known Lumberman Dead.

Muscatine, Ia., Oct. 3.—Richard Musser, ons of the foremost and best known lumbermen in the Mississippi valley, died at his home here yesterday of heart failure. He was 73 years old.

THE MARKETS.

New York Financial.

NEW YORK, Oct. 3.

Money on call steady 5 per cent.; prime mercantile paper, 6½@7½ per cent.; sterling exchange firm, with actual business in bankers' bills at 485¼@485½ for demand and 483@483½ for sixty days; posted rates, 483@484 and 485½@486 ¼; commercial bills, 482@482½.

Bar silver, 65¾; Mexican dollars, 50½.

United States government bonds steady; 4's registered, 116¼; do. coupons, 116¼; 5's registered, 111; do. coupons, 111; 4's registered, 107¼; do. coupons, 107½; 2's registered, 93; Pacific 6's of '97, 100½.

Chicago Grain and Produce.

CHICAGO, Oct. 3.

Following were the quotaions on the board of Trade today: October, opened 67¼c, closed 65⅝c; December, opened 68½c, closed 67⅝c; May, opened 71¾c, closed 71⅛c. Corn — October, opened 22⅝, closed 22¼c; December, opened 23⅜c, closed 22⅞c; May, opened 26c, closed 25⅞c. Oats — October, opened 17½c, closed 17⅜c; December, opened 18¼c, closed 17⅝c; May, opened 20c, closed 19½c. Pork—October, opened $6.35, closed $6.30; December, opened $6.35, closed $6.30. Lard—October, nominal, closed $ 3.97½; December, opened $4.05, closed $3.97½.

Produce—Butter: Extra creamery, 15½c per lb; extra dairy, 13c; fresh packing stock 6@7c. Eggs—Fresh stock, 14½@15c per doz. Poultry—Turkeys, 8@10c per lb.; chickens, hens, 6½@7c; spring chickens, 6½@7c; roosters, 4½c; ducks, 8c; geese $4.00@6.00. Potatoes—Early Ohio, 19@21c per bu.; Hebron, 21@24c. Honey—White clover, 13@14c lb.; broken comb, 9@10c; extracted, 5@6c. Apples—Red stock, 75c@$1.50 per bbl.; green stock, 50c@$1.00.

Chicago Live Stock

CHICAGO, Oct. 3.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 19,000; sales ranged at $3.10@3.45 pigs, $3.00@3.45 light, $2.60@2.80 rough packing, $3.00@3.45 mixed and $3.35@3.30 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 400; quotations ranged at $4.80@5.10 choice to extra shipping steers, $4.45@4.85 good to choice do., $4.10@4.50 fair to good, $3.50@4.10 common to medium, do., $3.40@3.90 butchers steers, $2.65@3.30 stockers, $3.50@3.90 feeders, $1.25@3.40 cows, $2.40@3.90 heifers, $1.75@3.75 bulls, oxen and stags, $2.40@3.25 Texas steers, $2.90@4.00 western rangers, and $3.00@6.25 veal calves.

Sheep and Lambs—Estimated receipts for the day, 1,500; sales ranged at $2.00@3.00 western $1.75@2.75 Texans, $1.50@3.25 natives, and $2.50@4.80 lambs.

East Buffalo Live Stock.

EAST BUFFALO, Oct. 3.

Dunning & Stevens, Live Stock Commission Merchants, East Buffalo, N. Y., quote as follows:

Cattle—No receipts; fealing easy. Hogs—Receipts, 25 cars; market 5@10c lower and dull; Yorkers, $3.55@3.60; mixed, $3.50@3.55; mediums, $3.30@3.50; heavy, $3.30@3.40; stags and roughs, $2.00@3.00. Sheep and Lambs Receipts, 24 cars; all Canadas but 3; mark dull and 10@15 lower; fair to best Canad. lambs, $4.40@4.75; culls to good western, $3.25@4.70.

St. Louis Grain.

ST. LOUIS, Oct. 3.

Wheat — No. 2 red cash elevator, 68c bid; track, 70@71c; No 2 hard cash, 63c; December, 71⅛c bid; May, 74c asked. Corn—No. 2 cash, 20½c bid; October, 20½c bid; December, 20¼c asked; May, 24c bid. Oats—No. 2 cash, 13¼c bid; May, 20½c bid. Rye—34@35c

Detroit Grain.

DETROIT, Oct. 3.

Wheat—Cash white, 71¼c; cash red, 77¼; December, 73⅛c; May, 76⅛c.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Sept. 28 to Oct. 3:

James Ferguson, Mrs M C Eaton, Mrs E A Yerkes, John Helfrich, Henry Elder, John Motter, Lewis Baldwin, Dr E C Guild, Mrs R L Wallace, Literary Circle Concordia College, John Collins, J W Riner, A H Smythe, W A Backenstoe, Rev James Wilkinson, John Black, Rev W B Stoddard, Beaton Bros.

Take a Combination Case of the

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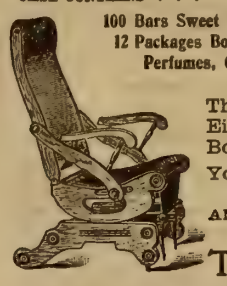
Reclining Easy Chair or Desk

ON THIRTY DAYS' TRIAL. From factory to family.



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12 Packages Boraxine. 18 Cakes Finest Toilet Soaps.
Perfumes, Cold Cream, Tooth-Powder, Shaving Soap.
If changes in contents desired, write.

The Soaps at retail would cost $10.00
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You get the Premium gratis. Both $10.

AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT $10.00; IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.

The Larkin Soap Mfg. Co., Buffalo, N. Y.

Our offer explained more fully in Christian Cynosure of Sept, 24th,

NOTE —We are personally acquainted with Mr. Larkin of the Soap Manufacturing Company of Buffalo; have visited their factory; have purchased and used their soaps and received the premiums offered, and we know that they are full value. The only wonder is that they are able to give so much for so little money. The Company are perfectly reliable.—*The Evangelist, New York.*

NOTE.—The management of this paper have inspected the soaps and premiums, and know they give satisfaction, and also know that the Larkin Soap Mfg. Co. is reliable in every way, and fulfill all their promises as advertised above.—*Baptist Union, Chicago.*

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WORKMEN BEG FOR BREAD.

Let Those Who Believe Labor Has Nothing to Complain of Read This.

Eight hundred men gathered in the vacant lot adjoining Indiana avenue and Front street yesterday and clamored for bread. They were not the habitually idle nor the voluntary tramp. Each had a stake in the community in the shape of residence and citizenship. Many had given stronger hostage to fortune and were the breadwinners of families, the rent producers of small homes which up to 1893 they had been able to maintain in comfort. The sudden stress of business and industrial depression of that time had exhausted savings of years and had brought many of them to the verge of want, some to absolute starvation.

The wisdom of experience led to the appointment of a committee, which came to be known as the Kensington Aid association, which in its organized function was able to obtain the needed assistance and distribute it in a way that precluded all suspicions of interested motives of the parties concerned. Happily the period of distress was brief, and by Thanksgiving day of that year the association was able to ask discharge, all the duties of its voluntary service having been rendered. Hundreds had enjoyed the benefits of the funds this committee distributed and had been able to save their self respect from the degradation of asking alms personally.

Again the wolf is howling at the door of the textile operatives of Kensington. A Press reporter yesterday found hundreds of them on the sidewalks or seated in knots on the boulders left by the excavations in the adjacent lots. They had not gathered there merely for the meeting that was to come. Sitting on the rocks and chatting on the corners have been almost their sole occupation for the past six months. The men leave their homes as early as they needed to when each day meant dollars earned. Old habits of early rising are persistent. The days, however, begin with a weary round of inquiry when manufacture is to be resumed, and then with a more tiresome quest for anything to do which can earn a few pennies for the family sustenance.

A limited tour of calls at the little houses in the vicinity gave ample confirmation of the stories told by the men, be it said, with an unwillingness that seemed genuine and bred of dread of being classed as paupers. Houses that a few years ago had all the comforts and a few of the luxurious trappings of modern living were barer than the dormitories of almshouses. Parlor furniture had long ago gone to the second-hand shops. The space was turned into lodgings for rent, which, if let, were hired by tenants with whom the sublessors had to be as patient as the landlords are with them themselves. A table, three or four rickety chairs, bare floors, and in most cases larders as bare, were the rule. Back of all this was the awful vision of distraint for rent long overdue and winter at hand.

Here is an instance of the straits to which some have been put:

A comparatively young man was arrested a day or two ago for stealing some potted plants which stood in the doorway of a residence and selling them. He was arraigned before Magistrate Kochersperger and questioned. The poor fellow admitted his guilt, saying: "I have been out of work and unable to provide for my family. I saw a chance to take those plants. I did so and sold them. I took the money and gave it to my wife, who bought food for the children with it."

The wife was called and said that she supposed her husband had worked for the money. The magistrate turned to the prosecutor and asked him if he wanted to press the charge. He replied in the negative. Then, with tears in his eyes, the man who had committed the theft turned to the owner of the articles and promised to pay him for them as soon as he obtained employment.

There are thousands of men in the same predicament. Those of the mills not already closed down are working on such short time that the employees receive barely enough to procure the necessities of life. To make matters worse, the real estate owners feel that they are unable to house the occupants of their dwellings unless some rent is paid. Many householders are months in arrears with their rent and have no hope of paying what they owe. It is said that property owners anticipate holding a meeting, the result of which will be that unless they receive their rent the tenants must be evicted.—Philadelphia Press.

Who Are the People?

A terse but logical reply would be "everybody," but there are people and people, and, strange as it may seem, those who are of least consequence in the earth are considered by a custom ridden and misinformed community to be the people.

All human life is sustained by labor. Without labor there is no means for man to live.

If all men were mere idlers, or lawyers, or bankers, or money lenders, or politicians, or clergymen, or employers, there would be no wheat, no cotton, no iron, no houses, no cloths, no papers, and neither would gold nor silver be used as money. If man will live, he must labor.

It is acknowledged, however, that many of those who labor the least enjoy the most of the fruits of the earth. As a matter of fact they are but parasites. They live on labor, not by labor.

Unless the immutable laws of the universe shall be changed, without labor man would cease to incumber the earth.

Civilization advances in a corresponding ratio with man's ability to labor most effectively. It must, therefore, be apparent that the people are in reality those who labor, or, in other words, those who through applied effort force the earth to yield up its fruits for man's use.

Nonproductive effort is dependent absolutely upon the productivity of the manual laborer.

I therefore say, without fear of contradiction, that the people of most account, and those who should be of first consideration under any and all circumstances, and those who are alone vitally necessary to the sustenance of life and to the maintenance of our complex society or civilization, are the workers.

They are the people, and sophistry and verbal jugglery cannot gainsay it. —George G. Childs in Boston Globe.

Free Labor Cheaper Than Convicts.

A. Priesmeyer of St. Louis is one of the largest and oldest contractors of convict labor. His firm is engaged in the manufacture of boots and shoes, and at the present time employs about 160 convicts in the penitentiary. He says the cheapness of outside labor has left little or no margin for the contractors of convict labor, and few of the firms will make anything this year. This may seem a little odd in view of the fact that the contractors pay but 50 cents a day for each ablebodied convict, but Mr. Priesmeyer has been in the business so many years that he ought to be the very best of authority on the subject.—St. Louis Republic.

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IX. The More Excellent Way.
X. A Better Life.
XI. A Deeper Salvation.
XII. A Greater Privilege.

XIII. The Better Resurrection.
XIV. The Abundant Entrance into Heaven.
XV. The Better Reward at The Judgment.
XVI. The Better Company in Heaven.
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James G. Birney, *Candidate of the Liberty Party for President,* was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

Lewis Tappan, *private journal,* 1814: "Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter, Jan.* 21, 1829: "I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

Disraeli, Lord Beaconsfield: "In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

Charles Sumner, *in a Letter to Samuel D. Greene:* "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

A. M. Sullivan, *Irish Leader:* "I had not studied in vain the history of secret, oath-bound associations. I regard them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization, and are often on the whole more perilous to society than open tyranny."

JAMES MADISON, *Letter dated Montpelier, Jan.* 24, 1832: "I never was a Mason, and no one perhaps could be more a stranger to the principles, rites and fruits of the institution. From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuses outweighing any advantages promised by its patrons."

Horace Greeley: "Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by seceding Masons that the oaths—at least in some of the highest degrees—that were administered, and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not."

JOSEPH RITNER, *Governor of Pennsylvania,* 1837: "If it be true as the lamented Colden (himself one of the initiated) declared, that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

GEORGE WASHINGTON, *to Friends in* 1794, *Quoted by Myron Holley:* "The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

JOHN ADAMS: "The use of my father's name f[or] the purpose of which Mr. Sheppard would now appl[y] it, is an injury to his memory, which I deem it my duty, as far as may be in my power, to redress. . . . While Mr. Gridley lived, he was the intimate friend, personal and professional, of my father. He died in 1767. My father often resorted to him for friendly counsel, and, as he was Grand Master of the lodge, once asked his advice, whether it was worth his while to become a member of the society. In the candor of friendship, Mr. Gridley answered him—NO,—adding that by aggregation to the society a young man might acquire a little artificial support but that he did not need it, and that there was nothing in the Masonic institution worthy of his seeking to be associated with it. So said at that time the Grand Master of the Massachusetts Masons, Jeremy Gridley; and such I have repeatedly heard my father say, was the reason why he never joined the lodge. The use of the name of Washington, to give an odor of sanctity to the institution as it now stands exposed to the world, is in my opinion as unwarrantable as that of my father's name."—*Letter of John Quincy Adams, Aug.* 22, 1831.

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FURIOUS TEMPEST.

West Indian Cyclone Leaves a Wake of Devastation.

FRIGHTFUL HAVOC IN FLORIDA.

Eleven Killed at Savannah, Ga., and $1,000,000 in Property Wiped Out of Existence—The Raging Storm Sweeps Over Pennsylvania and the Loss of Life and Property Is Heavy—National Capital and Vicinity Feel the Force of the Gale.

Memphis, Oct. 1. — The Commercial-Appeal has the following special this morning:

Jacksonville, Fla., Oct. 1.—It is a conservative estimate to say that fifty people have lost their lives from Tuesday's hurricane, and the number may run much higher. News from that portion of the state where the storm first struck is very slow in coming, for the wires are down and the railroads are impassable. Wrecking parties which went out yesterday morning have not returned, and it will be some hours before the full extent of the damage is known. The hurricane struck Florida at Cedar Keys, and reports show that it passed in its path of destruction over twenty towns and villages, and that between thirty and forty people have certainly been killed. Cedar Keys is about 100 miles southwest of Jacksonville. The hurricane which had been churning the water of the gulf first struck this place, a village of 1,500 inhabitants.

Cedar Keys Entirely Swept Away.

The only report which has come concerning Cedar Keys is that the town has been swept away and many lives have been lost. This report comes from Gainesville, which is fifty miles away. Nobody has been able to get anything direct from Cedar Keys. Moving northeasterly, the storm struck Williston, where eleven houses were blown down, one person was killed and several so badly hurt that it is expected that they will die. Near here is a large turpentine farm where state convicts are employed. Twenty of these were huddled together in a cabin. A heavy tree was blown across the cabin and six of the convicts were crushed to death. In Alachua county the storm did frightful work. In Gainesville the Methodist church and about twenty residences and business houses were destroyed, and while a unmber of people were hurt no fatalities are reported.

A Dozen More Deaths Reported.

At LaCrosse fifteen buildings were destroyed, and Rev. W. A. Barr, Mrs. F. F. McIntosh and her baby are reported killed. Near there four laborers who were in a cabin at a turpentine farm were crushed by falling trees. Newberry in West Alachua is totally wrecked. C. J. Eastlin, Mrs. Nancy Mosa. Frank Olmstead and David Jones were killed. At High Springs, Melissa Harden, Jane Morris and Sallie Nobles, colored women, are reported to have been killed. At this place a number of people took refuge in a box car which was in the path of the cyclone. It was blown along the track and then off it a distance of fifty feet, and every person in it was badly injured. Steve Mason and George Johnson have since died. At Gracy, a small place, twelve houses were razed, a woman was killed, but a babe at her breast was unhurt, although it had been carried some distance by the force of the wind.

Other Details of the Horror.

At Lake Butler, Welborn, Art Lake City and other points twenty other persons were killed and many wounded, while four or five towns have been entirely blown away. Many of the dead are women and children. The money loss in this state is estimated at $2,000,000, but this may be excessive.

THE DESTRUCTION AT SAVANNAH.

Loss of Life Reaches Eleven and of Property One Million Dollars.

Savannah, Ga., Oct. 1.—The hurricane which swept over Savannah Tuesday cost nearly a dozen lives and entailed a financial loss of nearly $1,000,000. Each report received is worse than at first. It was thought that only one death would be the result of the hurricane, but the number has increased until there are eleven persons reported dead. The following is a list of the dead: J. W. WallaceJohnston; Capt. C. E. Murray, of the tug Robert Turner, and the followin,all colored—Mary Waring, Eliza Betty, Fannie McFall, Ruby Williams, Julie Jackson, two deck hands of the Robert Turner, an unknown man and an infant.

A great many persons were injured. The most seriously hurt are: Fannie Jackson, back broken; W. F. Thompson, back broken; Ab Farnham, leg broken; James Smith, seriously hurt struck by faling timbers; S. Roddy Pritchard, hurt by falling bricks; Ben West, colored, struck by falling barn; Joseph Hamilton, colored, struck by falling barn; John Wilson, hit by falling chimney; John Sheehan, struck by falling timbers.

Many prominent buildings and hundreds of residences are badly wrecked, and the most beautiful trees in the city are down. The loss to shipping will amount to over $100,000. The most serious casualties were the capsizing in mid-stream in the Savannah river of the Norwegian bark Rosenius; the grounding of the Morgan boat Cab; drifting of the Norwegian bark R. D. Metcalf, and the total loss of the tug Robert Turner. The steamer Governor Safford, of the Beach & Miller line, is aground in Copper river, and small craft has suffered much, many naptha launches and small sailing vessels having gone out to sea. The Tybee railroad is badly damaged, many bridges being out of plumb. Tybee, Thunderbolt, Montgomery and Isle of Hope, all prominent resorts near this city, were hurt by the blow.

The wind began to rise at 11:30 and at 12 o'clock was blowing at forty-eight miles an hour. At 12:15 a velocity of sixty-six miles had been reached and the air was literatlly filled with flying debris. At that time the instrument at the observer's office was blown out of working order. A few minutes afterward the wind had reached a velocity of eighty miles an hour or over. At noon the barometer had dropped to 29:20 and at 12:30 it was 28:95. After that further reports from it could not be secured. The storm was over in two hours and the sun shining brightly.

RUIN ON THE WINGS OF THE GALE.

Summary of the Tempest Havoc Played in the Keystone State.

Lancaster, Pa., Oct. 1.—Late last evening telegraphic and telephonic communication had been established with the surrounding counties and the later reports confirm the earlier advices of the wide extent of yesterday morning's cyclonic storm. Every section of the country has been heard from, and the story is that ruin rode in the wake of the gale. While an estimate of the total loss is necessarily speculative there does not seem any doubt that it will easily reach $1,000,000, and many largely exceed that amount. In this city the individual losses are, as a rule, comparatively small; but there are hundreds of them, which will make the aggregate great.

The storm outside the city was scarcely less severe and of course the destruction of the Pennsylvania railroad bridge across the Susquehanna at Columbia overshadowed all else in relative importance. The bridge, which comprised twenty-seven spans, and cost nearly $1,000,000, was completely demolished. It was insured for $300,000 and everything was carried away except the stone piers, the single iron span and one of the shore spans. It is settled that there was no loss of life, as search of the bridge has failed to reveal the bodies of two men whom it was feared were on the bridge when it was swept away by the hurricane.

Five miles above Reading the cast house of the Temple furnace at Temple station was blown down by the wind and nearly a dozen workmen were buried in the ruins. The men were pinned down by the heavy timbers, and it was some time before they could be reached. Two men were killed —Edward Rismiller and Samuel Trout —and five severely injured. At Natalie the storm shook down a stove in a tenement, set the house on fire and burned six tenements. With these houses were burned six sleeping children whom it was impossible to reach in time to get them out.

NEAR THE NATIONAL CAPITAL.

Much Damage Done to Suburban Property in That Neighborhood.

Washington, Oct. 1.—Reports from the suburban towns about Washington show that great damage was done throughout the surrounding country by Tuesday's storm. At the Roman Catholic university, just outside the city, the domitory in process of construction was demolished. At Brookland, a few miles out, the town hall was partly desroyed and many other buildings were unroofed and otherwise damaged. On the outskirts of the city few localities escaped. The train shed at Alexandria was blown down and the debris is across the tracks. In this city the papal legation was unroofed and the Chinese legation was damaged about $1,500. Communication by telegraph and telephone with the outside world is absolutely stopped.

The White House was slightly injured by the storm, a portion of the copper roofing being stripped off and other damage done. The tall flagstaff from which the signal is given to the city that the president is in town disappeared completely. In the beautiful grounds surrounding the houses twenty-five of the splendid trees—elms, sycamores, walnuts, and magnolias—some of great age and of historical associations, were completely leveled, while fully fifty of the surviving trees suffered the loss of their tops and principal branches and are permanently defaced.

The storm was the most generally destructive known in this vicinity for years. It played havoc with property at Alexandria, Va., killing four persons; blew down and otherwise damaged a number of buildings at Rockville, Md., swept over Richmond, Va., doing an immense amount of damage, and its force was felt in of damage, and its force was felt in every town in its course, leaving behind it more or less ruins of buildings and crops. It was reported by the signal service on the 26th inst., as a tropical cyclone moving northwest from the Carribean sea and the report has been verified in every particular.

GRAND STAND COLLAPSES.

Accident Mars the Opening of Iowa's Semi Centennial.

Burlington, Ia., Oct. 2.—The semi-contennial exercises yesterday were marred by an accident which happened to the reviewing stand erected near the Union station for the convenience of Vice President Stevenson, Governor Drake (Iowa) and his personal staff, and some forty other prominent people reviewing the parade. Just as the head of the parade reached that point, with almost no warning, the entire stand collapsed, throwing its distinguished occupants to the ground, a distance of fifteen feet. The majority of those on the stand were bruised more or less.

The following are the more seriously hurt: Vice President A. E. Stevenson, jarred and shaken, but othewise unhurt; Governor F. M. Drake, of Iowa, slightly jarred; ex-Governor Sherman, of Vinton, bruised and shaken by fall; ex-Governor Newbold, Mount Pleasant, Ia., hand sprained; Hon. Lafayette Young, editor of the Des Moines Capital and orator of the day, hurt about the back and shoulders, but not prevented from delivering his address in the afternoon: Rev. D. S. M. Fellows, of Fayette, bruised; Auditor of State C. G. McArthey, Des Moines, bruised about the head; City Commissioner S. H. Jones of Burlington, ankle sprained; Lieutenant Colonel James D. Rowan, of Des Moines, ankle sprained; Major W. C. Wyman, Ottumwa, hurt internally; County Treasurer E. S. Burrows, of Burlington, compound fracture of leg —worst of all the injured.

It was about noon when the accident occurred; the morning parade had passed through the principal streets of the city, and the governor and staff, escorting the vice president, had just left the line of march and entered the stand to review the procession. The stand had been hastily erected at the last moment for the convenience of Vice President Stevenson, Governor Drake and staff and his party of friends and guests. Heavy rains had so softened the soil on which it was constructed that the supports sank into it and carried the structure to the ground. Several persons had warned the people not to crowd on the stand, as they did not consider it safe, and a number had just stepped off when it gave way. Vice President Stevenson was almost in the center of the stand, and was thrown pell mell into a wildly struggling mass of people.

Governor Drake was near him and grasped his arm, and both the distinguished gentlemen asisted each other in extricating themselves from the debris. Terrible excitement ensued, and there was danger for a few minutes of a general panic, but a number of cool heads managed to still the fears of those standing by, and the work of rescue of the unfortunate ones was quickly begun. Vice President Stevenson was dazed for the moment by the force of his fall and the struggle, but wa s soon able to enter his carriage and be driven to the Hotel Delano, where after a short rest he completely recovered his equnanimity. He took the accident good naturedly, and only seemed concerned about the injuries of those who fell about him.

Governor Drake was not injured in the least, and after the injured ones had been removed and the excitement had subsided he and the uninjured members of his staff and friends reviewed the procession, which had halted at the disaster. He was then driven to the hotel, and had dinner, after which he proceeded to Crapo park, where the celebration was held in the big Coliseum, and took the part in the exercises assigned him as if nothing had happened. The reviewing stand was a temporary affair of two-by-six scantling, hatily constructed, and stood over a sort of depression in the ground, into which its occupants were promiscuously tumbled. Ex-Governor Sherman was caught beneath a pile of rubbish and struggling people, and but for the instant assistance of a big by-stander who removed a heavy plank from across his neck he might have been fatally injured. As it is he sustained only slight injuries. Governor Drake's daughter, Mary, and her friend, Miss Carpenter, of Des Moines, were on the stand, but escaped injury aside from a bad fright.

Burlington, Oct. 3.—Another heavy rain fell Thursday night, greatly interfering with the attendance on Pioneer da yof the state semi-centennial festival. A long procession of militia, bands, pioneers and floats representing the early days and progress of Iowa occurred at 11 a. m., followed by addresses by pioneers in the morning at the Coliseum. Yesterday afternoon Governor Drake adressed the pioneers and a number of short talks by old settlers followed. An Old Folks' concert took place last night.

Negroes Are Doing It Now, Perhaps.

Clarendon, Ark., Oct. 5.—A gang of whitecaps, said to be composed of negroes, has undertaken the task of driving undesirable negroes out of Jackson township, Monroe county Many have been visited and whipped, one dying from his injuries, and another shot to death.

Kearney and Haines Released.

Rotterdam, Oct. 5. — Kearney and Haines, two of the Irish suspects, have been conducted across the Dutch frontier. The failure of Scotland Yard men to secure the extradition of Tynan made their arrests of no importance.

Russell Sails for Home.

New York, Oct. 5.—Baron Russell of Killowen, lord chief justice of Great Britain, sailed for home Saturday with Lady Russell and their daughter.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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General Secretary Phillips expects to attend the Iowa State Convention at New Sharon, Nov. 18, 19.

Let the friends of anti-secrecy in Iowa who cannot attend their State convention at New Sharon, Nov. 18,19, write to the president, Rev. T. P. Robb, Linton, Ia. Letters of cheer and suggestions for the work are always welcome, but are especially inspiring when read to a convention.

As an evil that is killing the spirituality of the church and draining its life-blood, no other can be compared to the lodge system. How strange that any intelligent evangelist, truly concerned for the salvation of souls, should not be in fullest sympathy with our work in laboring to remove this great barrier to the salvation of men.

"Strengthen the things that remain that are ready to perish," is a practical maxim in these perilous times. Some years ago we wrote several pleading letters to a brother who proposed to launch another reform paper. We quoted to him the above text and rung the changes on it; but our advice was unheeded. He launched his paper and now after a desperate five years' struggle it goes down the flume. What the reform cause needs is not more papers, but that those we have be better sustained.

Bro. Williams writes from Tipton, Cal., under date of Oct. 5: "I have had very good congregations here the past week. I preached every night until Saturday and last night. I then lectured on the secret society question, and they took it with good effect. I believe there is a good interest here. The meetings will be continued by the U. B. pastors, E. Dewitt and L. G. Cowdrey, and I expect to hear good reports from here in the future. I go to-night to Los Angeles, and will hold a brief revival meeting and lecture some at Clearwater, Los Angeles Co., Cal. Pray for me."

ELDER S. C. KIMBALL.

Our readers will be glad this week to see the picture of one who has long stood in the front rank of New England reformers. He was born in Hopkinton, N. H., July 21, 1838. His father was Hazen Kimball; and his mother, Mary Ann Baker. He fitted for college at Hopkinton Academy, and graduated at Dartmouth in the class of 1860. He afterwards graduated at the Theological school then located in Concord, but now connected with the Boston University. He was ordained to the Gospel ministry by the Free Baptists at North Weare in 1865, and was pastor of churches in North Weare, Newmarket, Wells, Me., Gilford, Strafford and Barrington for about seventeen years.

Elder Kimball was instrumental in organizing the New Hampshire Christian Association opposed to secret societies in 1875, being chosen its first secretary, which office he still holds. He severed his connection with the Free Baptists in 1882 on account of their subservience to the secret lodges. From 1880 to 1896 he published the *Christian Witness* in the interest of pure religion and in opposition to lodgism. For nine years he was principal of the academies at Contoocook, North Weare and Strafford. Among his students were Elder J. Franklin Browne and Rev. Edgar B. Wylie. During the past twenty years he has written and lectured much against secret lodges. He has been interested in the *Cynosure* and the National Christian Association almost from their commencement, and has been a corporate member of the latter. We expect good work by him for many years.

Our readers in Pennsylvania will note in this issue the call for their State Convention, which meets at Oaks, Montgomery Co., Nov. 18, 19. We earnestly request every friend of the cause in the State to write Secretary W. B Stoddard at Oaks, Pa. Write letters that will cheer and inspire those who will attend. Write such suggestions as you think are needed in the work, and above all do not forget to send a contribution to defray the expenses of the convention.

We are glad to note the united effort that is being put forth for the redemption of the Jews in our large cities. Numerous missions are being started. It is somewhat significant, and yet as would be expected, that those who are taking the lead in this work are connected with anti-secrecy churches. We note among these Revs. Alexander Schaap, of Brooklyn, N. Y., A. R. Kieldell, of Allegheny, Pa., and M. Stolpe, of New York. All of these brethren are *Cynosure* readers and tried reformers. With such leaders, and the blessing of God that must follow, we shall look for grand results. Let all who can lend a helping hand.

God has ordained the church as the organization to preach and practice righteousness. It has proven unfaithful in a large measure in every age. But true to his promise God has raised up a standard in each age against the flood of iniquity. In Old Testament times God raised up such men as Gideon, Elijah, Elisha and their school of the prophets. In our own times God raised up such men as Garrison, Phillips, Gerritt Smith and the Abolition societies. Still later God raised up such women as Lady Henry Somerset, Miss Willard and the W. C. T. U., and such men as Philo Carpenter, Jonathan Blanchard and the National Christian Association. God has undoubtedly put the stamp of his approval upon each of these organizations.

Evangelists usually begin their work in a community by charging the churches with low spiritual life, and with having a large per cent of unconverted members. But they sometimes please these worldly church members by condemning Christians for engaging in the work of the W. C. T. U. and the National Christian Association. We heard of an evangelist recently who told his audience that it was the devil and not God who stirred up Christians to go into such movements, and that the place for all Christian work was in the church. We admit that if every church would faithfully warn its membership against all partnership with the lodge and saloon there would be no need of the above-mentioned reform organizations. But when the agitation of these questions is excluded from most churches, so that even these evangelists dare scarcely allude to these evils, then the only hope is for Christians to work through these movements. And to condemn them, and at the same time the low spirituality of the churches, which is the disease these movements are designed to remedy,—this is the height of inconsistency.

MORGAN IS A MARTYR'S NAME.

[Hymn sung at the unveiling of the Morgan Monument at Batavia, N. Y., Sept. 14, 1882, and written for the occasion by Alexander Thomson, of Wheaton, Ill. Geo. W. Clark stood on the base beside the shaft and led the great congregation in singing it.]

Eternal Source of light and love,
Send us thy spirit from above;
And let thy truth, O Lord prevail
Against the craft and might of hell.

Great God, we thought our land was free!
We thought, throughout, from sea to sea,
There was no place where man might not
Give honest utterance to thought.

But this tall shaft speaks other things;
Of hidden leagues, and priests and kings;
Dark powers, which, like the Syroc's breath,
Breathe on our blood-bought freedom—death.

Behold! O Lord, thy church in chains!
See how the power of darkness reigns
In church and state, in hut and hall,
Confounding and corrupting all.

Arise, O Lord, the cause is thine;
Put forth thine awful power divine;
Thy blessed light, that shall consume
All evils which its beams illume.

And let our monument proclaim
That Morgan is a martyr's name;
Till heart and home, from sea to sea,
Shout, from the dark lodge bondage—free.

TRUE MEN.

BY PROF. W. H. DAVIS.

True men are those who, with steady purpose, do something for humanity. The most pitiful of all are those who assiduously labor to do and be nothing, nor wish to help others. The Lowly One said, "It is more blessed to give than to receive." It is more blessed to do for others than that they should do for us. The Divine Law cannot be reversed. Men of all denominations should love the church to which they belong, and be and live and do for it.

If we do not and cannot be satisfied with it, seek a people with whom we can labor, or do independently what our hands find to do. But do not queeze into and hope to absorb a meagre good from the church. This seems about what some are trying to do. If they but squeeze into the church, and be carried by it, and finally by rope and pulley be hoisted into heaven, how glad they will be not to have even a tear to brush aside.

Well, we cannot do without the church, indeed. We ought to make it equally as emphatic that the church cannot do without us. If we are true disciples it cannot, for we are "co-workers with God." And the great scheme of redemption is successful in proportion as true hearts bear sympathy with Christ and his church, and true hands bear aloft the banner of the cross.

Clinton, Iowa.

PATRIOT'S WARNING TO HIS COUNTRY.

BY GEORGE WASHINGTON CLARK.

After the murder of Morgan, Masonic charters were thrown up or returned; lodges were broken up and abandoned all over the country, except at a few places in the "lower regions" and dark abodes down South. An abnormal condition of society was restored, peace and tranquility to a good extent prevailed, and the people hoped and believed that Masonry had received its death-blow; that it had not only committed murder but suicide, and could never be resuscitated in this country.

But strange to say, they too soon forgot the wise old maxim, "eternal vigilance is the price of liberty." While the people slumbered and slept in supposed security the "little foxes" were playing the mischief with the vines by getting in their "innocent secret temperance orders." But if innocent, harmless and useful, as claimed, why in the name of common sense and Christian philanthropy should they be *secret?* Does reason, common sense or religion commend lighting a candle and putting it under a bushel? All innocent, good and useful institutions are to be as a city set on a hill, whose light cannot be hid.

Our Saviour taught us in very plain and most positive language that we are to let our light so shine that others seeing our good works may be constrained thereby to glorify our Father in heaven. No man on earth can reconcile secret oath-bound societies with the precepts and positive commands of our Lord and Saviour Jesus Christ. Notwithstanding the sad and lamentable experience we have had on account of secret societies, and the warnings and counsels we had from our wisest and ablest ministers of the Gospel, philanthropists and statesmen, and from the most eminent men who had been seduced into the lodges, but had their eyes opened and had renounced them; I repeat, notwithstanding all this, the United States have become, in the language of Senator Morton, "honey-combed with secret societies." Their name is legion, and their power for evil incalculable and alarming.

So with the all-dominating power for evil of these legions of sworn secret lodges among us. And when we consider the mercenary and merciless liquor traffic, legalized and fastened upon us by our government, with all its corrupting, depraving, crime and misery-producing effects, and the ignorance, indifference, and the unprincipled political partisanship and divisions, strifes and wranglings everywhere manifest, we may well feel and say, as Thomas Jefferson did in view of the legalized existence of slavery among us, "I tremble for my country when I remember God is just, and that his justice will not slumber forever."

Detroit, Mich., Sept. 28, 1896.

SHOULD GOVERNMENT OWN AND MANAGE RAILROADS?

BY PROF. E. WHIPPLE.

Turning to the objections to government management of railroads, we find the following urged prominently:

1. It would be a long step toward socialism. This is true, but not necessarily an objection. We have already the postoffice, public schools, municipal water works, lighting plants, etc. Many cities in Europe have gone much further in undertaking enterprises that are monopolistic in character, and everywhere with success. If we take this step we need not go any farther on the road to socialism unless we find it advantageous to do so.

2. It would greatly enlarge the functions of government and might lead to vastly increased political corruption and boodling. Civil service reform, now largely an accomplished fact in the national service, minimizes this danger. The more important the functions of government become, and the more closely it affects every man's everyday life, the easier it will become to secure the interest and attention of "good" citizens to their political duties. Whether the old saying, "That government is best which governs least," is true or not, depends upon whether the government is a monarch or an aristocracy governing for his or their own interests, or a "government by the people and for the people."

The history of government management of business enterprises shows clearly that there is not nearly so much corruption and boodling in connection with government enterprises as grows out of the attempt of government to "control" business of a monopolistic nature. Witness the results of the water supply of Chicago, which is managed by the city, in comparison with the constant stream of corruption having its source in the relation of the gas and street railway companies to the city council of the same city.

3 Italy built roads and leased them to private companies with bad results. In regard to this, two remarks may be made. Every case of partnership between the government and private companies is of doubtful utility, and usually leads to poor results. It is doubtful if the people of Italy have sufficient intelligence and virtue to constitute a successful self-governing community.

4. It is said that our railroads charge only about seventy-three per cent as much as European roads do; let them pay their employes higher wages and furnish better facilities.

To which it may be replied that we do many other things better than the Europeans do. We enjoy better facilities and have more comforts and conveniences in almost every respect. Wages are higher in all lines of business here. We are more progressive and enterprising; our people have more money to travel with, and travel more than Europeans do; we are more inventive, and get more and better results with less labor in every way than Europeans do. Nevertheless it is not wise to imagine that we are so wise and smart that we can not learn anything from our neighbors.

5 When railroads were first introduced, several States, especially Pennsylvania and Michigan, attempted the plan of government ownership, with disastrous results. To this it may be replied, that quite generally the first private companies that went into the railroad business met with the same ill success, because the business was new and the conditions for its successful prosecution were not known.

In conclusion we may say that no one can certainly foretell how the plan of government ownership will work in this country, but the indications are that we shall be forced to try it, and the probabilities are that we shall find it a great improvement over the present method.

Wheaton College.

ANOTHER SACRIFICE FOR KANSAS FREEDOM

Our fathers to their graves have gone;
Their strife is past, their triumph won;
But sterner conflicts wait the race
That rises in their honored place;
A moral warfare with the crime
And folly of an evil time.

The first Lawrence knew of succor at hand was the next morning, Sept. 15th, when they beheld, on the eminence overlooking the town, the United States flag and troops. Early that morning Geary, with an escort of United States troops, started to the camp of the invaders. Upon reaching their outpost he inquired who they were and their object. They replied:

"We are the Territorial militia, called into service by the governor of Kansas, and are marching to wipe out Lawrence and every —— Abolitionist in the Territory." Geary said:

"I am the governor of Kansas and your commander-in chief, and you will summon the commander of this force to escort me to the main line and conduct me to the center, that being my position."

Surprised and disappointed they reluctantly obeyed the order. Geary was received by a dozen officers, among whom were Atchison, Jones, Whitfield and Stringfellow, of course, and Col. Titus, whom Lane and Sam. Walker had previously whipped and captured near Lecompton. He found them prepared for an immediate attack on Lawrence, in total disregard of his orders sent the previous evening. He addressed the officers at length, severely reprimanding them, and especially Senator Atchison, to whom he said:

"From your high position as Vice-president of the United States, you have fallen *so low* as to be the leader of an army of men of uncontrollable passions, determined on slaughter and destruction."

At the close of his speech his proclamation, together with his order to disband, was read. This "Territorial militia called into service by the governor of Kansas" consisted largely of Missourians, who plundered the Free State settlers on their return. After Geary was gone the piping voice of Sheriff Jones and other murderous officers were still for war. About the only Territorial militia was the resident Pro-slavery gang of "Kickapoo Rangers," which returned by way of Lecompton. When within a few miles of that place a squad, leaving the main force for purposes of plunder, came upon a lame man plowing in a field near the road, by the name of Buffum, whom they robbed of his team and then shot in the abdomen, mortally wounding him.

Shortly afterward Gov Geary and Judge Cato passed that way and went to the murdered man, who with his dying breath related the occurrence to the governor and expired.

"I never witnessed," said the governor, "a scene that filled me with such horror. There was a peculiar significance in the looks and words of that poor dying man that I can never forget, for they seemed to tell me that I could have no rest till I brought his murderer to justice....."

The next day Geary held an interview with Judges Lecompte and Cato, and urged upon them the necessity of holding court at once for a just and speedy trial of the prisoners who were suffering in confinement. Then he took a detachment of United States troops and went to Topeka on the 17th, and arrested such of Whipple's men as he could find for participation in the Hickory Point fight, bringing them to Lecompton.

To his surprise and chagrin Lecompte had ap-

pointed court at Leavenworth three weeks later. Geary prevailed on Judge Cato to hold court at Lecompton at once. Then he sent United States deputy marshals to search out the murderer of Buffum, with posses of United States troops to insure their safety. They found plenty of Free State men to arrest, but not the murderer of Buffum, thus harassing the innocent. A reward was offered and the arrest was finally made early in October. He was tried and found guilty of murder in the first degree. Free State men came now and complained of constant harassing by Pro-slavery officers. Geary assured them of his intention to meet out justice to all, referring them to the arrest and conviction of the murderer of Buffum.

While thus talking a man entered and announced that the murderer had just been brought before Lecompte, "and on the bond of a man notoriously worthless" (Sheriff Jones) had been admitted to bail. United States Marshal Donaldson refused to serve a duplicate warrant on him, and resigned; and Col. Titus, now special aid-de-camp of Geary, secured his arrest. The murderer was held a short time till the temporary absence of Geary, when he was brought before Judge Lecompte on a writ of habeas corpus and again set at liberty. S. C. Hart.

Lecompton, Kan.

(*To be continued.*)

LODGE OFFICERS FINED.

SENTENCE OF THE WALTHAM (MASS) DISTRICT COURT FOR INITIATING FRANK A PREBLE INTO THE ROYAL ARCH PURPLE DEGREE OF THE ORANGE ORDER.—A STATEMENT OF THE RISE AND PROGRESS OF THE ORDER, AND OF THE LATE COURT TRIAL.

The English Revolution occurred 1688–1690. James II. was on the throne, but while he outwardly pretended allegiance to the state church, yet had his Romish masses in the private chapel of the palace, and practiced in secret the pagan worship of the Church of Rome.

The English people, alarmed at this hypocrisy of their monarch, and fearing that their country would again be brought under the iron heel of the papacy, deputed a number of their most influential men to go over to Holland and invite and urge upon William, Prince of Orange, who married James II.'s daughter Mary, to come over to England, take charge of the destinies of the country and hurl James from the throne.

William readily obeyed, and soon landed with a large retinue at Torbay, in the south of England. He marched from there to Exeter, where he was met and heartily received by the chief men of the realm, and a declaration of principles drawn up and the Revolution started.

About the last battle fought is generally known as the "Battle of the Boyne," in the north of Ireland, where James' army was completely routed, and he himself fled to Dublin and thence to France, never to return; and thus ended in England the reign of the Stuarts. Of course it will be understood that the contest from first to last was between Popery and Protestanism—between James Stuart and his Catholic subjects and allies on the one hand, and William of Orange and his Protestant supporters on the other.

The religion of the Reformation was triumphant. James II. was ingloriously defeated, and William III. and Mary his wife, the daughter of James, were soon after crowned King and Queen of England.

But Protestants and Catholics hated one another all the same, and whenever an opportunity offered, slaughtered one another "for the love of God;" and thus matters ran along until about the beginning of the present century. About that time a battle took place between the Catholics and Protestants at a little village in the north of Ireland called "The Diamond;" and immediately after this "Battle of the Diamond"

THE "ORANGE ASSOCIATION" WAS FIRST ORGANIZED.

It took its name from William III., Prince of Orange, who was at once adopted as the hero-god of the initiation, as Hiram Abiff was of Masonry, and in recent years, Pythias of the "Knights of Pythias."

It will be remembered that Freemasonry was started on its mission in 1717; and being antagonistic to the papacy, there was nothing more natural than that the Freemasons of Antrim and other counties in the province of Ulster, in the north of Ireland, should lend their assistance in organizing the new institution, and stamping upon it as much of the Masonic system as was necessary and justifiable at the time. Soon the Orange Association flourished over the north and east of Ireland, especially in those counties where Protestants were in the majority.

When the Orange society was first organized it was for purely selfish reasons. It was necessarily a secret oath-bound society, as it is to the present time. Passwords, grips and signs were invented as modes of recognition in a rough crowd of papist antagonists, and being organized and manipulated by the Freemasons of County Antrim and the city of Dublin, degrees and a ritual were manufactured. At first there was but one degree—the "Royal Arch Purple;" the initiatory ceremonies of that degree being largely borrowed from the Master Mason's and Royal Arch degree of Freemasonry.

In 1830 Ogle Robert Gowan came to Upper Canada from Dublin, Ireland, and brought Orangeism with him. It very soon obtained a strong and abiding foothold in that province; but in order to conform to the new condition of things, other degrees were invented, new passwords, grips, signs and other modes of recognition were soon formulated, and so the Orange order in all Canada got to have five degrees—the "Orange," the "Small Purple," the "Blue," the "Royal Arch Purple" and the "Scarlet."

The first degree makes you an Orangeman, just as the first degree in Freemasonry makes a man a Mason. In being initiated the candidate is neither stripped of his clothing, blindfolded, nor otherwise maltreated in any way; and neither is he in the second and third degrees—the "Small Purple" and the "Blue."

In receiving the "Royal Arch Purple," however, it is quite the other way; and in view of the following newspaper correspondence, the reader is especially requested to note the difference. The document from the Boston *Journal* of Aug. 20, 1896, was published in the *Cynosure* of Sept 3 and the other from the Springfield (Mass.) *Daily Republican* of Aug. 22 1896, is as follows:

To the Editor of the Republican:

In your issue of the 20th considerable space is given to the publishing of the proceedings of a very peculiar case in the district court at Waltham in which a certain Frank A. Preble seeks redress for alleged cruelty practiced upon him by the officers and members of an Orange lodge in Waltham on the occasion of his initiation into the Orange order.

The statements made by him in the witness-stand are known by every member of the order to be confounded and malicious falsehoods of the deepest dye. As a representative member of the Orange order I here distinctly state that Preble was not stripped of one single garment on receiving his initiatory degree into that society; and furthermore, that he could not possibly have been abused by "whips," "clambering over blocks," "climbing up ladders" and being "bounced about in a blanket," as no such paraphernalia is used in making an "Orangeman."

With reference to his statement about being "branded with red hot irons," a more malicious falsehood could not be invented. Everybody knows that if a man gets branded with a red-hot iron the scar will remain for a period exceeding ten days. Why weren't the "brands" exposed in court?

He also states that the reason he was so cruelly treated was because some one had black-balled him. Now the greenest member of any society knows if he had been black-balled he never would have been initiated at all. Another thing he states he was blindfolded from the time he left the ante-room until after the ceremony was completed, yet at the same time he swears that six brothers (giving their names) were the persons who ill treated him How is that for veracity?

With all these facts before the judge he actually imposed a fine of $35 each. I have no doubt, however, when the case comes before a higher court the gentlemen will be honorably acquitted, and that Mr. Preble will be condemned to the ignominy he so richly deserves.

It is easy seeing the motive of the case, as the complainant states on the witness-stand that a Brother Nickerson told him he ought to be granted some compensation for what he had suffered.

For the benefit of your readers and in justice to the Orange institution, I beg to state that no ill-usage or abuse is practiced on candidates entering that order. All our ceremonies are of a perfectly legitimate and honorable character, which even the most fastidious could not object to. It is strange that out of over 900 000 Orangemen in the United States of America such cruelty has never been before exposed. Thanking you in anticipation of insertion, I am yours respectfully, Robert McKeown,

Worthy Master Unity L. O. L., No. 375 Springfield.

Springfield, Mass., Aug. 21, 1896.

The reader will notice by turning to our issue of September 3 that a Mr. Frank A. Preble and a Mr Edward Arch had received a certain degree in Orangeism, and Mr. Preble thinking that he had been grossly ill-used and needlessly assaulted, in passing through the initiatory ceremonies of that particular degree, brought suit against the officers of Waltham Orange Lodge and had them fined $35 a piece.

Robert McKeown, however, Worthy Master Unity L. O L No. 375, Springfield, Mass., comes boldly to the rescue and denies in toto every allegation made by Preble and Arch, though the latter gave their testimony under oath.

Now in order to settle the question and to set the matter as right as can be, let me say right here that every statement made by Preble was literally correct, and the writer of these lines knows whereof he affirms, for he has been there himself. I took five degrees in Orangeism, was Worthy Master of my lodge, conferred the "Royal Arch Purple" or assisted in conferring it, time and time again. I knew the Orange and "Royal Arch Purple" ritual by heart, and know it yet from stem to stern, and I declare right here that Preble's statement is true in every particular, and that the denial entered by McKeown is false in whole and in part, as regards what Preble was speaking about; and furthermore McKeown knows that it is false.

But now mark the quibble: Preble is speaking of the "Royal Arch Purple" and the rough treatment he received in passing through the initiatory ceremonies of that degree, while McKeown is speaking, or at least pretends to speak, of the first or Orange degree, and the mild, harmless manner in which candidates are treated there. When Mr. Robert McKeown was made an Orangeman he was simply conducted into the lodge-room just as he was; no blindfold, no clothes removed, and nothing but the most respectful treatment.

But my dear brother Robert, how was it when you went up to receive the "Purple Mark" degree? Did they not treat you as bad as Preble was treated, if not worse? You know they did; and you boast of it to-day among your brother Orangemen, as nearly all the rest of you fellows do; and where is the use in lying about it?

You say in your letter of refutation above quoted: "As a representative member of the Orange order, I here distinctly state that Preble was not stripped of one single garment on receiving his initiatory degree into that society," etc., etc. Now, Robert, in making that statement, are you not acting the wily, scheming Jesuit? You are speaking of the first degree, while poor Preble had his rough experience in the fourth degree. You are speaking of when a man is made an Orangeman. Mr. Preble is speaking of what he went through when being made a "Royal Arch Purple" Orangeman.

And now, Robert, tell us this: When you were made a "Royal Arch Purple Marksman," did they not roll your pantaloon legs up above your knees? did they not take off your shoes and stockings? did they not take off your coat, vest, collar and necktie? and did they not take your left arm entirely out of your shirt sleeve, thus making your left arm and left breast entirely bare? Did they not put a hoodwink over your eyes? And were you not conducted in that condition around the lodge-room, walking in your bare feet over rough pieces of cord-wood, bricks, stones or some other "rough and rugged" materials? and as you were led around did not the boys whip you on the bare shins with rods or whips? Did they not then bring you to a short ladder placed against the wall, which you were taught to ascend by two and one-half steps—meaning the tribe of Judah, the tribe of Gad, and half the tribe of Manasseh? and did they not then throw you backwards from

the top of that little ladder onto a large canvas or blanket, where you were jerked up and down at the sweet will of the members and the orders of the Worthy Master? Were you not then conducted towards the Secretary's table where the question was asked: "How did sin first enter into the world?" And the answer, "Because the serpent beguiled Eve." "What would you do with the serpent if you found him?" "I would bruise his head." "Then search for him; you may find him." You groped around blindfolded, and one of the brethren, setting fire to a fuse which hissed to represent the hissing of a serpent, struck your hand or breast with the burning fuse when the next question was asked, "Did you find the serpent?" "No, but it found me."

Don't you remember all that, brother Robert? and then don't you remember, furthermore, how the seal of the lodge was heated, and how it was suddenly pushed against your "naked left breast?" and then at last when the hoodwink was removed, don't you remember how you stood against the wall, the warrant over your head, three little burning tapers before you, and the brethren standing with swords pointing to your throat, breasts and bowels?

Don't you remember all that, Robert? And yet you would publish such a letter as you have in the Springfield *Daily Republican!* And you would go through all that tomfoolery and devilment, in order that Orangeism may better withstand the inroads of popery on our public school system, or that you may properly resist the encroachments of the papacy on our free institutions!

No, my brother, falsehood will never work good for any righteous cause or good institution. Popery is bad, wicked and devilish, a shallow mockery and a huge counterfeit; but any institution that resorts to the above methods in its initiatory ceremonies into the "Royal Purple" degree, in this enlightened age of the nineteenth century, is not a whit better, and ought, for all the good it has ever done, or can do, be blotted out of existence.—*From the September Lodge Lamp.*

OPEN LETTERS.

TO CARDINAL GIBBONS AND MR. ECHOLS, PRESIDENT OF THE AMERICAN PROTECTIVE ASSOCIATION.

LETTER IV.

Sirs:—Romanism and Masonry are alike in the fact that their very names are glaring falsehoods. Rome is not catholic, and it is one of the grossest of her pretentions that she should lay claim to a title belonging by right only to the church universal, the true bride of Christ. As for Masonry, she meets us on the very threshold with a lie; binding her victims with the cabletow of unquestioning obedience, yet daring to call herself free.

A Romanist may be a saloonkeeper or a man of immoral habits. He will not on that account be excommunicated by his church, and Masonry has the same lenient fashion of dealing with her members who happen to be vile or unchaste men. As was recently proved by the Griswold case in Connecticut, a man may even violate the laws of his country and get into jail without losing his standing in the order. And furthermore, Masonry, as is being proved daily in our courts of law, holds her obligations above any regularly administered judicial oath, nor will Rome unlock the door of the secret confessional to reveal anything that has passed within, at the most imperative demand of justice. There is a great deal said about anarchy now-a-days, but is it not the essence of anarchy that it puts itself above regularly constituted law?

A Mason is bound by his oath to keep all Masonic secrets and obey all Masonic requirements whatever they may be, whether those secrets are told him, and those requirements laid upon him to-day or fifty years hence. In the *Catholic World* of Aug., 1871, we read that "a Catholic must not only believe what the church proposes to his belief, but be ready to believe what she may hereafter propose." Neither Masonry nor Romanism take in the possibility that they may err in their commands or their teachings, or that a man may have conscientious convictions tomorrow that he did not possess yesterday.

The Jesuit law of "mental reservation" by which a Romanist is allowed to profess ignorance of what he knows perfectly well, is paralleled in Masonry, which by obliging the candidate "ever to conceal and never reveal" its secrets, swears him to lie. Only this doctrine of mental reservation can explain the conduct of a Masonic minister who flatly denies his relationship with the order, or the testimony regarding it of multitudes of Christian men who have been caught in the Masonic snare, but came out and exposed it for conscience sake. In the A. P. A the candidate is told, at a certain stage in the initiation, "You now belong to the order of the Amoreans" This is so that when asked if he is an A. P. A., he may, if it is for his interest to deny it, say audibly, "I am not," and silently to himself, "I am an Amorean." If this is not Jesuitism pure and simple, what is?

But while Rome and Masonry have the same origin, and are doomed alike to destruction, they are in many respects widely divergent, and seem to be diverging more and more;—rival realms in Satan's kingdom of darkness, Egypt and Babylon. Now we are told in Bible history that at one time the Jews, to escape being under Babylonian rule, set their hearts on going down into Egypt, and when the prophet Jeremiah warned them faithfully of the disastrous consequences of such a step, denounced him as a traitor to his country, and a friend of Babylon. So there are good people to-day — patriotic but misguided Americans—who are acting just like those ancient Jews. They are so afraid Rome will yet rule this country, that to escape Babylon they are ready to go down into Egypt; and they bitterly denounce as enemies of the country and friends of Rome, every man and woman who believes (and is not afraid to say so) that all secret societies, even the A. P. A., are wrong in principle, dangerous in their workings, and capable of becoming even more of a menace to our liberties than the papacy itself.

But under no circumstances is a Christian justified in either going down into Egypt or seeking an alliance with her Babylonian rival. The warning cry, "Come out of her, my people, that ye be not partaker of her plagues," waxes louder as the hour of her doom draws nigh;—she who sits on many waters, the scarlet woman, the bedecked and bejeweled mother of harlots. And still, terrible as the thunders of Sinai, that curse rolls down the ages, "Woe unto them that trust in the shadow of Egypt," the great anti-Christian world power, the beast; "that receive his mark on their foreheads or in their hands."

For Masonry is anti-Christ. By her contemptuous rejection of the Redeemer's name in her prayers, she denies the Son, and by denying the Son she denies the Father also. Rome is not anti-Christ. With all her idolatrous worship of Mary and the saints, she still has room for the cross and the manger; and in spite of her superstitions, her unscriptural dogmas, and the blasphemous pretensions of him who sits as the vicegerent of God on earth, many a devout soul born in her communion, and knowing no other, has groped its way to heaven.

Mackey says, "The great mission and object of Masonry is worship," but it must be charitably hoped that the great multitudes who bow at her shrine know not what they worship. We are told that divine honors will be paid to the beast—anti-Christ: "All that dwell upon the earth shall worship him whose names are not written in the Lamb's book of life. Doctors Jamison, Fausett and Brown, in their comment on Daniel, seventh chapter, seventh verse, says: "Anti-Christ promises the same things as Christ, but in an opposite way. A caricature of Christ offering a regenerated world without the cross." Could there be a better description of Masonry? A caricature of the Gospel promising the new birth without the spirit; salvation without any atonement; and heaven, but by another way than that of the cross of Jesus.

While Rome decreases, Masonry is to increase. On the growth of the republican idea and the discontent of the masses, the Masonic anti-Christ will ride into power. Nothing in the sacred Word is more clearly revealed than this:—that there will come a time, even now close upon us, when the governments of the world will be dominated by the beast. That beast is Masonry, earthly, bestial—never anything else; whereas Rome bears a woman's form, showing that even in the darkest depths of her apostacy she has not lost completely all resemblance to what she once was. Something of the heaven from which she fell is about her yet:—in prayer and chant, heritage of her purer days; in the gentle ministry of many a devout Sister of Mercy in the hospital and on the battlefield.

Masonry boasts that in Italy, Mexico and France, where she has seized the reins of government forced from the unwilling hands of the papacy, the intellectual progress and larger liberty that has come through the curtailment of the church power is all due to her. Let this be acknowledged. It is all in agreement with the sure word of prophecy. Anti-christ will have the eyes of a man and the heart of a beast. Masonry is brazenly infidel wherever she dares to be, and secretly infidel where she don't dare; she has the heart of a beast with the God-worshiping instinct left out, and united to it that which gives her such monstrous God-defying powers for evil, a human intellect, quick and keen, "the eyes of a man." Masonry is, therefore, not inimical to a high civilization of a certain kind, but it is an infidel philosophy, a materialistic science, and a pagan, sensuous literature, which will flourish where it is the controlling force in government or society.

This it is fast getting to be. Nearly all the sovereigns of Europe belong to the order, including, it is said, the Sultan of Turkey. In our own country should McKinley be elected we shall have a spectacle never seen before in its history, of the two highest positions, in the gift of the nation, held by Knight Templar Masons. Talk of our government being Romanized! There is far more danger of her being Masonized. Masonry is not only seizing all our high offices, but there is not a single political movement of any importance that she does not manage to capture by making it the basis of another of her myriad secret organizations. When, by her subtle diplomacy and secret craft, she gets control of the world's governments so that they agree to give their kingdom unto the beast, then Rome, by the shutting up of her schools and convents, the confiscation of her vast wealth, and the exclusion of the hierarchy from all political power, will be made, in the language of Scripture, "desolate and naked," if she is not, as the words "eat her flesh and burn her with fire" would seem to imply, subjected to a literal persecution and forced to drink the same bitter cup which she pressed to the lips of God's saints of old.

And now for the conclusion of the whole matter. Divine revelation shows that the beast, the Masonic anti-Christ, will not have long to enjoy his victory over the apostate church of Rome, for her death-knell hardly dies away before the trumpet sounds for the great battle of Armageddon, and the beast is destroyed, "and his body given to the burning flame."

God is the judge of both these great systems of iniquity. The angels, with the saints and souls of the martyred dead, are spectators. Then where is our place but on the witness-stand. We are to testify boldly, fearlessly, careless of boycotts, careless of being called cranks, careless even of prison and death if it comes to that, and it may.

No, my Catholic friend; when we anti-secretists co-operate with Rome we shall stultify our witness against her, so that it will not be received by God or the world. No, my A. P. A. friend; when as patriots we co-operate with Masonry we shall receive the mark of the beast, the mark of the sealed lips, and we shall be dumb when we ought to cry out against it. In either case we shall have shame and confusion of face.

It is an old temptation to do evil that good may come, but we fling it back in the face of the tempter with this one word of divine command: "Behold, ye are my witnesses, saith the Lord."

Sincerely yours,

Elizabeth E. Flagg.

218 Columbus Ave., Boston.

Reform News.

RICHFIELD SPRINGS' LODGES AROUSED.

THEY INTIMATE THAT BRO. STODDARD MAY SHARE THE FATE OF MORGAN.

Richfield Springs, N. Y., Oct. 5, 1896.

Editor Cynosure:—The springs make this a place of note. Remarkable cures are reported. The town of some two thousand population shows

enterprise and efficient attention to sanitary conditions. Fine summer residences overlook the valley part of the town, of which the home of Mr. McCormick is conspicuous. Not being occupied this season by the owner, it is rented to a widow of means at $500 per month. There is a Masonic block with a lodge on Main street with the usual precautions to conceal their works of darkness.

There are numerous hotels, ranging from low to high grade accommodations, and one Catholic and four Protestant churches, which with the lodges furnish ample accommodations for all classes of worshipers. My first acquaintance was at the "Richfield House," where I found shelter from the rain, a good bed and well prepared food. The rear is mortgaged to the devil for a dram shop, and the place does not deserve Christian patronage.

Applying to the Chief of Police, he kindly took me to his home, where I am enjoying ample hospitality at a very reasonable price. My first day was mostly with the ministers, and in clearing the ship for action. The evening was spent at a small but helpful prayer meeting at the M. E. church. On Friday I left 2,148 tracts in packages of seven each in dwellings, stores and hotels, and on Saturday completed a systematic visitation of the town. "The lot is cast into the lap" and fruits are beginning to appear. Your colporteur, if not the subject of his mission, is freely discussed. Some have spoken kind and encouraging words, but they were not the "fraters."

While going quietly about my work I have met four persons who remember the Morgan episode, but who are too aged for active work. My methods have not been wholly satisfactory to the "craft," though one, an M. D., advised me to keep on, as I "had a good job and was doubtless well paid." As I am looking for a partner, I offered him a position with an equal share in the profits, but he declined. Another said, "If a man wants to make an ass of himself there is no law against it." He gave the very best possible evidence of his sincerity by practicing what he preached.

Another crossed the street to ask, "Are you a Mason, sir?" I replied, "I am so taken and accepted among brothers and fellows, though I have never been entered, passed and raised in a regularly constituted lodge of Master Masons, chartered by a Grand Lodge." Looking me sharply in the eyes he turned away without saying a word. Passing a store a man rapped on the window and beckoned me in. Entering, I handed him some *Lodge Lamps*, which he refused, saying, I have read enough of your trash. Several questions followed which I tried to answer respectfully, but so unsatisfactorily that he intimated a possibility that I might share the fate of Morgan, and with curses and imprecations ordered me from his store. I remarked on leaving, When a man vomits after taking a prescription, it is proof of virtue in the medicine, and what he throws up shows what is in him. Presumably, since he was a Mason, he was neither an "atheist or a fool," but he certainly appeared to be a very "mad man."

Sabbath morning I heard an excellent discourse by the pastor in the M. E. church, remaining for the Sabbath-school and teaching a Bible class by request. In the evening I preached to a small but attentive congregation in the same house. Hitherto the Lord hath helped us.

James P. Stoddard.

THE PENNSYLVANIA CONVENTION.

MANY INDICATIONS OF A GOOD MEETING.

Philadelphia, Pa., Oct. 9, 1896.

Editor Cynosure:—I am glad to report that the time is set and arrangements under way for the Pennsylvania State Convention. You no doubt have the call from the president ere this. The attention of the people is much taken now with the political discussions; but the outlook for a rousing convention is all that could be expected. Many of the friends see in the present depressed and unsettled state of affairs an opportunity for doing much good. The ears of thoughtful people are open as never before to the consideration of unpopular truths.

There are causes for the effects we see. Where did they originate? Can they be discovered? Is the ship of state to be driven upon the rocks, and go down amid anarchy and bloodshed? What can be done? Let him that hath wisdom speak. There are multitudes anxious to hear. There will be no trouble in securing many able and tried speakers. The responses to my invitations in this line indicate a live and growing interest.

My respected father, who has so long and successfully contended with the foes of light, will, D. V., be our general all-around man. He is expected to fill any vacancies, and be always on hand. Bro. Stephen Merritt, the seceded Mason of high degree, who needs no introduction in this part of the country, hopes to meet with us. Friends who know him will be glad to learn that there will be an opportunity of hearing him again.

Rev. James Parker, Ph. D., of Jersey City, promises an address. Subject, "The Sole Blight of the Lodge." Those who have heard Bro. Parker know that his arrows of truth hit every time. Rev. W. W. Barr, D. D., will open the discussion regarding the minor lodges, his subject being, "Christians and the Minor Secret Societies." The doctor's research and long experience as a pastor make him the man for the presentation of this subject.

"Secret Societies Versus the Republic," will be presented by our honored President, Rev. J. C. McFeeters. "Freemasonry and the Bible," will be the theme of Rev. J. H. Leiper's address. Bro. Leiper is a well known lecturer and reform worker. These are but a few of the many who will address us. As the reader will see at once a rich treat is in store. Vice President Myers at whose church we meet assures of a hearty welcome.

Bro. Gotwals, who has for many years been a respected elder in this congregation, in speaking of entertainment said, we can take care of seven. The hearts and homes of this people are large. Will not the friends hoping to attend this gathering send a card to Rev. J. T. Myers or myself, addressing Oaks, Montgomery Co., Pa. Assignments for entertainment will then be made.

Green Tree Brethren church in which we meet is about one half mile from stations on the Pennsylvania and Reading R. R. The station on the Pennsylvania is called Per Kiomen; on the Reading, Oaks. The Brethren selected the 18th and 19th of November as the time most suitable. This is the time of full moon. All know what that means to meetings in the country. Of the details I shall write more later. May there be a praying for and looking forward to this gathering.

W. B. Stoddard.

CORRESPONDENCE.

FROM NORTHWESTERN IOWA.

HOW A PASTOR WAS AROUSED.

Ireton, Ia., Oct. 6, 1896.

Editor Cynosure:—For some time past I have been a reader of your paper, and while I am heartily in sympathy with your work, and have been for many years, yet I was slow to believe that the secret lodge system was as bad as you had represented it to be. I read of the orders murdering men now and then, of their boycotting business men who dared to oppose them, of their sending men to the grand lodge above, yet ignoring Christ who is the only Saviour, of their burning the town of Blanchard, Ia., a short time ago, but these facts did not come to me with their full weight until I had come into contact with the wicked system, and smelt the brimstone of the lodge.

Several months ago our little city of Ireton was favored with an exposition of Masonry and Odd-fellowship by Pres. Blanchard, and while he opened the eyes of many to the evils of the lodge, and showed how many were being deceived by these false religions, which were good counterfeits of the true, his work also taught me several very important lessons, which you will pardon me for here bringing forward.

1. There is a sympathetic chord running through the secret societies, so that if you touch one order you will discover that you have, in a measure, touched many others. If a man belongs to any "one-horse order," and you expose Masonry or Odd-fellowship, you had best prepare for war.

2. Many secret society men, who belong to the church, will allow you to speak slightingly of their church, but will put on their "war paint" when you say anything against their order.

3. There are men, living in enlightened America, who do not know that the secrets of Masonry and Odd-fellowship have been made known years ago. Truth is often stranger than fiction."

4. Many good men and women do not wish to know the true character and workings of the secret orders, and many have not the moral courage and grace to "resist the devil."

5. The devil's tactics are much the same as in Christ's day. "Let us alone; what have we to do with thee, Jesus, thou Son of God?"

6. Let a saint enter and proceed far into some of the orders, so popular in our day, and it would require a miracle of grace to save him from giving Satan a mortgage upon him for time and eternity.

7. That the most ignorant, drunken lodgeman does not hesitate to set himself up as an authority, and to assert that Presidents Finney and Blanchard know nothing about the secrets of the orders.

8. That the lodge and the saloon at times are yoked together when the overseer has a very important and disreputable piece of work to be done.

9. That it is hard for an angry man to see or tell the truth, especially when sworn to "ever conceal and never reveal."

10. If you "love the praise of men more than the praise of God," or are in search of popularity, or after some office, better not stir up this "hornet's nest" by turning on the searchlight of investigation, or exposing it to the light of God's Word.

May God bless you in your great and much-needed work of opening the eyes of men and women to see the folly, silliness and sin of the secret lodge system.

C. C. Potter,
Pastor U. P. Church.

IS JESUITRY TO RULE THE CATHOLIC CHURCH?

Washington, D. C., Oct. 7, 1896.

Editor Cynosure:—Many good Protestants are worrying themselves because of rumors which have followed the virtual removal by the Pope of Bishop Keane from the rectorship of the Catholic University, a position he has held since the university was established, and the arrival in Washington of a new personal representative of the Pope. According to these rumors Bishop Keane has been deposed because he was considered too liberal in his religious ideas and in his dealings with members of other religious denominations, and the principal duty of the Pope's new American representative is to be the inauguration of a more aggressive and Jesuitical policy, not only for the Catholic University but for the Roman Catholic church of the United States.

I have no means of knowing the intentions either of the Pope or of his new representative, but have no hesitation in saying, speaking solely for myself, be it understood, that if any such change is contemplated by them it is the Catholics and not the Protestants who ought to be worrying about it. Every intelligent traveler and extensive and thoughtful reader knows that the Catholics of the United States have been for years and are to-day more liberal and broadminded, as a class, than are the Catholics of any other country, and there is little doubt that this liberality and broadmindedness has been a strong factor in making it the powerful denomination it is to-day in the United States. The spirit of toleration and freedom in one's religious views is too thoroughly a part of the average American's being for any church to gain accessions by attempting to go against it, either in spirit or by action. The Roman Catholic church has everything to lose and nothing to gain by an attempt to introduce Jesuitical methods into the United States, and if the Pope has any such ideas he will soon find that he is the victim of bad advisers.

O. A. S.

INTERESTING MISSIONARY REFORM TOUR.

LETTER FROM OUR GWENN DALE INDIAN MISSIONARY.

Gwenn Dale, Ind. Ter., Oct. 5, 1896.

Editor Cynosure:—This writing finds me just returned from a month's mission among the wild tribe of Kickapoo Indians, as well as the whites of that section of Eastern Oklahoma. For five weeks I had the pleasure of preaching the everlasting Gospel of our Lord Jesus Christ to both whites and Indians. The meetings were held

principally in the Kickapoo tabernacle under the auspices of the Friends, who for a number of years have been giving themselves to the work of evangelizing this tribe of wild redmen. The mission is under the direct supervision of Miss Elizabeth Test. Associated with her are the elect ladies, Mrs. Dr. Kirk and Miss Lina Lunt. Never did we have better and more faithful co-workers in revival effort than we found in these excellent Christian women. From the first we had the manifest presence of our God, and when the meetings closed some fifty souls perhaps had expressed faith in our living Saviour.

During the meetings I was ably assisted by our good brother, C. E. Roberts, who for some years has been laboring in Oklahoma. He is quite expert in the management of the magic lantern, and a number of these illustrated services were held among the Indians in their town and camps. It was very interesting to note the interest shown by these "wild sons of the forest" in the pictured story of Christ. Several of these Indians have found in Jesus a Saviour; the most notable case being a middle-aged man by the name of Par-thee, whose dear, kindly face will never fade out of my memory. How interested he is in the story of the cross. Through the interpreter, Mr. Thomas Alford, a Shawnee, he told me he wanted to know more about Jesus, and was anxious to learn to read the Bible so that he could convey the good news to his red kindred. I would especially request the readers of the *Cynosure* to pray for this saved redman, that he may be anointed with the power from on high and become a flaming torch among his people. It is the design of Miss Test and Miss Lunt to spend a large portion of their time in direct contact with this tribe, and teach them the English language as well as learn themselves to speak the Kickapoo tongue more fluently.

During the month past I preached a number of times in the streets of McLoud, two miles south of the mission. The first service I held, the leading rumseller, Lorrimore, sent me an invitation to come and preach in his saloon the following Saturday. I accepted the invitation. When I came to town the next Saturday the streets were well filled with people who had come out of curiosity to hear a sermon in a gin hell. The proprietor called me to one side and begged me not to say too hard things about his business, and then, because there was not enough room in the bar-room, he carried a case of beer bottles outside and had me use that as a pulpit. Thank God, that was one instance where I had got "hell under my feet." Hallelujah! Oh, what a precious season I had preaching the Word. The rumseller himself was a victim to tears, as well as most of the congregation, and several decided for Christ at that wonderful service.

I asked the privilege of preaching there the next Saturday, and it was granted; but when I came round to the saloon he refused to let me hold the service there, saying to a friend, that he had lost a lot of dollars as a result of the former meeting, and that I had better go down the street and hold the service. Borrowing a store-box, I held forth in front of the building next door, and gave the rum traffic a blast that, I trust God, will not soon be forgotten. Alas, alas! the rum business flourishes like a green bay tree in fair Oklahoma, and the most fiendish feature of it is, that the Indians are being made a tribe of drunkards. How long, O Lord, how long! is the cry of my soul, until this evil shall be banished from the land? Not till Jesus comes. Let the saints of God everywhere pray, "Thy kingdom come, thy will be done in earth as it is in heaven." There is no hope in either of the old political parties, and the prohibitionists are "but a little flock."

Lodgery runs wild in the Territory. Ministers of the Gospel (so-called), of nearly all denominations, leading members of the churches, along with whoremongers, infidels, deists, Universalists, free-lovers, spiritualists, and all sorts of "unclean birds," have confederated together under oath to Judaize and paganize even the very elect, if possible, and bury under the rubbish of lodge religion the true Gospel of Jesus Christ. My heart has been pained beyond expression in taking a survey of the true condition of the professing church, and witnessing its ruined and apostate state. May God Almighty deliver those who have been brought into bondage by these cunning devices of the devil. I am more than ever determined to preach the whole truth. It is needed, sadly needed in these days of spiritual declension. Oh, that our God may raise up a band of fearless testimony-givers in this great field who will "purge the floor" without fear of the face of man. It is needed, *needed*, needed, here and everywhere.

The Orphanage is still running on schedule time, although some of our stops at way-stations have been a little tedious and trying. Testings do come in all work of this kind, but our Lord gives us the victory. Bless his name.

Yours in service for the Master,

J. E. Wolfe.

THE LODGE AND THE SALOON.

FOURTH LETTER.

Blanchard, Iowa, Oct. 5, 1896.

Editor Cynosure:—"Intemperance is the only curse ever known upon earth which at one and the same time assails a man in all his interests, in all his endearing ties and relations, and in all his capacities for bliss and all his susceptibilities of woe. It hews him down on every side, pursues his body in every step and his mind in every thought, and overwhelms all of present possession and of future hope in its remorseless and horrible perdition."

This quotation is from Horace Mann, whom the world, both Christian and un-Christian, delighted to honor. The curse that he speaks of in this quotation is a curse that I hate with every fibre of my being; and every true man, be he Christian or non-Christian, ought to do the same. Ought to, do I say? Yea, verily, every true man will do the same. And yet this is the curse that we had to fight in this enlightened age and in this enlightened community of Blanchard, Iowa. And what is worse still, there were found men not only to perpetrate this curse, but also men to uphold those who perpetrated it, and who are ready, after our hard-earned victory, to apologize for it and abuse those who fought the Lord's battles; and these men are principally lodgemen.

We speak of the saloon being entrenched in the political parties. But what is it that controls the political parties? The lodge! I prophesy that so long as we have the lodge we will have the saloon. They are Siamese twins, and must live and die together.

The picture we have drawn here describes the situation at the time referred to at the close of my last letter. Matters were getting warm. The hosts were marshaling on either side and a conflict was inevitable. The saloon element was becoming more bold. The executive committee of the Law and Order League was acting cautiously and the good people were becoming impatient. The community had arranged for a grand celebration of the Fourth of July, and all looked anxiously forward to it. It was evident to many of us that there would be a struggle that would decide whether our town was to stand for temperance or intemperance. But we must reserve the scenes of this day for another letter, and ask the reader to wait as we had to wait. J. R. W.

FALLING OF IN CHURCH MEMBERSHIP—WHY?

Wellington, Ohio, Oct. 3, 1896.

Editor Cynosure:—The annual conference of the M. E. church for Northern Ohio was in session here last week, presided over by Bishop Fowler, once of Evanston. Of the five hundred and eighty-six preachers in attendance, two-thirds of them are Masons, as I am informed by a long-standing, intelligent Methodist, and a leading Mason who is not a Methodist. Most of them are good men who, after joining the lodge, never give it much attention or study its principles, but accept its benefits and attend its banquets, all free to them; and being good Christian men, are used as decoy ducks to lead thoughtless young men into the lodge, and are never able afterward to lead them from the lodge into Christianity.

Bishop Fowler, by his arbitrary orders and rulings, his manifest favoritism in his appointments has earned the title of dictator. He is doubtless a Mason. The Mason who has been pastor here two years was made a presiding elder, and the presiding elder, who presided over this district was given a popular pastorate in Cleveland. He is a Mason. Elder Mather, of the Wooster district, threw a firebrand into the conference in his report of a falling off of membership in his district, and gave as a reason the increase of secret societies. Our local paper reported him as follows:

Rev. Geo. Mather, presiding elder of the Wooster district, attributes the lack of interest taken in church matters in many instances to the unusual number of secret orders in the field that must be sustained. He reported a falling off in membership in his district, due, as he explained, to the pastor's correcting records. Owing to financial struggles and the multiplication of secret societies, he said, it was impossible for many parishioners to meet the calls of the church for financial aid. Speaking of certain country charges the elder said: "It is expecting too much of successive pastors to serve such societies, who do not pay, perhaps, one-quarter of their reasonable share of support, and yet demand annually protracted meetings, at which the mere excitement is to religion as 16 to 1, and the number of professed converts who remain steadfast to those who do not, is as 1 to 16." This reference made a decided hit, and a round of merriment followed.

It is not strange that ignorant, superstitious Methodists should be captivated by the old heathen rights and mysteries. They appeal to their emotional nature which is the major part of their religion. But it seems strange to me that intelligent, educated ministers should lend themselves to the promotion of secret societies, which are unquestionably the greatest hindrance to the spread of Christianity, except, possibly, the liquor traffic. Go into the churches and prayer-meetings everywhere and two-thirds or three-fourths of the members are women, going to heaven through the merits of Jesus, while it seems as if their husbands and sons expect to reach heaven through the lodge. E. S. Tripp.

NO COMPROMISE WITH THE LODGE.

REPORT ON SECRET SOCIETIES ADOPTED BY THE ILLINOIS FREE METHODIST CONFERENCE AT MORRIS, OCT 5, 1896.

Your committee on oath-bound secret societies begs leave to submit the following report: Oath-bound secret societies in their nature and practice are contrary to the plain teaching of the Christian religion. They are a device of the devil to keep the worship of Belial in existence, and an enemy to the true worship of God. Masonry, the mother of them all, claims the authority of salvation for her members. The Free and Accepted Mason says: "I want no other religion than that found in my lodge;" thus standing in the way of his salvation through Christ, and counting the blood of the Covenant an unholy thing.

These oath-bound organizations, instead of bringing their members into a state of moral purity, only make them two-fold more the children of the devil; teaching principles that lead the individual to trust in something contrary to the law of God. The only institution of salvation is that provided through the atonement of our Lord and Saviour Jesus Christ, who said: "In secret have I said nothing." Oath-bound secret societies are becoming so numerous that the moral condition of our nation has become corrupted by them. We can look no longer to the officials of our country for justice. They are all bound by secret oaths to protect the lawless class of society with but few exceptions.

Not only do these oath-bound secret organizations affect the moral condition of our fair nation, but they have crept into what was once the "sanctuary of God;" and the churches that were once "fighting the good fight of faith" are "cable-towed" and "tongue-tied." The Gospel ministry, that ought to be a herald of the truth, has become a mere tool of the lodge. The influence of the lodge is to draw away from the church to some extent. Especially is this so in finances; the wealth of the lodge is remarkable. Take for example the great wealth of the Masonic Temple in the city of Chicago and other valuable property they possess, drawing largely from the church treasury means that ought to be used for the upbuilding of Christ's kingdom on the earth, in the salvation of souls.

We thank God, however, that there are some exceptions to this general rule, and a possibility of our keeping the enemy at bay. No doubt he is seeking an admittance among us. He will, if he can, put in the entering wedge and destroy our usefulness in the kingdom of Christ as he has done other denominations; but we say, by the grace and power of God, "Never." We rejoice that our little Zion, in the length and breadth of her borders, still takes her stand unconditionally against all classes of oath-bound secret societies.

Rev. Thomas Duncan, *Chairman.*

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HOW SHRINKAGE IS PRODUCED.

Wool Fiber Dissolved by Hot Water and Acid.

The explanation commonly given of this, which is as follows, is quite inadequate: Wool has a surface covered with sawlike teeth, all pointing, in each hair, in one direction. This is what gives it the important quality of felting—i. e., of being formed into a compact substance by interlocking of thousands and thousands of the teeth. In the best wools these teeth are numbered by thousands to the inch in each hair. They cannot be seen except by the aid of the microscope, but may be felt by drawing a lock of wool through the fingers from tip to root. The resistance is then much greater than when the wool is drawn from root to tip. The shrinking of wool in washing is generally attributed to the interlocking of these teeth. But shrinking is found to take place when wool is wetted, even when there is no pressure which would cause the teeth to catch against each other.

"A woolen fabric exposed to warmth and moisture shrinks in every direction in a manner which interlocking does not explain." A better explanation is suggested by the fact that "the introduction of acid into the water in which the fabric is dipped greatly quickens the process and increases its extent." This fact and the increase of shrinkage caused by the addition of heat makes it appear probable that the wool fiber is partially dissolved, especially that part which contains the original cells still retaining their contents. The walls of these cells bursting through the heat, etc., and their contents being discharged, shrinkage naturally take place.

How to Preserve Oilcloths.

Cut into pieces half an ounce of beeswax, put in a saucer, cover entirely with turpentine and place in the oven until melted. After washing the oilcloth thoroughly with a flannel rub the whole surface lightly with a bit of flannel dipped in the melted wax and turpentine. Then rub with a dry cloth. A polish is produced, and the surface is lightly coated with the wax. When the floor requires to be cleaned, the wax is washed off, together with the dust or dirt that may have gathered, while the oilcloth is preserved.

How Rocking Puts a Child to Sleep.

Rocking, in common with other monotonous movements, such as patting and the movement of walking, seems to cause sleep by the same process as hypnotism. Mesmeric sleep is induced by fixing the subject's attention on a single object, such as the "passes" of the operator, some bright object held near the eyes or a distant light, and some mesmerists produce sleep by stroking the subject's face, the "passes" being frequently repeated so as to cause a similarly monotonous effect, and it is supposed that the concentration and consequent exhaustion of the mind is the cause of the phenomenon. The sleep induced by a lullaby, the sound of running water and even the monotonous tones of a preacher is also probably often hypnotic in character. Only certain so called neurotics are subject to hypnotic influence, but the majority of young children may be included in this class, and there are some children who are not soothed to sleep by rocking.

How to Cure Insomnia.

The utility of heat as a remedy for sleeplessness can scarcely be overestimated, particularly in the form of hot water. Insomnia is frequently overcome by the persistent use of hot footbaths and simple hot water as a drink at bedtime. Sleeplessness is commonly caused by overfulness of the blood vessels of the head. The bathing of the feet draws the blood from the head; the hot drink distributes the gases of the stomach and gives one a sense of general comfort.

How Eyeglasses Are Made.

The pieces of glass which are to be made into lenses for spectacles, for microscopes, small telescopes and the like are first ground into shape roughly by being held against a cast iron tool like a grindstone. This, of course, is curved to give the lens the concavity or convexity desired. From this tool the glass passes to a fine tool, so called, of similar construction, but made of brass and covered with a fine powder of sulphate of iron, calcined and ground. Jewelers call it rouge. Then a third tool, like the second, but covered with cloth which is thoroughly powdered with rouge, is used for polishing. After both sides have been treated thus the lens is cut to the required shape, oval or round, with a diamond glass cutter and steel pinchers, and the edges are ground smooth on metal wheels.

How to Make Pistache Cream.

Pound 2 ounces of blanched pistachio kernels in a mortar and run them through a sieve. Work into them half a pint of double cream; add a few drops of vanilla and an ounce of castor sugar. Melt half an ounce of amber gelatin in a little milk and add. Pour the cream into a wetted mold. Turn out when set.

How to Polish Linen.

Melt together an ounce of white wax and 2 ounces of spermaceti with a large spoonful of salt. Dissolve these ingredients over a slow fire and pour into a wet cup to cool. Make boiled starch in the usual way, cooking it slowly for 20 minutes, and for every tablespoonful of dry starch used add a lump of the above preparation about as large as a cherry. Use no cold starch and do not sprinkle. When the starched pieces are dry, lay them in a wet towel for two hours and bring up the gloss by rubbing evenly with the heel of a polishing iron. The great secret in glazing starched goods is to use the polishing iron properly.

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The Christian Cynosure.

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CHICAGO, THURSDAY, OCTOBER 15, 1896.

CALL FOR THE PENNSYLVANIA CONVENTION

To the friends of the anti-secrecy cause in Pennsylvania, greeting: It has been thought wise to hold our annual convention this year in autumn rather than spring as heretofore. You are hereby invited to assemble in the Green Tree Brethren church, Oaks, Montgomery county, Nov. 18th, at 2 P. M, to listen to addresses, engage in discussion and transact such business as may come before the convention. The convention will continue its sessions through the following day and evening. Rev. W. B. Stoddard will arrange and report details. Let all come who can. Come in the fear of God and in prayer, believing that he will be present in the mighty operations of his spirit, and the wonderful manifestation of his truth. We request earnest supplication, by all the friends who read this call, for the outpouring of the Holy Spirit upon this convention. We go forward believing that our Lord will be present to work mightily for his own cause, and assured that he will not disappoint our expectation. "According to your faith, so shall it be."

(Rev.) J. C. McFeeters, *Pres.*

Philadelphia, Oct. 9, 1896.

OUR LECTURERS IN THE FIELD.

Reader, can you think of any class of Christian workers more entitled to your sympathies, prayers, support and co-operation than our N. C. A. lecturers? Only think of the work they are doing; they preach on Sabbath as the Lord opens the way for them; they preach a reform Gospel which your pastor cannot preach without losing, in many cases, the support of some of your congregatiom. They preach the most radical reform Gospel—a Gospel that strikes at the very tap-root of the cancer that is consuming the vitals of our republic.

With preaching on Sabbath they combine the work of lecturing during the week, and also the work of circulating the most needed reform literature; thus they are most efficiently using those three mighty engines for moulding public sentiment—the pulpit, the platform and the press. In addition to these they also combine the work of house to house visitation and individual solicitation and interview. How the angels might envy a man possessed of such glorious opportunities for the dissemination of divine truth.

Think too of the sacrifice involved in this work. These lecturers are most of the time away from home and among strangers. They are poorly paid. They are constantly brought in contact with the most deep seated and bitter prejudice. They are frequently on a strain of anxiety in regard to meetings and conventions, having to bear so much of the responsibility alone. Nothing would prevent them from breaking down under the burden of this responsibility but the cultivation of a calm, unwavering trust in the Lord.

Now reader, can you not do something to help on these devoted, self-sacrificing home missionaries? Write to the one nearest to you. Tell him the situation on the lodge question in your place. Study how you can arrange a meeting for him. Invite him to come, and provide him a good home while with you. Call a parlor meeting and consult with a few friends. Pray much over this matter and the Lord will reveal what you can do.

HAZING MAY PROVE FATAL.

The barbarous treatment inflicted by full-grown men and college students upon those who are initiated into secret fraternaties is a fearful example for the youth in our schools, who seem to be born with a disposition to imitate their parents in these barbarities. A dispatch from Wheeling, Va., dated Sept. 21, says:

"The results of a brutal hazing by boys of the Madison District Public School were made public to-day. There are two school buildings in the ward, and the boys from the upper grade have made a practice of 'initiating' boys sent up from the lower. Last week Eddie Bowie, a delicate boy of nine, went to the upper grade school. Several boys seized him by the legs and arms and bumped him against a tree. The little fellow would not cry, and the same treatment was given the next day. That night he was seized with fever and spasms, and a doctor was called. He diagnosed the case as concussion of the brain and severe injury to the spine.

"Since then young Bowie has hovered between life and death, and is now in a critical condition. The matter has been turned over to the commissioners of the district, and they are making every effort to bring the boys implicated to punishment. Since this case has been brought to light, it transpires that many of the small boys have been subjected to very severe treatment, and that others have received dangerous injuries. The practice of hazing in the public schools will now be broken and any boys indulging in it will be dealt with severely."

A POINTER FOR TEMPERANCE WORKERS.

Father Mathew Herald, in a late issue of the *Catholic Review*, tells us where to use the lever in the great lift for temperance. He says:

"A great deal of the energy that is now being spent—in some instances wasted—in the endeavor to persuade an adult to quit drinking, and, for the purpose of encouraging others, join a total abstinence society, might be directed to the youth with profit. If temperance workers would study human nature more they would again learn what they may have forgotten, that the young mind is easily influenced, and that as the twig is bent so the tree grows.

"While they reason and argue with one man addicted to drink, they could by proper methods enroll—we do not know how many children in the total abstinence ranks. For twenty-six years the Catholic Total Abstinence Union of America has labored with the adult with praiseworthy results, however, which are but an evidence of what ought to be accomplished by directing its efforts to the young. After a generation of existence the Catholic Total Abstinence Union of America numbers some 75,000 members.

"Is it a wild, reckless calculation on our part to say that this great union with its twenty-six years of experience could not within one year, aided by the clergy generally, enroll within its ranks 75,000 of the Catholic youths of America? We think it is neither a dream nor a delusion. By laboring with the children for the next twenty-six years we could look ahead and see a generation of total abstainers where we now see a generation of tipplers."

AUTHOR OF THE FRENCH REVOLUTION.

No one can read that remarkable book written a century ago by Prof. John Robison, of the Edinburgh University, on "Freemasonry a Conspiracy Against All Religions and Governments," without being convinced that Freemasonry was the secret and powerful agent in working up the French Revolution. Prof. Robison, himself a Freemason, having traveled extensively and visited many European capitals and investigated a wide range of literature, quotes many witnesses on this subject. One is Prof. Lesranc, author of a book on the French Revolution, in which he proves that the lodges in France were the schools of anarchy and assassination.

Prof. Lesranc says, "That this shocking perversion of Freemasonry to seditious purposes was, in a great measure, but a late thing, and was chiefly brought about by the agents of the Grand Master, the Duke of Orleans. He was, however, of opinion that the whole Masonic fraternity was hostile to Christianity and to good morals, and that it was the contrivance of the great schismatic Faustus Socinus, who being terrified by the fate of Servetus, at Geneva, fell on this method of promulgating his doctrines among the great in secret. This opinion is but ill supported, and is incompatible with many circumstances in Freemasonry. But it is out of our way at present.

"Mr. Lesranc then takes particular notice of the many degrees of chivalry cultivated in the lodges, and shows how, by artful changes in the successive explanations of the same symbols, the doctrines of Christianity, and of all revealed religion, are completely exploded, and the *Philosophe Inconnu* becomes at last a professed atheist. He then takes notice of the political doctrines which are in like manner gradually unfolded, by which 'patrotism and loyalty to the Prince are declared to be narrow principles, inconsistent with universal benevolence, and with the native and imprescriptible rights of man; civil subordination is actual oppression, and princes are *ex officio* usurpers and tyrants.' These principles he fairly deduces from the catechisms of the *Chevalier du Soleil*, and of the *Philosophe Inconnu*.

"He then proceeds to notice more particularly the intrigues of the Duke of Orleans. From these it appears evident that his ambitious views and hopes had been of long standing, and that it was entirely by his support and encouragement that seditious doctrines were permitted in the lodges. Many noblemen and gentlemen were disgusted and left these lodges, and advantage was taken of their absence to improve the lodges still more, that is, to make them still more anarchical and seditious. Numbers of paltry scribblers, who haunted the Palais Royal, were admitted into the lodges, and there vented their poisonous doctrines.

"The Duke turned his chief attention to the French guards, introducing many of the privates and inferior officers into the obscure and even the more respectable lodges, so that the officers were frequently disgusted in the lodges by the insolent behavior of their own soldiers, under the mask of Masonic brotherhood and equality—and this behavior became not unfrequent even out of doors. He asserts with great confidence that the troops were much corrupted by these intrigues—and that when they sometimes declared, on service, that they would not fire on their brethren, the phrase had a particular reference to their Masonic fraternity, because they recognized many of their brother Masons in every crowd. And the corruption was by no means confined to Paris and its neighborhood, but extended to every place in the kingdom where there was a municipality and a Mason lodge."

ANTI-MASONIC ORGANIZATION IN THE UNITED STATES.

The *Catholic Review* of New York, the leading Catholic organ in this country, in its issue of Oct. 10, quotes several columns from the *Cynosure*, showing the encroachments of the lodge upon our American churches and the influence of the lodge to undermine morality. In a leading editoral it says:

"If Catholics will interest themselves in opposing their really powerful and dangerous enemy they will get the support, the full, earnest and efficient support of all sincere and true Christians, of all those whose desire is to defeat the enemies of Christ, the enemies of all forms of Christianity.

"The 'National Christian Association' has in its service earnest and competent workers, some of whom have held high rank among the Masons. They have held the responsible positions of Masters and of Grand Masters.

"These men have been organizing Anti-masonic conventions in nearly every State in the Union, from the Atlantic to the Pacific. They find their strongest, their most active and successful opponents to be ministers, who have been drawn into the lodges by those who pretend that they never solicit anyone to become a Mason.

"According to Grand Master Vrooman there were in 1890, in the State of New York, 75,000 Masons in good standing, and among them more than 700 ministers. With their phenomenal increase in the last fifteen years the Masons in the State now exceed 100 000, and the ministers perhaps more than 1,000, for the ambitious find it necessary to join the order if they wish to gain popularity and promotion.

"The late Dr. Hall of Brooklyn was a distinguished member of the order; the Rev. Dr. Thurring, also of Brooklyn, is a Grand Prelate of the Knights Templar, and Bishop Potter of New York is a Supreme Grand Prelate of the Supreme Grand Lodge of the State.

"In February last a contemporary stated that among the secret societies the 'first in respect to membership come the Odd-fellows, with an enumeration of more than 1,000,000.' This means, of course, that of every sixty people, young and old, that the reader meets, one is an Odd fellow. The Freemasons have nearly a million, then the Knights of Pythias have half a million, the Unit-

ed Workmen less than half a million and the Knights of Maccabees about a quarter of a million. The journal referred to says:

"'It is a peculiar thing about these organizations that by far the larger number have been established during the past fifteen years, and since that time the increase in the membership has been relatively even larger than the increase in the number of separate organizations.'"

LODGE FIGHT AT BLANCHARD, IOWA.

The letters in the *Cynosure* for some weeks past reporting the battle in an Iowa town against the saloon and lodge are interesting reading. We know of no battle-ground where these evils have made such a desperate fight for existence as in the little town of Blanchard.

The writer took charge of a congregation in that neighborhood in the spring of 1878, two years before this town started. It was lonesome in those days, with no railroad nearer than Clarinda, Iowa, or Maryville, Mo. But we managed to keep busy preaching on Sabbath, lecturing in schoolhouses and writing articles for the papers. The weekly visits of the *Cynosure* and *American Freeman* were an inspiration. The latter was a radical anti-secret paper published at Albany, Gentry Co., Mo., by Geo. W. Needels, a well-to-do farmer. For several years he was obliged to hire a Mason to set his type and run the paper, for no Anti-mason would risk the persecution.

About 1876 he secured as editor John D. Nutting, a graduate of Wheaton College. He made a good editor, and the paper gave radical ringing editorials on the anti-secret issue. Physically, he was a little fellow and young and boyish in appearance, but he wielded a brilliant, incisive pen, which soon began to strike fire in that conservative lodge-ridden town. One day he was publicly cowhided in the postoffice by a burley lodgite, whose ire had been raised by something published in the paper. The sharp cracks of the whip, the wild yells of the crowd and Bro. Nutting dancing violently to the music was a scene calculated to raise the blood and the young editor felt it keenly; but there was no redress for him in the courts or anywhere but to bide God's time. He afterward left the *Freeman*, studied theology at Oberlin, and is now a successful pastor in Salt Lake City.

After this, M. N. Butler, then a student of Avalon College, Mo., took editorial charge of the *Freeman* and ran it with good success for a number of years. His heart was in the work and his good editorial enterprise gave the paper a large circulation. The mobbing of Elder Rathbun at Kellerton, Ia., June 21, 1881, aroused an interest in the cause in Iowa and Missouri, and the *Freeman* was introduced into a large number of homes around Blanchard. But a few years afterward, when the *Freeman* was merged into the Washington *American*, the question came, who will keep the anti-secret banner unfurled on this Missouri slope?

Rev. Rufus Johnson, a fearless and radical United Presbyterian minister, was then publishing the Blanchard *Record*. It was a good local paper of high moral tone. Though not assailing the lodges, yet their members found that the editor would not publish their doings in the paper nor list the lodges along with the churches. A number of prominent Freemasons had attempted from the first to run the town, and almost the first institution started was a Masonic lodge, and the conflict with the lodge began by Elder D. P. Rathbun working the degrees in the United Presbyterian church.

What characterized this lodge fight from the beginning was the effort of the lodges to control the local press. The town could with difficulty support but one local paper. The lodge men first withdrew their support from Bro. Johnson because he protested in his paper against the Fair Ground Association allowing the grounds to be used on Sabbath for horse racing. To the shame of these lodges be it recorded their influence was ever thrown on the side of immorality; and strange to say, some of the church members joined with them in boycotting those who took a stand for good morals. To a large extent the secret empire has the press of the country by the throat. The lodges do this by standing by their principles and withdrawing support from every paper they cannot control, while in most cases Christian people join in supporting the lodge press without question.

The lodges brought a Masonic editor to the town and started a rival paper for the purpose of driving out Bro. Johnson. This led him to change the *Record* into a general reform paper, including the anti-secret reform. He struggled hard for three years and was compelled to do job work to keep the paper afloat. Often when the town was asleep at eleven o'clock at night were his office windows aflame, while he toiled at his job press. When he finally gave up the fight it was taken up by the late Rev. Henry W. Johnson, who published the paper for several years in the neighboring town of College Springs, under the name of *The Crank*. He was a devoted reformer, and kept the paper on the high plain of anti-secrecy.

For several years there has been a lull in the anti-lodge agitation at Blanchard, and the anti-liquor fight resulting in the burning of the town is doubtless because the words "Eternal vigilance is the price of liberty," have not been acted upon.

REV. C. E. BENTLEY, AN ANTI-SECRETIST.

Numerous enquiries have come to the *Cynosure* office asking if Rev. C. E. Bentley, of Nebraska, candidate for President on the National Prohibition party ticket, was a member of any secret order?

We are glad to inform our readers that Mr. Bentley not only has no connection with any secret order but that he is opposed to them.

Rev. J. I. Frederick, formerly editor of the *New Republic*, the Prohibition organ of Nebraska, visited our office last week. He is intimately acquainted with Mr. Bentley and informed us that he was a member of no secret order.

Carrie M. Tarbell, of Ames, Neb., says: "C. E. Bentley once remarked when a guest in my home, that he had never belonged to any secret society, and if his boys followed their father's advice they never would."

"THE LARGER CHRIST."

A book bearing this title is just now having a prodigious sale. Its author, Rev. Geo. D. Herron, a young Presbyterian minister, after a successful pastorate of some years in Minnesota, has settled down as professor in Grinnell College, Iowa. Like Josiah Strong, he is deeply exercised over the problem of how to apply the religion of Christ to society, and the nation. His book is in a terse, original style, and is deservedly popular, because it meets a felt want in a multitude of Christian hearts. So many feel that Christianity is a salve for every political sore, and yet the hurt of our nation is not healing. It must be because of some defect in the application.

Dr. Herron says: "The state must find Christ. It is not sufficient that the state has Christian citizens. We have the spectacle of men Christian in their private spheres who are atheist in politics. And political atheism is the prelude of political anarchy. No historical nation has ever existed for material ends, mainly for the promotion of trade and protection of property, for the levying of taxes, distribution of rewards, and regulation of tariffs, without disrupting its life. The state is by birth a divine organism; it is the offspring of God. It is as truly the business of the state to have no motive but righteousness as it is God's business. The governments of men have no other moral reason for existing than the reason of the Word's being made flesh. A congress, a legislature, a municipal council, has no moral right to sit for any other business than that for which God sits on his throne. Nor can the state evade its mission by handing it over to the will of the majority. Majorities are no substitute for God. The rule of a majority may be just as vicious and intolerable as the tyranny of Herod, or King John. The state has fallen from its divine origin. The 'soul of the state,' whose existence Shakespeare declares has been seduced by the subtleties of covetousness, and needs regeneration. Except the state believe on Christ it cannot be saved any more than a man. It must repent and be converted, and receive the baptism of the Spirit, before it can become a witness for righteousness. Only as the state walks in the light of the throne, and accepts the judgments of the Lamb. can it be the minister of justice and peace among men."

—Templarism is not true Masonry, though all Templars are also Masons.

PERSONAL MENTION.

—Elder J. F. Browne called again at our office last week on his way to Georgia.

—Rev. R. Hargrave of Northwood, O., visited us this week enroute to Sterling, Kan.

—Rev. J. Beck, pastor of the Lutheran church, Richmond, Ind., was a welcome caller at our office last week.

—Rev. J. W. Dill, of Clarinda, Iowa, and Rev. J. I. Frederick, of Lincoln, Neb., were welcome *Cynosure* visitors last week.

—Rev. John Harper, pastor of the U. P. church, Smithville, Ill., visited the *Cynosure* last Thursday on his return from New York.

—Rev. E. D. Bailey, of Washington, D. C., we are sorry to hear is prostrated with fever. His great work has been as an evangelist and city missionary in the nation's capital. He was also for a number of years the N. C. A. lecturer and agent for New England.

—Mrs. Emily C. Bridges, widow of the late Thomas B. Bridges, died at the residence of her son-in-law, P. L. Hanscom, Oak street, Oct. 6th, aged eighty-five years. Mrs. Bridges was a sister of Deacon Philo Carpenter, one of Chicago's best known early pioneers and Congregational Abolitionists.

—I am advised by Mr. J. C. Yoder, of Lancaster, Pa., that he has begun work in his county under the direction of Secretary W. B. Stoddard. He sends, under date of the 8th, three subscriptions to the *Lodge Lamp*, and asks for tracts for distribution, which have been sent him. Bro. Yoder is a man of ability, and I hope for good work. He has seemed to me very contentious in the Huntington matter, but I belive now that God will use him to His glory if he "seeks peace and pursues it." P.

—Bro. F. P. Hassman, of Rhinelander, Wis., writes: "I am glad to hear that I am not the only one that is against Masonry and other lodges. For almost two years I have kept the secrets of Masonry for fear I would lose my life and good company; but a short time ago I became a Christian, and last Monday evening I spoke to my pastor about Masonry, and he gave me two of your *Lodge Lamps* and warned me not to tell that I had them from him. But I feel it is my duty to fight against the enemies of Christ, and I am now ready to die for my Saviour, and come to you for help. I want to post myself and then go out in public. But I am only twenty years of age; am in this country four years, and learned the blacksmith trade in Germany three years ago, and worked at it ever since. Last winter I attended the Wisconsin Business University in La Crosse. Now I wish you would send me what would do me the most good, and I shall remit the money to the amount of three dollars, and will do so gladly."

—Rev. Wm. Fenton of St. Paul attended the Baptist Association in that city this week. He writes: "On my way to the meeting, a Royal Arch Mason and two Star women entered the car. The Royal Arch man took a seat by my side. They were at once supplied with Anti-masonic tracts. He belongs, he said, to a Presbyterian church. When I told him that we had books published by the Masonic fraternity, he declared that a man that is not a Mason could not know any thing about it. I told him that we had "*Ecce Orienti*," and the Cabala. He said that we could not read them. I admonished him that some were given over to believe the lie, and referred to the Masonic lie about the resurrection of Hiram, and asked him if his pastor had not instructed him in God's Word? He said that his pastor is a Mason. Alas, for the Presbyterian denomination, she has gone in the way of Balaam. This state of things seems to be in the order of development spoken of in God's Word: "With all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe the lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 10–13. If the resurrection of Hiram that the Masons substitute for the resurrection of Christ be not "the lie," what worse thing is there that it can be?

THE UNEMPLOYED.

TRACING THEIR EVOLUTION FROM FEUDALISM DOWN TO TODAY.

The Injustice and Cruelties of the Past Are Found In Slightly Changed Forms at Present—Concluding Paper of Mrs. Oppenheimer Full of Interest.

[Special Correspondence.]

The golden age of the English laborer in the fifteenth century came abruptly to an end. Sudden as the change was, however, when wages at last went down and prices went up the causes which led to it had been long preparing in the social depths. "The prelude to the revolutions that laid the foundations of the capitalist made of production," says Marx (chapter 27), "was played in the last third of the fifteenth and the first decade of the sixteenth century." The breaking up of the bands of feudal retainers flung a considerable number of people on a labor market incapable of absorbing them, in which they were very probably by their habits of life and previous training largely unfitted to be absorbed. While the struggles of the royal power to obtain complete sovereignty as against the nobles hastened the dissolution of the bands of retainers, it was by no means the only cause of it. The old nobility had mostly perished in the great feudal wars, and the young generation of nobles met the new conditions with new ideas.

In conflict with both king and parliament these feudal lords turned large masses of peasants upon a labor market which was already in less degree being overstocked by the houseless feudal retainers who had so long everywhere uselessly filled house and castle. They drove the peasantry forcibly from the land with a total disregard of the feudal rights which the peasant shared together with the lords, and they usurped the common lands. The motive which impelled the nobles to this revolutionary action was the rapid development of the Flemish wool manufactures and the corresponding rise in the price of wool. Transformation of arable land into sheep walks was everywhere the cry. Rogers says that acts of parliament in the sixteenth century complain that inclosures of arable and common fields are made for the purpose of laying them down in pasture and that there is a considerable increase in sheep breeding, accompanied by a serious enhancement in the price of sheep and wool.

The complaint about inclosures dates back to the fifteenth century, when the land hunger of the age led to encroachment on common pastures and the forcible extinction of rights over common land. In his history of Henry VII, Bacon says, quoted by Marx, chapter 27: "Inclosures at that time (1489) began to be more frequent, whereby arable land, which could not be manured without people and families, was turned into pasture, which was easily rid by a few herdsmen, and tenancies for years, lives and at will—whereupon much of the yeomanry lived — were turned into demesnes. This bred a decay of people, and by consequence a decay of towns, churches, tithes and the like."

As the era of laissez faire had not yet begun, parliament interfered by various acts and regulations designed to take away depopulating inclosures and depopulating pasturage. Some of these regulations endured—in part, at least—for a long time. As late as the first half of the eighteenth century complaint is made if the cottage of the agricultural laborer has not an adjunct of one or two acres of land. This law aroused the wrath of Arthur Young in 1770, probably on the principle stated by later writers that "a few acres to a cottage would make the laborers too independent."

To these two classes of the unemployed, the bands of feudal retainers and the much larger mass of dispossessed peasants, there was added a third. The Catholic church was at the time of the reformation, says Marx, "feudal proprietor of a great part of the English land." The suppression of the monasteries sent their inmates into the ranks of the working classes. The estates were largely given away to royal favorites or sold at nominal prices to speculating farmers and citizens, who drove out the hereditary subtenants and inclosed great quantities of ground for the feeding of sheep. "The property of the church formed the religious bulwark of the traditional conditions of feudal property. With its fall these were no longer tenable" (Marx).

Rogers, who does not by any means share the philosophical views of Marx, also dwells upon the hardships caused to the agricultural laborer by the extinction of his immemorial rights of pasture and fuel and by the unjust dealings of the sheep masters who succeeded the monks. He calls attention to another, a minor, factor in the part which the suppression of the monasteries played in creating pauperism or at least in bringing it into the public view. The duty of aiding the needy was universal, and the monasteries were renowned for their almsgiving. "Themselves the creatures of charity, they could not deny to others that on which they subsisted." Perhaps these institutions may have created the mendicancy which they relieved, but it cannot be doubted that they assisted much which needed their help. In that day of most imperfect surgery it is an open question whether the crippled and deformed were not a larger element in proportion to the population than they are now.

Rogers also discusses at length the debasement of the currency which began in 1543 under Henry VIII, regarding it as a contributory cause of the increase of poverty. He says, "Henry and his own had at last, though unwittingly, given effect to the statute of laborers." It is Rogers' idea that the pauperism and degradation of the English laborer were the result of a series of acts of parliament and acts of government which were designed or adopted with the express purpose of compelling the laborer to work at the lowest rate of wages possible and which succeeded at last in effecting that purpose. He gives great importance to the statute of Elizabeth's time (5 Eliz., cap. 4) empowering the local magistrates to fix the rate of wages in husbandry and in handicrafts. This is the famous statute which in some shape continued in legal sanction till 1812, and by a sufficient understanding for long after that date wages which had defied the statute of laborers in force for over 200 years; did, in fact, conform to the assessments of the justices. Rogers says it was because the position of the workingman had been weakened, as "he had been constrained for fully a generation to submit to a base currency and to undergo other losses." Marx takes the position that the acts of parliament were merely the expression of existing social conditions, not their cause.

With these various classes of the dispossessed is the feudal household retainers, the monks and nuns, and the peasantry driven from the land thus flung upon the labor market, we find the unemployed quickly developing, legally at least, and probably, in fact, to a considerable extent into vagrants and paupers. There was at the end of the fifteenth and throughout the sixteenth century a bloody legislation against vagabondage, beginning under Henry VII. In 1530, under Henry VIII, sturdy vagabonds are to be tied to the cart tail and whipped until the blood streams from their bodies; then to swear an oath to go back to their birthplace or to where they have lived the last three years and "to put themselves to labor." In a later statute of the same reign, on a third arrest for vagabondage the offender is to be executed as a hardened criminal and enemy of the common weal. A statute of Edward VI (1547) ordains that if any one refuses to work he shall be condemned as a slave to the person who has denounced him as an idler. He is to be branded on the forehead or back with the letter S. The master can sell him, bequeath him, let him out on hire as a slave, just as any other personal chattel or cattle. All persons have the right to take away the children of the vagabonds and to keep them as apprentices, the young men until the twenty-fourth year, the girls until the twentieth. If they run away, they are to become up to this age the slaves of their masters, who can put them in irons, whip them, etc., if they like.

With all this savage legislation in the forty-third year of Elizabeth's reign, the nation was obliged to recognize pauperism officially by the introduction of a poor rate. It is singular that this act was originally meant to be only temporary. It was by the last clause only to continue to the end of the next session of parliament. It was, however, reserved and finally made perpetual by the sixteenth of Charles I. In its general principles it lasted till the year 1835. Marx says that it then assumed a new and harsher form. This act, together with kindred legislation, like the law of parochial settlement, is henceforward intimately associated with the economic history of labor in England. "I can conceive nothing more cruel," says Rogers, "I had almost said more insolent, than to condemn a laborer to the lowest possible wages on which life may be sustained by act of parliament, interpreted and enforced by a ubiquitous body of magistrates whose interest it was to screw the pittance down to the lowest conceivable margin and to inform the stinted recipient that when he had starved on that in the days of his strength others must work to maintain him in sickness and old age. Now, this was what the statute of apprenticeship, supplemented by the poor law, did in the days of Elizabeth."

A new world of science and industrialism has come into being since that time. The old basis of economic legislation has disappeared. We no longer tie the laborer down to the land. On the contrary, land has become one form of capital, and the laborer is shut away from it. All over the civilized world, wherever the industrial system is developed, we find the restless working masses swarming in our large modern cities, that draw the population from the agricultural districts as by a powerful magnet. Whole families, father, mother, children, grandparents, live in the tall tenements, in midair, in sunless rooms, without hope or idea of ever possessing more land than may be contained in the flowerpot that stands on their fire escape. They are dependent on their day's labor in the factory or shop for their daily bread.

The problem of the unemployed is the modern riddle of the sphinx, nor can the most dull and indifferent classes in the community any longer deafen their ears to the loud and threatening voice with which she cries for its solution. Three hundred years of poor laws have only served to bring more fully into view the tragic straits into which the disabled or aged laborer is but too likely to fall, nor can criminal legislation solve the question. Some four centuries of a more or less strict enforcement of bloody and savage laws against the pauper and the vagrant have altogether failed to eliminate him as a social factor.

There is but one answer to the riddle—that is a reorganization of industry which shall insure to each ablebodied and willing worker a chance to use his faculties to the best of his ability and to secure the full equivalent of his product. Then, and then only, will the voice of the sphinx be stilled and the unemployed, the pauper and the vagrant disappear, merged with the great working armies of the world.

Mary S. Oppenheimer.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Oct. 18. Comment by Rev. S. H. Doyle.

Topic.—Are we doing our best?—Math. v, 13-16; xxv, 14-30. (A meeting to consider the committee work of the society.)

This is a very practical and appropriate Christian Endeavor topic. No better could have been selected for the opening meeting of a vigorous fall and winter campaign. The meeting should be arranged so as to give each committee, as a committee, a part on the programme.

To do our best we must have the best ideal before us and earnestly strive to reach it. Therefore we could do nothing better perhaps than suggest some of the characteristis of an ideal committee, no matter what the character of its work may be.

1. An ideal committee must have an ideal chairman. The importance of having the best chairmen possible has been often emphasized. It cannot be too often emphasized. The most important duty of a new speaker of the house of representatives is the selection of the chairmen of the various committees. Upon the ability and fidelity of the chairman the success of every committee very largely depends.

2. An ideal committee must have ideal members. A good leader is the first necessity. Good followers are the second. To do his best a good leader needs good followers. Napoleon's great success depended no more upon his own brilliant abilities than it did upon the unswerving fidelity and loyalty of his private soldiers. Every member of a committee should feel his personal responsibility for the success of the work of the committee. A committee can only do its best when each member of it does his best.

3. An ideal committee should have a definite aim before it. It will not do to change the methods of work every month. One good line of policy should be laid out and should be vigorously followed. Singleness of purpose is one of the greatest necessities to success in any line of work.

4. An ideal committee should be a working committee. The society is the church at work. Success crowns great labor, and to have success we must work. A committee will not run itself. Each member must be actively engaged in the work.

5. An ideal committee will not neglect monthly meetings and written monthly reports. These meetings and reports keep all informed. Information keeps up interest, and personal interest insures success.

Bible Readings.—Deut. vi, 4-12; Neh. iv, 1-9; Ps. xxv, 1-10; xxvii, 1; lxxxix, 1-7; xcii, 1-5; Mal. iii, 8-12; Math. v, 13-16; xxviii, 19, 20; Acts ii, 41-47; Rom. xii, 1, 2; Gal. vi, 9; Phil. iii, 7-15; Col. iii, 16, 17; Heb. xii, 1, 2.

To Whom Honor Is Due.

There is a story of a man who won many souls to Christ, and was proud of it. One night it was disclosed to him that none of the honor would be given to him on the last day. It was a dream. He eagerly asked the angel upon whom the honor would fall. The angel replied, "The deaf old man who sits on the pulpit stairs and prays for you is the means of blessing." May God multiply the number of such helpers. We will cheerfully accord them the best seat in the pulpit rather than on the stairs.—Selected.

Christ's Sympathy.

Alone? Ah, no; not alone. Human sympathy is imperfect. Friendship has its limitations, but it is a truth as incomprehensible as the divine love itself that in the hour of our need the fullness of Christ's strength is perfected. There are angles and recesses in our heart that Jesus alone can fill. No understanding but His can reach the utmost depths of our grief. His sympathy is perfect. This is tribulation's boon—in our sorrow we learn to know Christ.—William T. Ellis.

Christian Endeavor Extension.

Many of the churches that are now without Christian Endeavor societies would gladly welcome the movement to their midst could they be given to understand the true character and purpose of the society and could they receive some assistance in organization from Christian Endeavor workers. Here is a proper field of missionary effort for even the humblest Christian Endeavorer.—Golden Rule.

Good For Young People.

Speaking of Christian Endeavor activity in municipal reforms, that able Baptist newspaper, The Standard, says:

'Provided they enter this field with dis-retion and under wise direction, we now of no public service which is more appropriate for Christian young peo-le."

In the Czar's Domain.

Pastor Blecher writes to us from Ger-nany that inquiries have come to him rom Russia concerning the Christian Endeavor society, and he is hopeful that re long the influence of Christian En-leavor will be felt in the land of the zars.—Exchange.

Points to Ponder.

A president should criticise chiefly by is example.

Pray, pray, pray! Pray yet again for he great convention.

Warm socials and cold prayer meet-ngs indicate lukewarm spirituality.

The first step toward uselessness is aken when a worker becomes egotis-ical.

Your society has blossomed bounti-ully and beautifully. Now what of the ruit?

The Christian Endeavor pledge binds our gifts to the altar of your denomi ation.

The pledge's "whatever" takes from he Christian Endeavorer the right to o as he pleases.

Take Christ with you to your busi-ess and He will go with you to the rayer meeting.

"Since workers and children have noved up nearer to God everything noves on better," writes the superin-endent of an orphanage in telling the ood news of increased spiritual inter-st among her charges. A noble recipe.

She Will Succeed.

May Burdick has arrived in Berkeley vith $50 and a typewriter and an-ounces her intention to enter the uni-ersity and graduate with the class of 900. The young lady has no resources ther than her small capital and a de-ermination that admits no possibility f defeat, but she will not allow that here is a doubt about her ability to aintain herself at college.

Miss Burdick is a graduate of the onterville High school. She is staying ith Mrs Gilbert on College way. A umber of friends who have become in-erested in her brave programme have elped her in starting on her college ca-eer, and already a good deal of work s typewriter has been sent to her.

Members of the faculty and local busi-ess men have become concerned for the uccess of such brave enterprise and are aving their work for the courageous oung lady, so that there is a good pros-ect that she will succeed. She will do er own cooking and live wholly by her wn efforts in the room that she has ented.

Miss Burdick's capital to start with not enough to buy the books she will eed and pay her matriculation ex-enses. The task she has set before her-elf is therefore that of earning her en-re expenses of four years of college life nd at the same time pursuing the studies of a full university course, often de-lared to be too much for a woman who an give her whole time to it.

The young lady is quite cheerful over he prospect before her. "I have come to Berkeley to enter the university," said he, "and I shall certainly stay." The eneral impression among those who now her is that she will keep her ord.—San Francisco Call.

A Little Girl's Letter.

Recently Queen Victoria received a etition from a little girl which was uite irresistible in its way. The letters ddressed by unknown persons to the ueen do not usually meet her eye, as heir number is great and their char-cter often indicative of unsound minds, ut the epistle from this child the ueen's secretary deemed worthy to be rought to her attention.

It began thus: "Dear Queen—I let ny doll fall into a hole in the moun-ain, and as I know that the other side f the world belongs to you I wish you ould send some one there to find my oll."

The little girl believed the hole went clear through the earth and that the queen could easily have the doll hunted up on the other side.

The queen was much amused at this petition, and though she was unable to grant it she could send a new doll to the little girl, and this she proceeded to do.

A Twelve-year-old Duchess.

An interesting little personage is the Archduchess Elizabeth, the 12-year-old daughter of the Crown Princess Stephanie of Austria. While staying in Steirmark, a pretty Austrian village, she wished to make friends with the children and take part in their games. Her mother offering no objection to the plan, she joined them one day and asked if she might play with them. The result was, as might have been expected, awestruck silence and a gradual edging away from her little royal highness. Elizabeth was much distressed and said pleadingly, "I am only a little girl, and I want to play with little girls." Finding them still ill at ease, she got them to sit to her in turn, while she made sketches, and thus the shyness gradually wore off. The next day, and during her stay, she romped and played with the village children like one of themselves.—New York Times.

IN RUM'S CLUTCHES.

Many Mothers Can Hold Up Their Hands For Lost Boys.

When Rev. George R. Stuart was once preaching in Kentucky, there came down the aisle one night a poor Irish woman with an intelligent face, crying out in her own peculiar way, showing the deep anguish of a mother's heart, "Mr. Stuart, Mr. Stuart, the saloons have got my boy!" The preacher's heart ached, and the large congregation was greatly moved when he said, "How many women in this great audience can hold up their hands with this poor woman?" You should have seen the hands that went up, showing how many mothers were having the same sad experience. Some of them were hands in kid gloves, some were white, tender hands, while some were bare and quivering hands.

The preacher said: "Men of Kentucky, I don't know what kind of stuff you are made of. But I am of that kind of stuff to stand by the side of these sad and stricken women, with their uplifted hands, and help them to save their boys out of the clutches of the dreadful saloon." And numbers of men got up, and many cheered.—Christian Work.

DRUNKENNESS IS A DISGRACE.

It Closes the Door to Social and Commercial Recognition.

A comparison favorable to our citizens has been made between the conduct of the great crowd which assembled to do honor to the czar's coronation and that which gathered on special occasions at the World's fair. At the latter there were once at least 500,000 people in concourse at one moment, and yet not a crime, not a serious accident was reported, and not even was any general drunkenness apparent.

Recently there was, among the lower classes in Moscow, an almost continuous debauch which resulted finally in a sickening harvest of death which counted its victims by the thousand. The young and the aged, the guilty and the guiltless, were all crushed together, a liberal and wholesale offering to the devil of drunkenness. We have little to boast of, but it is something for which we can thank God that the time has at last come in America when it is no credit to drink intoxicating liquor and when to get drunk is a disgrace that closes the door to social and commercial recognition.—Ram's Horn.

Child Inebriety.

Dr. Keeley says that young men and young women suffer from inebriety just the same as the older ones, and that if we are to wipe out this great curse we must go to the cradles and the nurseries to do it. Babes are made inebriates by the mistaken kindness of mothers and nurses, who give alcohol in a great variety of forms, and thus cause inebriate conditions which develop in later life. Alcohol at any time of life will cause inebriety, and even one drop continuously given will cause a proportionate inebriety. The drink habit of youth, of middle age and of the whole life is often the result of child drugging rather than heredity. So common is this that the author regards child inebriety as the chief cause of intemperance among all classes. The nursery, as well as the saloon and social customs, is responsible for the widely diffused disease of inebriety throughout civilization.—Boston Herald.

Revenue From Liquors.

The United States commissioner of internal revenue shows by his preliminary report of the last fiscal year, just submitted to Secretary Carlisle, telling figures as follows: From spirits the receipts were $80,670,070, an increase of $807,443. Tobacco brought in a revenue of $30,711,629, or $1,006,721 more than in the preceding year. From fermented liquors there was derived $33,784,235, or $2,143,617 more than during the preceding year. Ale, beers and similar liquors brought in $33,139,141, an increase of $2,094,826. During the year 67,039,910 gallons of spirits distilled from other material than fruit were withdrawn for consumption, a decrease of 7,413,119 gallons as compared with the preceding year.

How Drunkards Are Made.

Doctors order alcohol in the treatment of most nursery ailments, and the child soon gets to like the treatment. Soothing sirups are administered as freely as water, and that the children like them can be vouched for by every nurse and mother who have heard their little charges cry for some favorite brand.

The child cries because there comes a craving for something, and that that craving is for the something in the sirup is testified to by the child, who ceases to cry when the sirup is produced. Later in life this craving, which never ceases, is by chance or otherwise satisfied, and one more opium fiend is added to the vast army of inebriates. — Dr. L. E. Keeley.

SABBATH SCHOOL.

LESSON IV, FOURTH QUARTER, INTERNATIONAL SERIES, OCT. 25.

Text of the Lesson, Prov. i, 1-19—Memory Verses, 7-10—Golden Text, Prov. i, 10. Commentary by the Rev. D. M. Stearns.

1. "The proverbs of Solomon, the son of David, king of Israel." We saw in last week's study that he spake three thousand proverbs, and in this lesson we have a sample of them, or, rather, of the wisdom which he asked for and received from God, but in the wisdom of God as here revealed we must look beyond the son of David of our lesson to the Son of David of Math. i, 1, a greater than Solomon, who is also called "the wisdom of God" (I Cor. i, 24). The Hebrew word translated "proverb" signifies also a parable or similitude and seems to be from the word "to rule or reign or have dominion." If we are ruled by "the wisdom of God," we shall be wise indeed.

2. Some one has said that wisdom uses the best means toward the best ends, that instruction is discipline or training and that understanding is discerning good and evil. All this is summed up in Christ, who is made unto us wisdom (I Cor. i, 30).

3. Justice, judgment and equity are attributes of uprightness, and these also are summed up in Christ, who shall yet execute judgment and justice in the earth (Jer. xxiii, 5). By His spirit in us we may day by day walk uprightly, and like Levi walk with God in peace and equity and turn many away from iniquity (Mal. ii, 6).

4. The simple are easily led, and if led by God all is well, but if led by the devil all is ill. The things of God are hidden from those who are wise and prudent in their own estimation and revealed unto babes (Math. xi, 25). To be simple toward God is the highest wisdom.

5. The wise will hear and increase learning. In verse 33 observe that it is to God they will hearken, and thus dwell safely and be quiet from fear of evil. So shall they also know "the increase of God" (Col. ii, 19.) Such hearing gives life and soul satisfaction (Isa. lv. 2. 3).

6. There is one peculiar thing about the word of God that cannot be said of any other book—if you are a child of God by faith in Christ Jesus, you have the Holy Spirit, the author of the book, within you and the promise of Jesus Christ that He, the Spirit, will guide you into all truth (John xiv, 17; xvi, 13.) Rely upon Him, and He will not fail you.

7. The fear of the Lord is the beginning of knowledge and wisdom (ix, 10.) The fear of the Lord is wisdom (Job xxviii, 28.) It is also a fountain of life and the good man's treasure (chapter xiv, 27; Isa. xxxiii, 6.)

8. Obedience to parents is the sum of the fifth commandment, and a fearful thing is written concerning such as mock or despise father or mother in Prov. xxx, 17. The phrases "like as a father pitieth" and "as one whom his mother comforteth."

9. No outward adorning is of any value in the sight of God, but the ornament of a meek and quiet spirit is in the sight of God of great price (I Pet. iii, 4), and this comes by the word of God dwelling in us. "Sanctify them through thy truth. Thy word is truth" (John xvii, 17).

10. We must say a very decided "No" to any who would allure us away from God. Since through the transgression of Adam and Eve we have learned somewhat of the ways of the devil we are inexcusable if we walk therein. "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful!"

11. There are always some saying, "Come with us," but it is more often the enemies than the friends of God. Not words so much as actions should be ever saying, "Come with us." Children of God should have a life that will be a constant invitation to the weary, unsatisfied children of this world. The grace of God will do it in all who are simple.

12. How easily the devil, the destroyer, is seen in these words. He was a murderer from the beginning (John viii, 44.) He is a liar and a counterfeiter. He said to Eve, "Ye shall be as gods" (Gen. iii, 5.) And now he suggests an imitation of God's judgment on Korah (Num. xvi, 30.) In the last days he will imitate Christ in the person of the antichrist (Rev. xiii).

13. He offers what he calls precious substance, just as he offered to our Lord all the kingdoms of this world (Math. iv, 8, 9). He is constantly suggesting to people how to be rich by unrighteousness, and he catches many in his net, they not considering the future, like the rich man of Luke xvi. Listen to wisdom on this point and be wise (viii, 18, 21).

14. "Cast in thy lot among us. Let us all have one purse." And Judas would be treasurer and help himself freely. Another imitation of the people of God as seen in Acts iv, 32.

15. "My son, walk not thou in the way with them." This is the third time we have met the words "my son" in this lesson. May it suggest a voice from our loving Father, His loving Son and the loving Spirit (John iii, 16; Gal. ii, 20; Rom. xv, 30), constraining us by this threefold cord (Eccl. iv, 12) to abide in such love and not turn from it.

16. "For their feet run to evil and make haste to shed blood." The way of peace they know not. The imagination of the thoughts of their hearts is only evil continually (Gen. vi, 5). They would for gain shed the blood of others, but our Lord Jesus shed His blood for us and would have us lay down our lives for others (I John iii, 16), not loving our lives even unto death (Rev. xii, 11).

17. "Surely in vain the net is spread in the sight of any bird." The margin says, "In the eyes of everything that hath a wing." Wings imply power to keep away from all the nets of man. In Eph. vi we are told of armor and weapons by means of which we may resist and overcome the devil. If we are not ignorant of his devices, we can easily recognize him and have constant victory over him. Those who walk willingly into his open mouth deserve to be devoured by him (I. Pet. v, 8, 9).

18. Those who lay wait for the lives of others are really destroying their own lives, for into the pits which they dig they are sure to fall. Whatsoever a man soweth that shall he also reap. The devil seeks to destroy life, but our Lord by laying down His own life gives life to all who receive Him. Believers should be more watchful to give life than the devil and his followers are to take it.

19. "Greedy of gain." That is, this world's gain, which takes away life. The Pharisees, who were covetous, derided Christ when He taught the disciples how to make sure of true riches (Luke xvi, 14, 15), and it is ever so since Cain killed Abel. But Christ is wisdom, and the truly simple hearted do as is written in Prov. ii, 3, 6. Their way shall never perish, but shall endure forever (Ps. i, 6).

HISTORY OF A WEEK.

Tuesday, Oct. 6.

Because a mile-post blew across a British railway along which the czar was to travel some wide-awake news man sent out that an attempt had been made on the life of the czar.

An important engagement, in which General Serafin Sanchez, the well-known insurgent leader was killed, has been fought at the Reserva plantation, province of Matanzas, Cuba.

Forest fires have been sweeping the Echo mountain range in California for the last three days. The Echo Mountain hotel and the Mount Lowe railway are thought to be in danger.

D. Knowles, an old citizen, and his married daughter were assaulted at their residence about seven miles south from Franklin, Tex., by unknown persons. Knowles is dead; his daughter may recover.

Allegheny, Pa., has a 7-year-old girl whose entire vocabulary consists of the word "Nit." She has never been able to talk, but somehow has picked up that one word and repeats it on every opportunity, being apparently very proud of her ability to speak it.

Wednesday, Oct. 7.

Advices from Mazatlan, Mex., state that the damage wrought by the recent floods in the state of Sinaloa was much greater than at first estimated. Over 100 bodies have been recovered and many others are missing.

The London Chronicle learns from a good source that the czar and Lord Salisbury have agreed upon a policy for the ultimate deposition of the sultan of Turkey.

The Seneca mine shaft at Leadville has been wrecked by strikers.

Later advices from Matanzas, Cuba, says that it was Lopez, the insurgent leader, and not Serafin Sanchez, who was killed in the engagement at the reserve plantation.

Among the foreign visitors to the courts of Europe next summer will be the new shah of Persia.

The United States, Germany and Great Britain are said to have agreed upon Dr. Raffel, now German assessor in East Africa, for municipal resident at Apia, Samoa.

Hon. Richard T. Browning discovered in the bottom of Deep creek, Garrett county, Md., a canoe that belonged to his grandfather sixty years ago.

Thursday, Oct. 8.

The Chicago Armenian committee reports that it has collected and sent $13,000 to the international committee at Constantinople for distribution.

The Duluth board of trade has decided to sell no grain to Superior, Wis., mills except on Minnesota inspection and weight. Superior mills are shut down for want of wheat.

General Trochu, who defended Paris until it surrendered to the German army in January, 1871, is dead.

Friday, Oct. 2.

The total commerce of the United States, including imports and exports, for ten years ended June 30 last was $16,013,205,388, or a yearly average of more than $1,600,000,000.

There have been ninety-seven fresh cases of bubonic disease at Bombay since Oct. 2, and seventy-six deaths. A quarantine against Bombay has been declared at Aden and at the Egyptian ports.

Abbie Porter McCully, a 17-year-old schoolgirl, is dead at her home in New York after having lived eighteen months with a broken back.

Saturday, Oct. 10.

A French steamer which has put in at Holyhead, England, reports that she saw a large steamer founder off Bishop island, Pembrokeshire. It is presumed that all on board of her were lost.

The morocco factories of Garrett & Barr, Charles Baird & Co., and Washington, Jones & Co., at Wilmington, Del., were burned. Loss, $260,000.

A dispatch from Manilla says that a company of native soldiers at Mindanao, an island of the Malay archipelago and second largest of the Phillippine islands, has mutinied and killed its officers.

Herman Cramer, of San Francisco, has sued the Singer Sewing Machine company for $5,000,000 for infringing his patents.

Edward C. Delano, assistant superintendent of school district No. 3, Chicago, has served the board of education forty years.

FLORIDA AND GEORGIA RETURNS.

Flowery State Shows a Falling Off in Plurality—Atkinson Gets 36,129.

Jacksonville, Oct. 9.—The returns to date of Tuesday's state election, embracing 491 out of the 632 precincts and all but about 4,000 of the total vote are: Bloxham, Dem., 24,577; Gunby, Rep., 7,876; Weeks, Pop., 3,962. Complete returns for 29 counties of the 45 in the state show a loss of 15 per cent. in the total Democratic vote as compared with 1892. The indications are that the total vote of the state did not exceed 40,500, of which Bloxham received about 27,250, as compared with 32,064 for Mitchell, Dem., in 1892; Gunby, Rep., about 8,850, and Weeks, Pop., about 4,400. Bloxham's majority over all is about 14,000.

Atlanta, Oct. 9.—Advices received by The Journal from combined and unofficial sources fix the total Democratic majority at 36,129. This estimate is based upon the vote for Atkinson for governor, which is in many cases less than that cast for the other state officials. It is not believed that the final returns will materially alter this estimate. The legislature is almost solidly Democratic in both branches, insuring practically the unanimous election of ex Speaker Crisp to the senate to succeed Senator Gordon.

ELECTION IN CONNECTICUT.

Republicans Gain Twelve Towns in 146 So Far Heard From.

Hartford, Oct. 7.—Of the 168 towns in the state elections were held in 162. Returns have been received at the office of the Associated Press from 146 of these towns, those not heard from being isolated and without wire communication and containing so few voters as to be of inconsiderable importance. Of the 146 towns heard from 133 have elected the Republican ticket, which shows a gain of twelve towns over the election of last year. These towns have given a Republican majority averaging about 100, indicating an approximate majority in the state of 15,000.

These results, according to the estimates of the Republican managers, would give a Republican majority in the state of about 20,000. At the Democratic headquarters, however, while they concede an apparent Republican majority of 10,000 or 12,000, they claim that local issues were too sharply defined to permit of an expression on the national issues, and that the Republican majority in Connecticut Nov. 3 will not exceed 10,000.

His Lost Arms Were Uncomfortable.

New Brunswick, N. J., Oct. 7.—The amputated arms of Abraham Netherwood, of this city, have been giving his so much pain that he had them dug up, the joints straightened, and reburied, and he is now free from pain.

A Household Name.

ROYAL BAKING POWDER AND THE SECRET OF ITS SUCCESS.

"Royal Baking Powder" is a household word pretty much the civilized world over, and the article itself has become a necessity in thousands upon thousands of families in nearly every civilized country. Much of the success of this splendid preparation is due to judicious advertising, but in greater degree its success is due to the fact that it is exactly what it is represented to be. One of its great recommendations is its high leavening power. That, of course, appeals to every housewife. It secures a light baking with the least amount of attention and trouble. It can be counted upon. But it has a virtue beyond that—its virtue of virtues lies in the fact that it is "absolutely pure." Royal Baking Powder contains nothing deleterious. It can be used with perfect confidence, and with the certainty that, so far as it is concerned, the baking will be thoroughly wholesome. It has been subjected to the most searching analysis, and pronounced free from impurities or chemical ingredients that are harmful to the system. By adhering honestly and conscientiously to their formula, the manufacturers of Royal Baking Powder have established for it a reputation that has made it, as it were, a great staple. It is a boon to the housewife and the cook, and a reproach to all that would adulterate food produts in any manner, shape or form. In short, it is a perfect baking powder, in that it combines the highest leavening power attainable with purity in the highest degree.

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The Latest, Neatest, Cheapest and Best Outfit Ever Invented.

THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wax.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8, and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

The Home Repairing Outfit No. 2.

Complete boot, shoe and rubber repairing outfit, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1. neatly boxed, $3.00, or with the paper one year, $3.75.

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ILLINOIS MELANGE.

ITEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Some of the Principal Happenings of the Week Reported by Telegraph and Placed for Convenience of Our Readers—Matters of Interest.

Kewanee, Ills., Oct. 12.—Thirteen risoners attempted to break out of the Henry county jail Friday night while he sheriff was away. Several were in-oxicated and a battle ensued between hem and the ones who had planned he delivery and kept sober to carry it ut. A deputy was overpowered and arrowly escaped being beaten to death he riot was finally quelled by the heriff's wife with the aid of two navy evolvers.

Sheriff Quinn, who usually exercises ersonal supervision over the jail, has one to Davenport, Ia., on business, nd the responsibility has been turned ver to Deputy Sheriff Stiers. The lat-er had gone up town, and this fact ad become known to the inmates of he jail in some way. They were not onfined in cells, but were all togeth-r in one room, so they were favorably tuated for a break.

Became Hilarious.

It happened, however, that several of hem were drunk, and while their com-anions were laboring with the locks, hey became hilarious over the pros-ect of liberty, and began to fight with ach other. Soon there was a desper-te struggle, the sober ones, irritated ecause they feared they would be dis-overed, joined in, and three of the risoners were badly injured.

The outcries brought a crowd to the utside of the jail, and some one sent or Deputy Stiers. As soon as he ar-ived he passed into the jail with a aded revolver, but a chair was hurled t him, knocking the weapon from his and. The prisoners made no attempt o get his revolver, but threw them-elves upon him, kicking him and beat-ng him with pieces of the frames of heir beds, which they had broken up or clubs.

Mrs. Quinn to the Rescue.

Meanwhile, Mrs. Quinn, the sheriff's ife, seeing the deputy's peril, rushed o her room and snatched up her hus-and's navy revolvers. Steirs had re-eived an unmerciful beating by the me she got back to the cellroom door. ushing to the opening through which ood is passed, she pushed the weapon hrough, at the same time crying for he prisoners to beware as she was go-ng to shoot. The sober ones saw she ad the drop on them, so they calmed he others and quiet was restored with he help of the deputy.

Five of the men are badly cut and ruised, but none fatally. It is not nown where the men secured the liq-or, but it is believed it was smuggled n by their friends. The chairs, lamps, nd bed frames were all used as clubs. he men will hereafter be kept in cells, nd it is thought the outbreak will ake their sentences heavier.

Beaten and Robbed.

Chicago, Oct. 12.—John Stinger, a ontractor, 469 North Springfield ave-ue, while returning home from a unting expedition Friday night, was eld up, beaten, and robbed by six ootpads near the corner of West Di-ision street and West Fortieth ave-ue. Stinger's cries for assistance was nswered by William Ufel, a letter arrier, 1542 West street, who was also eaten for his interference. Ufel's kull was fractured and death may re-ult.

Horrible Fate of Arnold Boecker.

Naperville, Ills., Oct. 9.—Arnold Boeck-r, the 17-year-old son of ex-Mayor Boeck-r, of this place, met with a horrible eath. While seated in a buggy near an xcavation in the famous stone quarries f Naperville, the horse dashed over a tone embankment eighty feet high, and alling on top of the buggy escaped in-ury. The young man, however, was rightfully crushed and died later.

Three Men Drowned.

Quincy, Ills., Oct. 8.—Tuesday at mid-night seven men started in a skiff to ross the river from Canton, Mo., where hey had been attending a political neeting. When about fifty feet from he Illinois side the boat upset and John Reed, George Withrow and John Simms were drowned. All were in the government river service and the two latter came from Fort Madison.

Military Officer Drops Dead.

Chicago, Oct. 8.—While engaged in drilling a company in the Second Regiment armory, at Washington boulevard and Curtis street, Lieutenant Parker Brown of 1286 Van Buren street suddenly dropped dead. A physician who was called pronounced heart disease as the cause of death.

State Notes.

Vice President Stevenson's oration to the grand lodge of Illinois was the principal event of the session of Masons at Chicago.

Fire broke out in the watch factory building at Peoria, Ills., occupied by the Ide Bicycle factory and the Parsons Horological institute, and before it could be controled had cost the bicycle company $40,000 and the horological school $30,000.

During the Republican rally at Keyesport, Ills., roughs attacked the procession. A general melee ensued, during which Mashall William Lifritz attempted to arrest James Sanders. Sanders resisted and was shot, probably fatally.

Mrs. Louise Rounds, of Chicago, has been re-elected president of the Illinois W. C. T. U. The other officers are: Vice president, Mrs. Mary E. Metzgar, Moline; corresponding secretary, Miss Helen Walker, Bloomington; recording secretary, Miss Ada Bell, Jacksonville; treasurer, Mrs. Amelia Sanford, Bloomington; editor Watch Tower, Mrs. Carrie L. Grout, Rockford.

An avalanche of sand and stones nearly buried A. F. Miller alive while he was digging a well at Rockford, Ills. He was only saved by placing a box over his head until sufficient help arrived to drag him out.

THE MARKETS.

New York Financial.

NEW YORK, Oct. 10.

Money on call firm at 5 per cent.; prime mercantile paper, ½@8½ per cent.; sterling exchange steady, with actual business in bankers' bills at 483¾@484 for demand and 481⅛@481¼ for sixty days; posted rates, 482@483⅛ and 484@485; commercial bills, 480¾.

Bar silver, 64¾c; Mexican dollars, 49⅞.

United States government bonds weak; 4's registered, 115¼; do coupons, 115⅜; 5's registered, 110½; do coupons, 110½; 4's registered, 106; do coupons, 106½; 2's registered, 92½; Pacific 6's of '97, 100.

Chicago Grain and Produce.

CHICAGO, Oct. 10.

Following were the quotations on the Board of Trade today: October, opened 68c, closed 68¼c; December, opened 68¾c, closed 69c; May, opened 72⅝c, closed 72⅞c. Corn—October, opened 23¼c, closed 23½c; December, opened 23⅞c, closed 24¼c; May, opened 26⅝c, closed 27⅜c. Oats—October, nominal, closed 17½c; December, opened 17⅜c, closed 18c; May, opened 19¾c, closed 20½c. Pork—October, opened $6.80, closed $7.00; December, opened $6.95, closed $7.05. Lard—October, nominal, closed $4.25.

Produce—Butter: Extra creamery 16½ per lb; extra dairy, 15c; fresh packing, stock, 6@7c. Eggs—Fresh stock. 14½@15½c per doz. Poultry — Turkeys, 8c per lb.; chickens (hens), 7c; spring chickens, 7; roosters, 4½c; ducks, 8@9c; geese, $4.00@6.50. Potatoes —Burbanks, 22@24c per bu.: Hebron, 20@23c. Honey—White clover, 13@14c lb; broken combs, 9@10c; extracted, 5@6c. Apples—Common to fancy, 60c@$1.25 per bbl.

East Buffalo Live Stock.

EAST BUFFALO, Oct. 10.

Dunning & Stevens, Live Stock Commission Merchants, East Buffalo, N. Y., quote as follows:

Cattle—Receipts, 2 cars; prospect fair. Hogs—Receipts, 25 cars; market opened firm to strong, closing easy. Sheep and Lambs—Receipts, 26 cars; mostly Canada; market opened strong closed weak.

Milwaukee Grain.

MILWAUKEE Oct. 10.

Wheat—No 2 spring, 66c; No. 1 northern, 68½c; December, 68½. Corn — No 3, 23c. Oats—No. 2 white, 19@19½c; No. 3 do, 16½@19½c. Barley—No. 2, 34½@35c; samples, 25@35. Rye—No. 1, 36½@37c.

Detroit Grain.

DETROIT, Oct. 10.

Wheat—Cash white, 72¼c; cash red, 72¼c; December, 73c; May 74c. 78c. a

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Oct. 5 to Oct. 10:

Jas A Learn, Robert Burk, L A Brown, James Linn, Rev J Beck, Walter Koenig, S B French, Ira Mettler, John Davis, E L Walker, D B McMillan, George Berry, G P Spencer, Rev C C Potter, J F Browne, Mary A Fowler, Evans Thompson, Rev H H Hinman, Rev J J McClurkin, H S Clark, James A Black, Rev W Fenton, Robt H Buttermore, J E Wade, A B Lipp, Simon Besecker.

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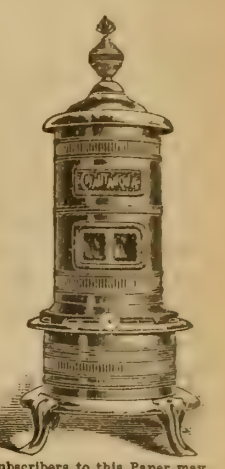

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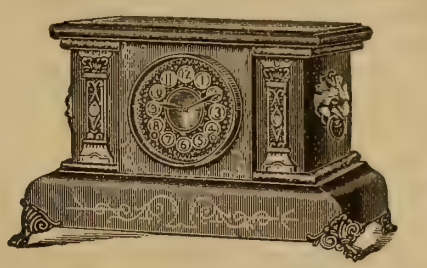
Brass Movement. Beautiful, Adamantine Enamel Case, patented process. Very highly polished, the eye cannot distinguish it from Black and Variegated Marble. Artistic bronze gold pilasters and trimmings. Length, 16¾ in.; width, 6½ in.; height, 11 in. Dial 5 in. in diameter, is gilt (white if preferred) with black Arabic numerals. Guaranteed a reliable timekeeper by the most celebrated makers in America.



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10 BARS WHITE WOOLEN SOAP. A perfect soap for flannels.	.70	1-4 DOZ. SULPHUR SOAP	.30
12 PKGS. BORAXINE SOAP POWDER (full lbs.) An unequalled laundry luxury.	1.20	1 BOTTLE, 1 oz., MODJESKA PERFUME. Delicate, refined, popular, lasting.	.30
1-4 DOZ. MODJESKA COMPLEXION SOAP. Exquisite for ladies and children. A matchless beautifier.	.60	1 JAR, 2 ozs., MODJESKA COLD CREAM. Soothing. Cures chapped skin.	.25
1-4 DOZ. OLD ENGLISH CASTILE SOAP	.30	1 BOTTLE MODJESKA TOOTH POWDER. Preserves the teeth, hardens the gums, sweetens the breath.	.25
1-4 DOZ. CREME OATMEAL TOILET SOAP	.25	1 PACKET SPANISH ROSE SACHET	.20
1-4 DOZ. ELITE GLYCERINE TOILET SOAP	.25	1 STICK NAPOLEON SHAVING SOAP	.10
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ABSURDITIES AND INCONSISTENCIES OF A SO CALLED ECONOMIST.

The Problem of "Overproduction" and Its Relation to Progress—A Rational View of What Is Known as "Credit" Money. Divine Law of Work and Its Rewards.

[Special Correspondence.]

One of our principal dailies in New York city has recently filled up over six long columns of small print, about 10,000 words, giving the views of an old economist of national reputation about our industrial discontent and restlessness. He traces the great fall of prices to our dreadful overproduction. The latter he accounts for by the fact that civilization has advanced more rapidly in the last 75 years than in the previous 6,000, meaning by that that we have learned how to get rich altogether too fast because we are producing far more than we see fit to consume. Our friend does not believe that any money expansion can help us. He coolly informs us that trade creates money; also that credit in trade is as valuable as cash and is much cheaper. And yet, in flagrant contradiction with the latter two sentences, he condemns all money as bad the material of which does not represent as a commodity the face value of the coin. It may pay us to look into such a contradiction for a few moments.

Yes, trade creates money. And what kind of money? Checks, drafts on wealth, and, as such, bad money, since we are told by our solons that the only good money is that which has a commodity value equal to its face value. And yet that bad money created by trade must perform some highly useful functions, otherwise trade would not take the trouble of creating it. That bad money is credit money, and we are told that credit in trade is as valuable as cash and is much cheaper.

And, please, what is credit? What does it mean as an ultimatum? It means a large debtor class forever in debt to a few creditors. It means an industrial organization which piles most of the wealth in the hands of the few and leaves the many, those who produce most of that wealth, in perpetual poverty or bondage. And that credit, which represents the tears and sorrows and deprivations of most of the workers, that credit is better and cheaper than cash and good for trade. There is no doubt that such a credit is good for the few who have all the cash and wealth of nations, and so pocket most of the earnings of trade. The only trouble with that goodness is that it keeps 90 per cent of the race with but one-third of the annual earnings that they should at least have and need in order to develop with that manhood which God wants all men to attain on this planet of ours.

The most astonishing feature, to the thinking mind, in our human development today is the heartlessness of most of the powerful and well to do, who look at everything through the spectacles of their superior position in life. The fact that they are rich and prosperous means prosperity and wealth for all. They have no eyes for anything or anybody but that which relates to themselves, to their own personality and that of those closely related to them by what we call "blood ties."

Look at the barbarism of trying to make us believe that credit is indispensable to trade. On that conception we could have no trade, no production, no commerce, in a community where everybody could work with his own capital and had no need of ever being in debt to any other capitalist but as a matter of transient accommodation, John being today debtor to Peter, Peter being tomorrow debtor to John! Would that community rest in defiance of any of God's laws in nature or in ethics? Hardly, because God in nature gives wealth to the worker and never to the monopolist. The latter gets his wealth from human laws of monopoly, and monopoly means the poverty of most workers, poverty in wealth as well as intelligence, poverty in body as well as mind. The two stand or fall together. The mind shrinks in proportion as the body is forced to develop below the line of sanitary needs. There is not an atom of anarchy in God's universe. All is subject to a fixed order and precise relations. It follows, then, that, while certain mental abnormalities spring up from deficiencies in what the body should have, another set of mental deformities arises from any excess of what the body needs for its symmetrical development as a man after divine injunctions. Trade shall need credit as long as it rests on principles of monopoly. Trade shall need no credit as soon as civilizations are established on conceptions of righteousness. The greater the credit that trade may need the more frequent and intense the convulsions that trade shall have to suffer. And if trade needs to create money, drafts on wealth, that alone proves the force of money based on any intrinsic commodity value of its own. That alone proves that we can never have money enough through any principle of commodity value. The very fact that trade can create money—that alone shows that the nation can create money as good as if not far better than that of Mr. Trade, who is nothing but Mr. Monopoly, the eternal enemy of labor.

As for that great production of ours, which carries prices down and breeds poverty and discontent according to some, discontent and prosperity according to others—infernal social conditions anyhow—what do the old fogies suggest for the purpose of reconciling men to the dreadful fact of our producing more wealth than we can use? They say that. Who knows? It may be that later on the workers shall obtain a larger share of their product than today. Later on! And why not now? And why not before and forever, since they commenced to produce so much? According to God's righteousness, the needs of the workers are always the total product of what they can produce. Why not?

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HON. SAMUEL DEXTER, *in an Open Letter to the Grand Master of Mass.*, 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

"I belonged to two secret societies, and have bumped against nearly all of them, and know what I am talking about. Their sociability and benevolence may be all well enough; but they belong to the world. . . . . I have about made up my mind that the whole thing is of the world, and the enemy of God and his church Brethren, why don't you say Amen? You know I am telling the truth; and I pray that you may have grace to receive it in love, as I have spoken it. As Christ's disciples we can make no compromise with the world The friendship of the world is enmity against God."—*From Bible reading, by L. W. Munhall, evangelist, on Separation, given Feb.* 25, 1890, *at Somerville, Mass.*

"God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and his service, and to the church by depleting and robbing her of her male membership, THAN ANY OTHER ONE ENEMY OF CHRIST. There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."—*From Dr. George F. Pentecost's Bible Studies*, 1889, *p.* 389.

"We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."—*From Pres. Finney's book, "Character, Claims and Practical Workings of Freemasonry," pp.* 260, 263.

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked with unbelievers. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right."—*Address by Dwight L. Moody in Farwell Hall, Chicago*, 1870.

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Minneapolis, Oct. 8.—A special to The Tribune from Fairmount, Minn., says: The town of Sherburne, in Martin county, fourteen miles from this place on the Chicago, Milwaukee and St. Paul, was yesterday afternoon the scene of as bold and bloody a deed as ever was perpetrated by the James or Younger boys. Cashier Thorburn, of the bank of Sherburne, and O. J. Oestern, traveling agent of the Walter A. Wood Harvester company, were shot down in cold blood. The crime is paralleled only by the raid of Jesse James and the Younger boys a few years ago when they swooped down upon the little town of Northfield, a few miles north of the scene of yesterday's crime, shot the cashier of the bank of Northfield down and decamped with a large amount of money.

The Brigands Were Up-to-Date.

In that instance the robbers departed on horses, whereas yseterday's criminals, in keeping with the times, used bicycles in escaping from the enraged citizens of Sherburne. At about 1:30 o'clock two masked men walked through the front entrance of the bank to the cashier's box and without a word whipped out their revolvers and leveled them at Cashier Thorburn. The latter did not move. He realized his awful qosition and knew that the slightest action on his part to call for help or to warn any one else in the bank would mean instant death.

Up-to-Date in Deviltry, Too.

The robbers were apparently undetermined, and for about a minute the three men stood—the robbers with a look upon their faces that told of their determination to stop at nothing to gain their ends, and the cashier white as a sheet in the terrible realization of what might happen. The next minute the report of two revolvers rang out, and Cashier Thorburn fell at his desk. At another desk in the bank stood Oestern, the traveling men. He was the only immediate bar to the ends which the robbers sought to gain, and as Thorburn fell to the floor they turned on him and shot him dead. As rapidly as possible they leaped the railing which separated them from the cashier's desk and secured $1,000 in cash. They then ran for the back door of the bank, where they had taken the precaution to leave their bicycles, mounted them and rode away.

Mason City, Ia., Oct. 10.—Marshal William Gallion, of Bancroft, was shot yesterday in an attempt to arrest one of the robbers of the Sherburne bank. The posse with Gallion riddled the body of the murderer and robber with bullets.

Minneapolis, Oct. 10.—A Lake Crystal, Minn., special to The Journal says: The bank robber killed on the Bertland farm, fifteen miles east of Elmore at 9 a. m. yesterday, was found at Ole Munson's house by Deputy Sheriff T. W. Ward, of Morton county, and Tom Gallion, marshal of Bancroft, Ia. They rode up to the house and the robber at once opened fire, killing Gallion instantly. He then jumped on his wheel and rode four miles, when the front wheel collapsed and he took to the field. The robber then turned his revolver on himself, putting a bullet through his right temple. The body was taken to Elmore at 11 a. m. He is a man about 25 years old, 5 feet 10 inches tall, with brown hair, blue gray eyes and is smooth shaven. He wore a gray bicycle suit, black stockings, bicycle shoes, black shirt, heavy underwear and a tan leather belt. He weighs about 160 pounds.

The man killed is J. D. Sair, who was at one time at Heron Lake. The other is supposed to be Fred Pratt, who was seen with Sair two days before the robbery. A report is also received that a tall man entered the bank of Hardee, southeast of Luverne, Ia., and covered the cashier with a revolver and demanded the proceeds. He was handed out $700 and made his escape. Sair and Pratt worked this year on a farm owned by an uncle of Pratt, near Heron Lake. They have been regarded as hard cases. A large barn was recently set on fire and burned at Heron Lake and the crime was charged to them.

Minneapolis, Oct. 12.—A special to The Tribune from Mason City, Ia., says: There is no longer any doubt as to the identity of a man arrested at 3 p. m. Saturday at Lake Mills as the second of the thugs who robbed the Sherburne bank. Deputy Sheriff Ward arrived last night, and when shown the prisoner identified him without any trouble. Not many strangers were seen movin about yesterday, but Ward has great fear for the future,

TRAMPS RUTHLESSLY MURDERED.

Brakemen on a Railway Make a Recreation of the Business, as It Were.

New York, Oct. 7.—A special dispatch from New Haven to The Evening World says that the police of that city believe that brakemen of the Consolidated railroad have been ruthlessly murdering tramps caught stealing rides on cars of that line. It is asserted that ten bodies, all mangled by being run over by trains, have been found on the tracks of the Consolidated within the last six months. The dispatch states that a man named Molony, from Brooklyn, was shot twice and thrown from a train by the train hands, but survived his injuries, and has given information to the authorities which led to the arrest of a brakeman named Bean. The latter, according to the story, confessed to the superintendent of police of New Haven that the trainmen made it a practice to kill tramps found on their cars.

REPUBLICANS PARADE AND THE REST OF THE CITY LOOKS ON.

Assisted by a Goodly portion of Illinois and Other States Outside—Greatest Demonstration Ever Given in the Town—Parade of Silver Men.

Chicago, Oct. 10. — The Republican parade yesterday was five hours and thirty-five minutes passing a given point and was without doubt the greatest parade ever seen in the city. It is fair to state that it was not composed entirely of Republicans as in the line there were perhaps thousands of gold standard Democrats, and it was gotten up by the "Honest Money League," which claims to be non-partisan. There were 111 floasts in the parade, many of them exceedingly handsome, and all lavishly decorated. A string of carriages bearing the white-haired members of the Tippecanoe club, composed of men who voted for William Henry Harrison, provoked loud cheers. A unique feature of the parade was the use made of the long distance telephone to carry the sounds of the cheers to othr large cities of the country. Across Washington street in front of the telephone exchange was stretched a banner bearing the inscription "Your cheers here will be heard throughout the nation." As each detachment passed under the banner it emitted loud double-jointed whoops. Major McKinley, in his library at Canton heard the cheers, and Hobart, in his home at Paterson, N. J., also received assurances of the shouts.

Secretary of Agriculture J. Sterling Morton spoke at the Auditorium last night under the auspices of the Sound Money League. The hall was filled to the extent of its seating capacity, and when Secretary Morton appeared upon the platform he was greeted with loud and enthusiastic cheers by the audience. Before begining his address Secretary Morton announced that an invitation had been sent President Cleveland requesting his presence at the meeting, but he was sorry to state that President Cleveland would be unable to be present.. Morton then read the president's letter of regret.

Chicago, Oct. 10.—Before the echo of the applause of the multitudes who witnessed the Republican demonstration had died out, the organized followers of Bryan from every quarter of the city, and in almost in as great numbers, marched with flaming torch to stirring music poured forth by a score of bands over very nearly the same route followed by their political opponents during the day. Red fire, search lights, and fireworks added to the attractiveness of the parade and lent their assistance in stirring up the enthusiasm of spectators who looked on from every position of vantage along the line of march. The balcony of the Auditorium Annex was the reviewing stand for the free silver parade last night, and from it Vice President Adlai E. Stevenson, United States Senator Henry M. Teller, and other noted Democrats reviewed the marching followers of Bryan and Sewall as they passed.

Dummy on the Cot.

Auburn, N. Y., Oct. 12.—When the door of Lewis Sarles' cell in the city prison was thrown open and a guard went in to arouse the form on the cot Saturday morning he was dumfounded to find that the apparent sleeper was only a dummy of straw, topped off with a bunch of hair. Eight inches of the heavy iron cell door had been skillfully sawed off at the bottom, and through this small opening the convict had wriggled. How Sarles passed through the corridors unobserved by the guards and how he obtained his egress through several locked doors between his cell and the prison yard are matters of the greatest perplexity to the officials.

Arch Bishop of Canterbury Dead.

London, Oct. 12.—The Archbishop of Canterbury was seized with apoplexy after the service commenced at Hawarden church yesterday morning. He was carried to the Hawarden rectory where he died at 11:15 o'clock. Rev. Archibald Farrar, dean of Canterbury, received a telegram from Stephen Gladstone, the rector of Hawarden church, stating that the archbishop of Canterbury passed away peacefully and suddenly at 11:15 o'clock.

Champion Heroes Arrive Home.

Baltimore, Oct. 12.—The Baltimore Baseball club, flushed with its victories over Cleveland, reached here Friday night, and an enormous crowd greeted the three-time champions and the Temple cup winners. A committee of Baltimore's prominent citizens welcomed them officially at the station, and escorted them in carriages to Ganshorn's hotel, where a bountiful supper was served and speeches were made.

Meagre Reports of a Battle.

Havana, Oct. 12.—Official reports here state that General Echagua attacked Antonio Maceo in a strongly entrenched position on the heights of Guayalitos in Pinar del Rio, took the position by assault and killed many of the rebels, who retreated to Caiguanabo after burning their camp. The troops lost only fifteen killed, it is claimed.

KNOX COLLEGE CELEBRATION.

Chauncey M. Depew, Gen. Palmer and Robt. T. Lincoln Make Speeches.

Galesburg, Ills., Oct. 8.—The exercises of the celebration of the anniversary of the Lincoln-Douglass debate by Knox college opened with an immense attendance. The college and grounds were gaily and extensively decorated. Five hundred invited guests occupied a platform just in front of the college. The exercises opened with music by the Knox Cadet band. Dr. Newton Bateman pronounced the invocation. Colonel C. E. Carr gave the address of welcome, and President C. E. Nash, of Lombard university, extended the greetings for the colleges. After a song by a chorus of students Dr. Chauncey M. Depew, of New York, was introduced and gave the oration, which was it goes without saying, elegant and witty.

Robert T. Lincoln followed Depew memorial tablet in the east tower was unveiled by Ellen Boyd Finley, daughter of J. H. Finley, president of the college. Senator John M. Palmer gave the unveiling speech, largely of a historical nature. S. S. McClure spoke of the Lincoln School of Science he is securing for Knox college. The closing speech was made by Frank Hamlin. The celebration was held on exactly the same spot as the historical debate between Lincoln and Douglass in 1858.

GOES TO PIECES IN A STORM.

Schooner Wrecked and Three of Her Crew of Eight Drowned.

Lewes, Del., Oct. 12.—At daybreak yesterday morning the American schooner Luther A. Roby, from Schiverie, Nova Scotia, for Philadelphia, struck near the point of Cape Henlopen while a terrible northeast gale was prevailing. The forte of the sea was so great that the vessel pounded to pieces on the sands before the life-saving men could get a line to her. Three of the crew lost their lives and five were rescued after an awful experience with the elements. The dead are: Harry Millby, Thomas Simes, and an unknown Norwegian sailor.

Captain Maloney and the members of his crew who were rescued were taken out of the sea after they had given up all hope of reaching shore alive. When the schooner went to pieces the five men managed to get hold of the deck house. On this frail raft they were buffeted about at the mercy of the enormously high seas until they were seen by the life-savers. A rope was thrown to them and the five men, then nearly exhausted, were hauled through the roaring surf to a place of safety.

GEO. J. MARSH'S VILLAINY.

Probability That He Stole $250,000 Before He Committed Suicide.

Gloucester, Mass., Oct. 12.—The funeral of the late George J. Marsh, treasurer of the Cape Ann Savings bank, who committed suicide last week by shooting, was attended by a large number of business men and citizens. Interest in the affairs of the estates and trusts in George Marsh's keeping is as great as ever, and the outlook now is not favorable to the beneficiaries of those estates. One of the Cape Ann bank officials admitted that there was a strong possibility of hypothecation amounting to $250,000.

The work of straightening out matters pertaining to those estates is progressing very slowly, and it will be some time before a statement can be ready. It is believed that everything negotiable in Marsh's keeping has been disposed of, real estate being about all that remains. The Dr. Hildreth estate, between $40,000 and $50,000, is practical-wiped out. The George H. Rogers estate was valued at $100,000, and the loss there cannot be estimated.

Beekeepers in Convention.

Lincoln, Neb., Oct. 8.—At the chapel of the University of Nebraska Wednesday opened the twenty-eighth meeting of the North American Beekeepers' association. The sessions will continue two days and are open to all. Some of the most prominent beekeepers in the country are in attendance. The programme embraces a large number of papers and talks on bee culture, and the question of amalgamating the Naticnal Beekeepers' union and the North American Beekeepers' association will be considered with a prospect that it may be accomplished.

Rural Free Mail Deliver.

Parkersburg, W. Va., Oct. 12.—The first experiment of the free delivery of mail in the rural districts was made at Charlestown, W. Va., Friday. There are three letter cariers who get $200 per year salary and give $500 bonds. Collectively, they carried a distance of fifty miles, delivered sixty-five pieces of mail matter, and returned none to the office. Charlestown is the home of Postmaster General Wilson.

Czar and Czarina at Paris.

Paris, Oct. 8.—The czar and czarina continue to be the idols of the French populace. Yesterday the czar laid the first stone, in the usual conventional manner, of the Alexander III bridge across the Seine. Next they visited the Hotel de Ville and the municipal council, where there were addresses and responses full of the warmest friendship. At night they attended a concert.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The State anti-secret conventions of Pennsylvania at Oaks, and of Iowa at New Sharon, both on Nov. 18, 19.

Must believe in a god. Is that a great virtue? The savage who worships a snake does that. He believes in a god. To believe in THE God is another thing. Masonry does not require that.

Never before in the history of our movement was the demand so great that every friend of Christ and humanity make his testimony heard at the coming State Conventions in Pennsylvania and Iowa, against the powers of darkness.

A year ago last Monday a Brewers' Convention in this city resolved: "That we most earnestly favor temperance and condemn intemperance. That we are in favor of both public and private morality and good order and popular education, and that we feel the duty resting on us as individuals and as a trade, to work with the great body of our people in the advancement of these interests." This is a stronger temperance resolution than was passed by either of the old parties last summer.

"Let us alone; why art thou come to torment us before the time," was the plea of the devils whom Christ was casting out. "Mind your own business," is the cant of the secret lodges in reply to our agitation. "Mind your own business," is the cry of the Turks, who slaughter tens of thousands of Armenians, to other nations protesting. "Mind your own business," is the protest of the rummies to those waging war against them. It is our business to stand against wrong, secrecy and oppression everywhere.

There are four ways by which the friends of anti-secrecy can make their influence felt at a convention. By their personal presence, by their contributions, by letters of sympathy and by their prayers. Friends, let us not neglect to use these means in improving the grand opportunities before us of lifting a stardard for Christ against the greatest foe of our republic.

JAMES McCOSH, LL. D.

We give the picture here of one of the most profound scholars and teachers of his day. He was the author of our college text-book on Moral Science. He was a boy in Ayrshire, Scotland, studied in the universities of Glasgow and Edinburgh, was pastor in the church of Scotland at Arbroath, and at Brechin, then professor of logic in Queens College, Belfast, and for many years president of Princeton College, New Jersey. He had a keen discriminating intellect, a broad mental culture and deep philosophical learning. He was a voluminous author, and the strongest defender of the Christian faith of any writer of his time. He was an enemy of secret orders, and it was largely through his influence that college fraternities were excluded from Princeton College.

The reason why the liquor traffic will fight hard for its life is because there is so much money in it. Only think, a bushel of corn costing 40 cents will make 4 gallons of liquor, which will make 200 ten cent drinks, amounting to $20. And the farmer who raises the corn only gets 40 cents of this amount; while the brewer, wholesale dealer, saloon-keeper, the government and railroads get all the rest.

The experience of our Kansas colporteur, and of Bro. Fenton and Evangelist Allen, reported in this issue, seems to indicate that the time of the slaying of the witnesses recorded in prophecy is actually upon us. It is a period represented in Rev. 11:11, as of about three and a half years duration, when the enemies of Christ's truth will prohibit and suppress the testimony of his faithful witnesses so that they shall be the subjects of contempt and pity, illustrated by that which refuses the burial of a dead body.

What does it mean that there are one thousand more women than men missionaries in the foreign field, and that they far outnumber the men in our churches and prayer meetings and reform organizations? And yet how comes it that women are unworthy to participate in framing the laws and electing the officials in our republic? How comes it that the principle, no taxation without representation, applies to men but not to women? Surely there is need for reformation along this line.

A significant four-line paragraph came over the cables a few days ago. It announced that the Hall of Science in Old Hall street, London, had passed into the hands of General Booth. The significance lies in the fact that for twenty years or more the Hall of Science was the London headquarters of an aggressive school of atheists, of whom the late Charles Bradlaugh, M. P., was the leader. It is difficult now to gather an audience of Mr. Bradlaugh's followers big enough to pay the gas bill in any town in England.

Hon. Everett F. Wheeler, of New York, at the American Board meeting recently said, "In the position in which Turkey has placed us, is there any course consistent with honor or duty but to support our demands by an adequate armed force? The American government should send a powerful fleet to the Mediterranean, accompanied by a sufficient number of regular troops, and should demand at the cannon's mouth what has been refused to milder requests. In no other way can either redress or security be obtained. Unless we do this we expose our citizens to further outrages and their property to destruction."

How full of assurance are the dying words of Paul: "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Could he have had this assurance with such a confession as, "I have fought a good fight, I have never bolted my party or scratched my ballot, I have always voted with the majority and never mixed my politics and my religion, I have obeyed the party bosses and have never voted with the cranky Prohibitionists?"

One of the best addresses at the late Young People's Institute at Omaha, was on "Separation," by Mrs. Edith L. Peake. She said: "Why is it that so many Christian men even of our own denomination, which I believe to be the cleanest of them all in this respect—and Christian women too, must do all the bad things men do pretty nearly. These members by foolish ceremony, or by promises, or by awful sacrilegious oath, yoke themselves in secret societies of every sort with the unbeliever, in some of which societies they dare not name the name of the blessed Master, lest they offend some of the unbelievers with whom they have yoked themselves."

PERFECT LOVE.

BY ELDER D. B. GUNN.

A state of love there is, of pure degree,
The precious Word of Life this truth proclaims,
Wherein the soul from pain and dread is free,
And fear of demons, death and hell, then reigns,
No more tormenting me.

This gift for hungry, thirsty ones to share,
The pure in heart, the merciful and meek,
Does He, our Lord, in richest store prepare,
And bids us now receive the grace we seek;
He hears and answers prayer.

Oh, love of perfect type, I long for thee;
My heart I ope, O Christ, with panting look
And trusting heart, for this great love in me;
Promised as John once wrote in thy dear book;
Thus blest, oh may I be.

And then in life's great war will be success;
Its battles will be fought and victories won;
To holy heights in perfect peace progress,
Till reached the goal for which the race was run,
A home with God's dear Son.

Sure, this the happy lot of all may be,
Who once partake of life and grace divine,
Which now abound as waters of the sea,
And freely flow from an exhaustless mine,
To branches of the vine.

To live without this pearl of precious price,
Deprive thy heart of the supreme delight,
Would be to yield to wicked ones device,
And rob thy soul of what is thine by right,
Free, wrought by God's own might.

Dorchester, Mass.

A PECULIARLY DANGEROUS FOE.

REPORT ON SECRET SOCIETIES ADOPTED BY THE REFORMED PRESBYTERIAN SYNOD AT CINCINNATI, OHIO, IN 1896.

The church finds a peculiarly dangerous foe in the secret orders. This appears from these considerations: Some of them, as Freemasonry, claim to be a religion. Their assumed titles, their religious rites, their profane oaths, also indicate that they are to be so viewed. By entering secret orders men seek to satisfy their consciences. The lodge becomes their church. A large proportion of lodge members do not unite with any church. Many forsake the church for the lodge, and still others lose interest in the church after having become identified with the lodge. The lodge has thus become a dangerous rival to the church. It is a "refuge of lies."

Secret societies are peculiarly dangerous because of their *secrecy*. Secrecy is an essential feature of all such societies. This it is that makes them so attractive. But this it is also that condemns them. Secrecy robs of true manhood. To swear or promise to conceal what is as yet unrevealed degrades the conscience. Secrecy becomes one of the strongest temptations to engage in evil practices. It gives unlimited power to work mischief; power that has often been used to defeat justice, and been made to serve every evil purpose. To attack secret orders is to fight a foe hidden in ambush. Their *specious claims* make secret societies peculiarly dangerous. They claim to be *charitable*, to exceed even the church, but their selfishness should be very apparent to all. Their benevolence is wholly limited to their own members, and the really needy are in many such societies ineligible for membership. The object of some may be good, but their methods are wrong and dangerous. Labor associations and the A. P. A. will illustrate this.

Secret orders often claim to afford superior social advantages, but they provide social amusement generally at the expense of good morals and the best interests of the home. Lodge life and club life have, to an alarming extent, taken the place of the quieter, safer enjoyments and comforts of home life. Secret societies are peculiarly dangerous because they have become so popular. In our cities and villages their number far exceeds the number of churches. In a certain city of 40,000 where there are forty churches there are more than two hundred secret lodges. In a certain village of 2,500 population there are seventeen secret lodges. There is, perhaps, no more unpopular and difficult reform that the anti-secret reform. Churches, with few exceptions, have no testimony against this system of secrecy. Christian ministers, many of them, are willing to seek the favor of the lodge, and dare not utter a word in opposition. The press is either silent or committed to the interest of the orders.

There is never a word of criticism of the lodge in our great dailies, or weekly newspapers, nor, with very few exceptions, even in the Christian press. "Even the cartoonist," as some one has pointed out, "ridicules in his pictures everything and everybody but the lodge." Public buildings are frequently dedicated under the direction and by the use of one or other of the leading secret orders. The minor orders, although they may not be in themselves so objectionable, yet their influence to lead away our youth is all the more powerful from this very fact, and their name is legion, and new orders are springing up continually.

If this is the situation we, as a church, should not keep silent. We must speak out that our own youth may be warned and shielded. We should speak out that sister churches may be brought to see the danger, and be led to purify themselves lest the Holy Spirit be grieved away by the lodge spirit pervading the church, and also that our nation may not continue to foster in her bosom an enemy to justice, to her free institutions, to all her best interests, to her very life, with none to sound out an alarm. We recommend:

1. That our church, her ministers, officers and people be encouraged to stand firm in bearing an unpopular testimony against all secret oath-bound societies of whatever name.

2. That our ministers be urged to watchfulness as pastors, and faithfulness in preaching, that the sons of the church may be saved from the abounding allurements to enter these secret orders. The distribution of anti-secret tracts and leaflets have been found very helpful in this work.

3. That our people willingly assist, as there may be opportunity, in the anti-secret movement under the direction of the National Christian Association, lending aid in conventions, etc. And let us all pray that God may stem the tide of secrecy, whose influence at present seems so irresistible. (Rev.) THOMAS PATTON, *Chairman.*

WHO ARE THE ANARCHISTS.

We hear much these days of anarchy and anarchists. May it not be well for us to stop a moment and enquire what is anarchy? Who are the anarchists?

Webster defines anarchy as "a state of society where the laws are not efficient, and individuals do what they please with impunity." Anarchy is derived from the Greek word, *anarchos*, and means without head, or chief, or without supreme authority. An anarchist, then, is one who excites revolt, or seeks the overthrow of a legally constituted government.

There have been times, however, when such acts have become lawful. When a tax on tea became oppressive, the "Father of his country" headed an open revolt against such oppression, which, after seven years' war, resulted in the independence of this nation. This fact would scarcely warrant the present use of the word in a wholesale way, as applied to a party organization, or it adherents, who seem to be following the usual prescribed methods of orderly political organizations in this land.

How would it appear, on the other hand, if applied to those who by secret organizations and most extreme methods have, for years and decades past, usurped the power of government in this land, and banded together by most terrible and blood-curdling oaths, have sought to carry to its utmost limit, the exercise of such usurped and unwarranted authority. It is commonly asserted, and firmly believed by those best informed, that Freemasonry and its allies have, for a long time, held nine-tenths of all the offices in the land. They have thus constituted a government within a government, and do actually carry out their own plans in this secret way without the knowledge or consent of the government.

This is what we may call anarchy gone to seed, and the seed again germinating, has brought forth fruit an hundred-fold. If, as we believe, and for which we have good evidence, the rebellion of 1861 was hatched in the Masonic lodges of the South, and was decided upon fifteen years previous to open revolt, what more can we expect than that with the growth and development of Masonry in the North and all over the land since the war, that the same despotic power should again seek by the same methods, in the same dark chambers of the lodge, to overthrow the legally constituted authority of this land, and in its stead openly establish a despotism unparalleled in history.

In this connection take the fact that the nominee of one party is the sworn adherent of the Masonic lodge, and has taken the oath of the seventh degree, being still bound by that oath, which compels him to protect a brother Mason in murder and treason. Then take this firmly established theory, which has taken deep root in the minds of many, that our martyred President Garfield, being a Knight Templar Mason, and refusing obedience to the supreme authority of the Masonic lodge, as represented in the person of Roscoe Conkling and T. C. Platt, paid the penalty of that disobedience with his life; and that Guiteau acted simply as the tool of the Masonic lodge, and was promised immunity to the last moment of his life.

Take these circumstances in our more recent history; connect them with the well-known facts of the Masonic system; is it a difficult thing to discover whither we are tending? Is it a difficult thing to find a place to apply the epithets "Anarchy" and "Anarchist?" They belong directly to the Masonic system. A SECEDED MASON.

A TIMELY SUGGESTION.

BY ELDER A. H. SPRINGSTEIN.

There is a sad lack of vital piety and great need of the revival of true religion in our times. After much prayer and many tears, I have come to believe that what I now suggest will, if rightly conducted, be successful in reviving and strengthening the witnesses for Christ's truth.

All over this land there are persons who want to see a change for the better, and they long to see the Spirit of God poured out. I strongly urge that in any community where there are such persons, many or few, they come together and form an undenominational (not anti-denominational) praying band, and pray and work for the outpouring of the Spirit, the one only object to be the revival of God's work—a neighborhood revival. Such meetings will not be union meetings, in the sense that different denominations, as such, unite for special services. But individual Christians would meet together simply as Christians.

Perhaps many would find at first that they themselves need to be revived before they can do for others. Let each one begin by seeking for himself a baptism of the Spirit; for how can we work for others unless we are alive to God? A man with dry eyes and a cold heart can accomplish nothing. We must have power with God before we can have power with men. True religion is full of melting compassion for the lost and erring.

What will be done with the converts? Such a question is sure to do harm. Your care would be not to "string the fish," but to be fishers of men. But some such thing ought to be done if it were only to save our own souls. I feel deeply about this matter, and my mind would not rest till I yielded to call attention to it. What I have said is simply an explanation of what I think may in some way be done. If this suggestion commends itself to you, I hope you will not dismiss it, but work while it is called to-day. You do not want to put yourself forward? You will have to do so if you so run as to win the crown.

Pontiac, Mich.

WHAT OUR COUNTRY NEEDS.

BY REV. J. M. FOSTER.

It is certainly true that all Canada ought to be annexed to the United States. All North America ought to be under the flag with the stars and stripes. But the King of nations will hardly permit this unless the United States Government recognizes its responsibility to his law, and puts itself in a position to discharge such a trust with fidelity and wisdom. The nation ignores Christ's claims in adopting the present Constitution, and he has given them over to their own ways. The nation is so secularized that the people are hypnotized with gold and silver. The great issues of temperance and the Sabbath and

vorce and secrecy are lost sight of, and all are hot pursuit of a soap bubble.

Suppose the Republicans do succeed, that will ure the gold standard. But we have had that ndard since 1873 and the hard times came. w can keeping what we have cure the hard nes when it did not keep them from coming? e McKinley tariff law brought in, the last year was in operation, $129,000,000. But the mocratic tariff law, Wilson's, the succeeding ar, brought in $149,000,000, and yet there was deficit in the expense of the national govern-nt. If the Democratic income left a deficit, w will the Republican income, which is $20,-0,000 less, save us from a deficit?

The fact is, the real cause is not here. So long this nation spends $1 200,000 000 on the sa-on every year, and $1,000,000,000 more indi-ctly, there will be the cry of distress. Let the loon be closed and this $2,200,000,000 turned to the channels of fair, legitimate trade and siness in every line will have a boom. There such a thing as tinkering at the spigot while e bung-hole is left open. May God open our es to see the truth, and open our hearts to re-ve the truth, and then we will transmute it o life.

Boston, Mass.

A REVIEW OF FREEMASONRY.

PART OF AN ADDRESS BEFORE THE OREGON STATE CONVENTION AT PORTLAND, AUG. 27, BY SECRETARY P. B. WILLIAMS.

We deem it proper to add a few other testimo-es to the truth of the proposition, that Free asonry is a religion. On page 43 Mr. Cross ys: "It is so far interwoven with religion as lay us under obligation to pay that rational mage to the Deity, which at once constitutes r duty and our happiness." "In six days God eated the heavens and the earth, and rested up the seventh day; the seventh, therefore, our cient brethren consecrated as a day of rest m labors." Comment on the foregoing is un-cessary.

It is acknowledged to be a religious system, it is "interwoven" with it. "By it," geome-y or Masonry, "we may discover the power, e wisdom and the goodness of the Grand Arti-er of the universe," etc. "Geometry or Ma-nry, originally synonymous terms, being of a vine and moral nature, is enriched with the st useful knowledge; while it proves the won-rful properties of nature, it demonstrates the re important truths of morality." Page 53.

The reader will see at once that it is a sort of ometrical or Masonic system of morality and igion. But to all this, and much more, we find this and other Masonic standards, it may be fficient to reply, "The world by wisdom knew t God." True morality and religion, both be-g revealed, can never be learned by geometry, asonry or any other science. They are of God, d a knowledge of them can only be obtained by velation. All else is rationalistic, or what is rmed "natural religion."

But, in further proof of our position, we invite ention to the "ceremony of consecration." For asons to dedicate and consecrate their lodges, nsecration begins with "solemn music. "The and Master, attended by the Grand Officers and e Grand Chaplain, form themselves in order ound the lodge, all devoutly kneeling. After ich the first clause of the consecration prayer rehearsed," in which the following language is ed:

"Permit us, O thou Author of light and life, great source love and happiness, to erect this lodge, and now sol-ly to consecrate it to the honor of thy holy name!"

Is this a religious consecration or not? But s is not all. The "Junior Grand Wardens take e silver vessels of wine and oil, and sprinkle the ments of consecration upon the lodge!" Here have a sprinkling of wine and oil, but whether ey borrowed this from pagans, Jews or Roman tholics we are not informed. See page 214. t this is not all. As the ancient pagan temples d their patron saints, so must the Masonic lges have theirs; and hence the "Grand Chap-n" there dedicates the lodge in the following rms: "To the memory of the holy Saints John dedicate this lodge. May every brother revere eir character, and imitate their virtues." Page

Let us now turn to the "ceremony observed on laying the corner-stone of public structures." We pass over everything else, and call special attention to the following:

"In the name of the Great Jehovah, to whom be all honor and glory, I do solemnly dedicate this hall to Masonry."

Now when the "Grand Master pours the pitcher of corn upon the lodge" (or carpet,) and utters the above words, we ask, "Does he so by authority or in the name of the Great Jehovah?" He utters words of fearful import, and if he does so without divine authority, he is guilty of profanity. They pass around the lodge a second time, and the "Grand Master" sprinkles the wine upon the lodge, saying, "In the name of the holy Saints John I do solemnly dedicate this hall to virtue." Is this done "in the name" or by the authority of John the Baptist or John the Apostle? Masons may believe it, but we are slow to believe that either of these men ever authorized any man or "order" of men to dedicate any building to virtue.

They pass around the lodge the third time, and the "Grand Master" sprinkles the oil upon the lodge, saying: "In the name of the whole fraternity, I do solemnly dedicate this hall to universal benevolence." All the above is interspersed with "the grand honors," once, twice, and thrice given; and then "a solemn invocation is made to the throne of grace by the Grand Chaplain, an anthem is sung," etc. Need we any further proof that it is a religion? It is not only a religion, but one that has been contrived by human wisdom.

But we have additional proof to present. Masons claim not to be of the world. They are the chosen, the elect who have left the world and entered the sacred retreat of the lodge. And hence, when the lodge is closing they say, "We are about to quit this sacred retreat of friendship and virtue, to mix again with the world." Again, they enjoin prudence, "not only for the government of the conduct while in the lodge, but also when abroad in the world." All persons who are not Masons belong to the world. They may be pure and holy Christians, who have been "called out of the world" by the Gospel, and constituted into a church or congregation of the living God; but, still, in the esteem of all Masons they belong to the world.

But we will not dwell longer on this point, and especially so as some of the matters already introduced will be touched upon again, when we come to treat of the very important question: "Should Christians Unite Themselves With Any Such Society?"

(*To be continued.*)

JEWS AND MASONRY THE ENEMIES OF CHRISTIANITY.

The Christian spirit is awakening in Catholic Europe to a just appreciation of the danger that threatens society from secret organizations. Catholic societies have been formed in almost every community for the purpose of active and efficient self-defense. The young men in Italy organized the Anti-masonic society that is now able to bring together an International Convention to devise means for effectively opposing their powerful enemy who control rulers, governments and government officials.

These societies are organized by and for young men of spirit and energy, for the defense of the faith. They find that they have been driven out of politics, and to some extent out of influence in social life, by the secret societies composed of Jews, and atheists, parading under a false flag carried defiantly aloft by Freemasons. In this country, young men seem to be organized, not for the defense of the faith, but as sheep liable to stray from the fold, and to enable the shepherd the more efficiently to protect them against the wolves.

Besides the active work of the anti-secret societies, Catholic writers have entered enthusiastically into the plan of defense. For half a century the Jews have held the political power. Their plan and the plan of the Freemasons whom they largely control, is to keep Catholic countries in a state of revolution. They thus weaken the faith, oppress or banish religious societies, and pervert education into schools of irreligion and hostility to Christianity. The serpent is thus gradually enabled to paralyze the youth by gradually tightening his slimy coils around the victims whom he has persistently pursued, from the time of his successful triumph in the Garden of Eden, until, by his careful nursing, the "androgyne" or female lodges have been formed in the bosom of Freemasonry.

Vigorous attacks have lately been made upon the well disguised plans of the Jews, by writers who have made themselves perfectly familiar with their treachery and duplicity. The Catholics in Austro-Hungary are fully aroused, and are making a vigorous and partly successful attack on an enemy that is well entrenched behind the government, and the men who manipulate it.—*Catholic Review.*

THE RIGHT TO ADMINISTER OATHS.

The state and church alone have power to impose oaths; and when these societies administer them, they usurp functions which do not belong to them, and are guilty of impiety. A great mistake is entertained very generally in regard to an oath; that is, that any person under any circumstances, and for any purpose, may apply the binding obligation of an oath,—as, for instance, that persons may bind themselves together for the most wicked and mischievous purposes, as firmly as the husband and wife are bound by the marriage bond; that the pirate captain and his crew are as firmly bound together by it as the members of a Commonwealth and their ruler.

This is a very great and very dangerous mistake. To understand this matter properly, we must remember that an oath is a divine institution or ordinance, and that it derives all its solemnity and binding force from the fact that, when it is properly administered, God himself becomes a party to the compact which it is intended to seal. The whole power of an oath consists in the certainty that God will punish its violation.

When is swearing the exemplification, and when is it the profanation, of the divine ordinance of the oath? I answer, when it is taken in accordance with the divine institution, it is the one; when otherwise it is the other. No organization that has not a divine institution, and authority from God to make him a party to its formation, has any right to use his name, or employ an oath, as the bond of its existence. Any such use of the oath is therefore unwarranted, and consequently a prostitution and profanation, not a proper administration of it; and consequently the sin is in the making, not the breaking of it.

Blackstone, book 9, p. 137, says, "The law takes no notice of any perjury but such as is committed in some court of justice having power to administer an oath, or before some magistrate, or proper officer invested with similar authority, in some proceeding relative to a civic suit or criminal prosecution."

Dr. Junkin on "The Oath," p. 193, says, "Before any association of men should dare to tender the oath, they must be able to show that God is a party to the compact under which they are associated, and that, by virtue of that compact, they may exercise sovereign authority. No society has a right to call upon God to be a party to the covenant of the oath until they show that they are ordained of God." But this no merely voluntary society can do. And we therefore conclude that all oaths administered by the authority of such are extra-judicial, and an abuse of the ordinance.—*Dr. J. R. W. Sloane.*

CAPT. WM. MORGAN'S PUBLISHER.

Much more is known about Morgan's publisher and collaborator, David C. Miller. Sixty-five to seventy years ago, he in Batavia and Thurlow Weed in Rochester, were the two foremost journalists in Western New York. He was a quaint and striking figure as he stalked the streets or strode into a political convention, in the cocked hat, knee breeches and shoe buckles, to which he adhered long after that garb had been discarded by every one else. His ability was recognized; his paper had a wide circulation; he was afraid of nothing, and was an unsparing foe. The politicians feared him.

The following, addressed to a Congressional candidate, is a sample of his method of soliciting contributions in support of his journal: "Mr. T——, I understand, sir, that you are going to vote for Smith Thompson (for governor); my press is straitened for funds; I must have $300, and if the money is not forthcoming, I'll blow

you to perdition, sir!" All expostulations were unavailing; the "assessment" was paid, and the candidate, a most worthy man, was elected for that, and for two succeeding terms.

As between Morgan and Miller. the latter was by far the leading spirit. Both were Masons; but Morgan had advanced to higher degrees. He had not yet completed the literary work of his "Exposure," when he was abducted, and a large portion of his manuscript seized; but Miller proceeded with the publication of the book. Attempts had been made to burn his office, and he had been obliged to barricade himself and his workmen in it; but he finally gave the book to the public—not, however, until the author had disappeared. — *R. H. Farnham in the Buffalo Illustrated Express.*

REFORM NEWS.

REV J. P. STODDARD IN NEW YORK.

SCHUYLERS LAKE, N. Y., Oct. 9, 1896.

EDITOR CYNOSURE:—Twelve years since my last visit to this place have made little change in its appearance. Dilapidated buildings and neatly kept cottages are contiguous along either side of the principal streets. Some whom I met have fallen asleep, though kind hearts and friendly hands bid me welcome in the home and house of prayer. The moral tone, I am told, is much improved, but when I stepped from the stage into the hotel bar-room I suspected that the highest possible attainments had not yet been reached. I find that the N. C. A. agents who have visited this field have left commendable records and some are held in grateful remembrance for their faithful efforts and earnest prayers. Two churches each with a pastor present are maintaining services regularly.

Aside from the common bond of Christian sympathy among members, the "little flock," doubtless, is kept more compact by the "wolves howling around." When a spectacular exhibit was made of lodge work in one of the churches a few years ago, the craft became so incensed that they conditioned further support of the Gospel ministry, upon the exclusion of the secrecy discussion from the pulpits. As neither society is rich in this world's goods, to some the situation became peculiarly embarrassing. Whatever the decision about opening the house of God to the proclamation of an unmutilated Gospel, one thing is clearly shown by this action, viz., the lodge will do its utmost to either kill or control the bride of Christ in Schuylers Lake.

Had the church taken the same or similar action, either officially or by her prominent members, and refused to support the lodge by withholding patronage from the Master and official members of the lodge because they were haltering, blindfolding and swearing men in their halls of pagan worship, there would have been a howl of persecution, bigotry and arrogance; but when the case is reversed, and the church is boycotted, the bride of Christ and her ministry are expected to crouch meekly at the feet of Goliath, and humbly apologize for presuming to proclaim upon the housetop the things done of them in secret, even when the Head of the church has given the command.

OCT. 14.—Rain prevents my visiting outside the village to-day. Sabbath I spoke in the morning at West Exeter, and at one o'clock at Exeter Center, and at 2:30 in the M. E. church at the Lake. Rev. Bro. Reed exalted Christ as Saviour and Lord, and warned against trusting other gods, in his evening sermon at the Baptist church. I dropped into the Christian Endeavor meeting before the preaching, and among other good things read was a liberal extract from Dr. A. J. Gordon's testimony on "Divided Allegiance."

Money is reported exceedingly close, and so it seems to be for Christian work, while there seems to be an abundance for political rallies and campaign purposes. I have sold but few books and have not found ready welcome for the *Cynosure* as I would like in the homes of its friends. Bros. Angel, Height, Clark and others, who once welcomed its weekly visits, speak words of commendation, but have put it among items of retrenchment on account of depressed finances. My excellent host and hostess are conservative and careful in speaking of their neighbors, but in circulating among the people I have obtained a fair understanding of the situation.

There is abundant evidence that the work of our agents has not been in vain. The lodge has lost its prestige and something of its power here, though like that reptile writhing under a special curse, it wiggles and squirms in its death agonies. Several old stagers have demitted to the Grand Lodge below and only "light weight" victims are found to don the "hoodwink and cabletow." It is to be expected that men who know very little will be readily induced to swear that they won't tell what little they do know; but when men with brains and a morsel of common sense, independence or manhood submit to the binding, gagging and robbing process of initiation, it proves that the "god of this world" is blinding them and "getting in his work."

The situation in Schuylers Lake is not wholly unlike to that in other places where the light has been turned on. The people are convinced that the lodge system and its religion are from the devil, and that he inhabits and uses the whole scheme to weaken and worry the church and the cause of Christ. The faith that Masons hold and the fruits they produce reveal their paternity; and not until a man who is enlightened has deliberately chosen the "father of lies" as his patron saint, will he barter his liberty in this world, and his soul in the next, for the proffered secrets and services of the lodge.

As I wrote you before, the "fraters" have drawn the line, and called upon the "cowans" and both the Christian congregations to accept the law from their secret tribunal. Not in so many words, but in a more emphatic way they have said, "We hold the key to the situation and we propose to regulate the ministers and run the churches at the Lake, by a free use of the boycott. You do as we say, or you won't get a dollar of our money, and we'll make it hot for you." This is the simple issue tendered by the lodge at the Lake to the bride of Christ, and the great need of the faithful here is confidence in God.

They are confronted, not by the "devil transformed into an angel of light," but with protruding hoofs and horns, and with his forked tongue of vengence upon all who will not fall down and worship the beast or his image. There are saints of God here, I am confident, the material of which martyrs are made, but some seem sorely perplexed by the situation. Let us pray that Christ will give courage to his people, and speedily pluck his bride out of the jaws of the apocalyptic dragon.

COOPERSTOWN, N. Y., Oct. 15.—This is a hard old Masonic town, and my first day's experience does not give promise of very large returns. There are two pastors here, the Baptist and Presbyterian, who are not lodgemen, but they are as much meeker than Moses as you can imagine. Neither would buy a book or even promise to read Finney if I would lend or give them one. They were too busy saving souls and serving the church. The Universalist pastor and the Episcopal rector were "redhot" from the start, the former even threatening me with a notice to leave town. I found one old man who did not keep the First Commandment, who did not hesitate to denounce the lodge, but thought the churches here no better. He may be right regarding some of them if he judges by their pastors. I did not begin tract distribution until towards evening, but tried to sell books as I made calls. I thought it would be best to try to sell books first. I left them good natured at the Lake yesterday, but what will be their mood when next heard from no one can tell. I thought you would like to hear how the battle goes, and so I write in haste before going to the Baptist prayer service. It may be better further on, or I may be warned out of town. The Lord will direct. J. P. STODDARD.

THE WORK IN SOUTHERN CALIFORNIA.

CLEARWATER, Cal., Oct. 12, 1896.

EDITOR CYNOSURE:—The meetings at Tipton grew in interest all the time. They were well attended considering the busy season. The divine spirit was uniting the people together in prayer and sentiment for a revival. I was very kindly entertained by the good people there, and shall ever hold them in most grateful remembrance. Several signed for the *Cynosure* and *Lodge Lamp*.

The pastors, Revs. DeWitt and Cowdry, came on to resume the work. We turned the meeting over to them and took the train for Los Angeles, where I arrived Tuesday morning the 6th. I was met at the train by kind friends who took charge of me and saw that my inner man was cared for. I was billed to speak on Wednesday night at the Pico Heights M. E. church. The pastor, Rev. Morrison, is a member of a number of secret societies, but said to me, "I guess that in my heart I'm with the United Brethren on that question. Your church is certainly right in opposing secret societies." His Christian daughter spoke up and said, "I know I'm opposed to the whole business."

I called on a nunber of friends, and found all pleased to see me. Among the many, I mention Mr. Hugh Todd, an architect, who paid for the *Cynosure* a few months ago for the Y. M. C. A. and Y. W. C. A. halls of Los Angeles. He found that they have produced good fruit, so he subscribed for the paper for the city library this time. He is a seceding Mason and knows the evils of the lodge system by contact in the lodge and out of it. In his business as architect, he comes in contact every day with lodgemen, and has opportunities to put in some hard licks against them.

I came on to Clearwater, Los Angeles county, and found Elder Tibbett engaged in a meeting. I was billed to preach Saturday night and three times on Sabbath. We had a blessed time; some were saved and sanctified; eight united with the church on Sabbath. The meetings continue through the week on the straight line of holiness and separation from the world. This doctrine is gaining ground here in Southern California. We have hopes that it may prevail against sin and worldliness everywhere. P. B. WILLIAMS.

ST. PAUL CHURCHES AROUSED.

THEY APPEAL TO CIVIL AUTHORITIES TO PREVENT THE CIRCULATION OF ANTI SECRET LITERATUAE—THEY EXCLUDE REV. WM FENTON FROM THEIR CHORCHES.

ST. PAUL, Minn., Oct. 9, 1896.

EDITOR CYNOSURE:—Having responded to an invitation to attend a Christian Endeavor meeting of the Central Presbyterian church of this city, and thereat quoted the words of their pastor, to-wit: that he is a Freemason and a Knight Templar, and that he expressed his faithfulness and fealty to the Masonic obligations and vows by saying that anyone breaking the Masonic obligation is a low, mean, perjured liar, a committee from that church formally waited upon me and informed me that if I went to that church again they would have me arrested. I enquired to know upon what charge. They told me upon the charge of insanity. That was before I had printed or written one word upon the matter.

A few weeks ago, upon one Lord's day morning, Dr. Brooks preached in that church, and I went to hear him, but was met at the door by a Freemason, one of the committee that had warned me not to go to that church. He said, as he held the door closed against me, "Did not I tell you that you could not come to this church?" Asking him for the reason, he replied, "You are a crazy crank;" and he added, "We have thought the matter all over, and have decided to arrest you if you give us any trouble either before or after the service, and I have a policeman here for that purpose." He sent a boy into the church to call out the policeman, and I made the due guard and cut-throat sign of an Entered Apprentice Mason and came away. Probably if I had remained at the door they would have laid hands on me, and then arrested me on the simple charge of assault and battery.

Now the daily newspapers of the city inform us that other churches, Presbyterian and Baptist, have applied to the chief of police for protection, and that the chief has detailed a policeman "to watch the movements of the man," to see that he does not give away tracts in the streets near their churches.

Thus it has come to pass that truth concerning God's Word and in defence of the honor of that Word is placed under the surveillance of the city policemen by the churches to be proscribed. For no one, so far as I know, has been able to deny what I have said or written on the relation of the Bible to Masonic principles.

"But," says the apostle Paul, "if I delay that thou mayest know how men ought to conduct themselves in the house of God, which is th

hurch of the living God, the pillar and ground f the truth. And confessedly great is the mys- ery of godliness, who was manifested in the esh, justified in the Spirit, seen by angels, reached among Gentiles, believed on in the orld, taken up in glory. But the Spirit says xpressly, that in after times some will fall away om the faith, giving heed to seducing spirits, nd teachings of demons; of those who speak lies hypocrisy, having their own conscience seared ith a hot iron." 1 Tim. 3:15—4:1,2. (Rev. er.)

If the last verse in this quotation is not fulfilled every Freemason that professes to be a minis- er of Christ, where is it fulfilled? If the Holy pirit's instruction given to Timothy is intended r Christ's ministers to-day, then we have it as llows: "If thou put the brethren in mind of hese things thou wilt be a good minister of Christ esus, nurtured in the words of the faith and the ood teaching which thou hast strictly followed." Tim. 4:6.

An evangelist went to Delano, in this State, to reach the Gospel, intending to remain there, ut he touched upon secret societies in the light f God's Word, and was driven out of the place y a mob. Not daring to wait for the train for ear of the mob, he walked six miles to another tation to take the train. His name is Fred llen; God bless him He writes:

"I was driven out of Delano because men love arkness instead of light, because their deeds are vil. It made the devil howl when I exposed the bominations of his secret societies; and I trust hat I may be faithful in proclaiming the Gospel nd the whole counsel of God.....It would be ood for all of God's children to know the abomi- ations of these hidden mysteries contained in dges. It seems like we hit the devil's tender oot when we attack them."

May the Lord endue his people with power to peak the truth in his name. The Presbyterian ynod is now in session here. The best of them re like unfaithful shepherds caressing and play- g with wolves in the sheepfold. For some of hem are Masons, Odd-fellows and such like. For dge-worship is demon-worship, lying and hypo- risy.

W. Fenton.

A GOOD LIFT FOR THE CAUSE.

Pittsburg, Pa., Oct. 15, 1896.

Dear Cynosure:—It seemed wise that I spend few days in this section before arranging the rogram, and tending to the special work of the tate Convention. As I am using all my time in ushing the work, I take but little to report. ll the indications favor a strong convention. ur leaders in this section are ready for a forward ove. Invitations come for the Pennsylvania onvention one year from this, but where shall e Ohio Convention be held? It's time for friends that State to speak.

Pittsburg and Allegheny have more life than I xpected. Business, while not brisk, seems to ave an upward tendency. The Scotch-Irish are stirring people. They will be at work regard- ss of times. I attended a meeting of the Pitts- urg Presbytery of the Covenanters this week. was a largely attended, pleasant and harmoni- s gathering. As a representative of the N. C. ., I was given the privileges of the floor and in- ted to participate in the conference. Six young en from the seminary delivered trial discourses. hese were approved and all were recommended r licensure. I was glad to note that the ser- ons had the right reformatory ring. If spared e may expect that these young men will be able ivocates of reform. Some enquiry was made r N. C. A. literature.

The professors report the largest attendance at e seminary for years. A large number of tracts eating on secret societies have been issued by e testimony-bearing committee of the synod. astors were asked to take such a quantity as ey could distribute in their congregations. ny friend desiring such tracts for distribution ill be furnished by writing Rev. W. J. Coleman, 4 Boyle St., Allegheny, Pa., if a stamp is sent r postage.

At the conference brief addresses were deliv- ed on the following subjects. "The Sabbath," ev. S. J. Crowe; "The Origin and Object of the ovenanters," Rev. R. C. Wylie; "Political Dis- nt," Rev. W. J. Coleman; "My Trip to Ireland nd Scotland," Rev. H. H. George; "Secret Societies," Rev. W. B. Stoddard. Much interest was manifest. Fifteen *Cynosure* subscriptions were secured. A vote requesting all pastors in the presbytery to preach on the subject of secret societies at least once a year was passed, the work of your agent commended, and the cause given a general lift.

Rev. J. B. McIsaac, pastor of the Brookland church where presbytery met, urged that I return soon and give some lectures in his church and vicinity. Since last spring I have endeavored to find opportunity to respond to the invitation to preach and lecture in Scottdale, Pa. Bro. J. C. Berg writes that I am advertised to preach in the United Presbyterian church there on Sabbath. It was also thought arrangements could be made for me to address the Mennonite Conference that will be in session at that place over Sabbath. I hope to look in on the United Presbyterian Synod meeting at Wilkinsburg next Tuesday. Let us look up and press forward. Pray for and, as far as possible, plan to attend the State Convention.

W. B. Stoddard.

CORRESPONDENCE.

NEARING THE LAST GREAT BATTLE.

Washington, D. C., Oct. 14, 1896.

Editor Cynosure: — Dr. Talmage preached last Sabbath on the "Last Great Battle," to be fought by good against evil, and in his description of a portion of the army of evil he said: "Other regiments who will march into the fight will be the regiments alcoholic. They will be made up of drunkards and drunkard-makers. They will move into the ranks with what the Bible calls the 'Song of the drunkard.' And what a bloated and crooked and bleared and blasted and hiccoughing and nauseating host! If now, according to a scientist, in England there are 50,000 deaths annually from strong drink, and in the United States, according to another estimate, 98,000 deaths annually from strong drink, what an army of living drunkards that implies, coming up from the whole earth to take their places in the last battle, especially as the evil increases and the millions now staggering on their way may be joined by other millions of reinforcements; brigade after brigade, with drunkards' bones drumming on the heads of beer barrels the dead march of souls."

A number of Washington people went over to Alexandria, Va., this week to hear Hon, Joshua Levering, prohibition candidate for President, speak. His meeting was opened with the singing of "Throw Out the Life Line" by sixteen young ladies dressed in pure white, and the divine blessing was invoked for the candidate and the cause he represented by Rev. S. J. McDougall. Mr. Levering did not mince words, as may be seen by the following quotation from his address: "The politician gets his money out of the saloon-keeper, and the saloon-keeper gets the protection of the politician. Saloons are established for three things—to rob the laborer of his hard earnings, to deprive him of his manhood, and to make him a drunkard. This is robbing labor of its just reward.

"We permit this to exist in our land. When we want to get rid of this state of affairs we will have to go where it exists. This condition is legalized, and the only way we can get rid of it is through a process of law. The Prohibition party promises the people if they put them in power that the liquor business will never be legalized." Mr. Levering also referred to the enormous power wielded by the whisky trust, and to the killing of more people every year by whisky than were killed outright during the entire civil war. The meeting closed with the singing of "America" by the entire audience, nearly half of which were ladies.

C. A. S.

AN APPEAL.

New Orleans, La., Oct. 13, 1896.

To the churches, religious and missionary societies, and every true reformer.

Dear Friends: — The St. Matthew Baptist church of this city, of which I am now pastor, is desirous of building a respectable house of worship. We have been greatly persecuted and harassed; having our little church with all our effects burned a few years ago. We have been struggling ever since to liquidate our debts, which we have now accomplished; therefore we are now preparing to commence work on our new edifice, and not being desirous of resorting to any of Satan's plans to raise money for God's church, we make this appeal through the *Cynosure* to every earnest and true disciple of Christ, to aid us in this work; no matter how small the donation, it will be accepted joyfully. This church is the only Negro church in this city which takes an open stand against secret societies and other popular sins of the day. Therefore you can readily imagine the great opposition we have to contend with in this modern Sodom and Gomorrah, and especially in a great city like this where Catholicism is so very strong among the Negroes.

Send all contributions to our pastor, Rev. Francis J. Davidson, 2506 South Robertson, between Third and Second streets, who will acknowledge receipt of same, and also give publicity through the New Orleans *Tribune*.

Yours in Christ, St. Matthew Baptist Church,
(Per) Francis J. Davidson, *Pastor*,
Alice E. Randle, *Church Clerk*.

EXTRACTS FROM LETTERS.

Bro. T. Palmeter, Clear Lake, Iowa:—I am anxious to get into our public library here some anti-secret literature, that all may know how communities, courts, and many churches are handicapped by secret societies. Our State and nation are run by secret society influence. Scores of them are doing that very thing, and I, and tens of thousands of anti-secretists, are helping to elect officers, more than four-fifths of whom are Freemasons. I wish you would give me in the *Cynosure* the per cent of our county, State and national officers who are Freemasons. Also give the number of Masons in the United States. I know it will be a fearful picture to contemplate.

I am an old Anti-Mason, born and raised in Western New York, and was nine years old when Capt. Morgan was murdered. My father was a radical Anti-mason through all those trying years. I have, therefore, had good cause to watch, with jealous interest, Masonic progress; and have many times personally felt its fangs. I can patiently bear it all for Christ's sake, but it is for the church and the rising generation that I am chiefly anxious. I got Bro. Ronayne to come here years ago and I procured a church for him to lecture in, and was one of his officers to work the degrees. I also went with a team in the dead of winter to Marshalltown, before the railroad was built, to a State anti-secret convention.

At that time I took Bro. Stoddard back with me to Mason City, and procured the M. E. church for him to lecture in. Before the lecture he preached such an able sermon on Sabbath, that the Masons went back on their contract and refused to let him lecture the next evening. I then hired the Congregational church where he lectured and roasted the M. E. Board for going back on us. Our great danger lies in the fact that so many ministers dare not preach on this question for fear of their bread and butter.

Bro J. W. Wood, Sumner, Wash:—It was the unalterable righteousness of the law which made atonement necessary. Had it been capable of re-adjustment it might have been so modified as to have spared the Son of God. The most pitiful cry that ever entered the ears of the heavenly Father was when Christ prayed, "Oh, my Father, if it be possible let this cup pass from me!" It was the stern righteousness of the law, just as it was given at Sinai, which crucified him. The idea that his death abrogated it! His death confirmed it, and made it as stable as is the throne of God. It is easier for heaven and earth to pass than for one tittle of it to fail.

Bro. Geo. Dudley Dodge, Hampton Falls, N. H.:—The first recorded prohibitionist in this State was a noble redman who, as a chief, besought the Massachusetts authorities then in control not to allow firewater to be furnished the men of his tribe. I am sorry I cannot now recall his name. Pity 'tis that so few of our white rulers now seem to measure up to the standard of this untutored savage, even though they may profess to be Christians.

It has been said that the first act passed by a legislative body in this State was one to regulate the sale of intoxicating drink, and the town records of an hundred years ago show that some of

the most respectable men, and some women, were then licensed to retail the same. But the fact of this really "good moral character" did not in the least hinder the ravages of king alcohol.

In one of the most respectable towns in the State every building about the old parish meeting house on the common was either a saloon or the home of a sot. In the mansion of the leading man of the State, Governor, Chief Justice, etc., were five drunken sons, although his own common drink was cold water. The store charges in an old account book are chiefly for drink. The doctor was a sot. From the lips of an old resident was confirmed the impression that every house was the home of some inebriate, and he was the son-in-law of an eloquent preacher who died of delirium tremens in the next town.

Blinded by custom, the parish church disciplined its members for the "sin of drunkenness," while the writer's aunt once showed him the decanter she said she would have been ashamed to have had empty when the ministers called. Judged by their ballots, the majority of our spiritual leaders of to-day seem also to be in the same bondage to bad custom.

Bro. George W. Clark, Detroit, Mich.:—I want to congratulate you, and all who are so fortunate as to be readers and sustainers of so able, devoted and interesting a reform paper as the *Christian Cynosure*, on its having survived the struggles for existence through the vicissitudes of its twenty-nine years of faithful, earnest and incisive battle against the wily, secret and devilish powers of darkness. I have taken it almost from its birth up to its present maturity, and eagerly watch for the day and hour of its coming to my desk, where its contents are mostly devoured at the first sitting. I wish you and the *Cynosure*, and its numerous readers, many happy returns of "its birthday," and may its present earnest and devoted managers have as warm a place in the confidence and hearts of their readers as did their now sainted predecessors, Jonathan Blanchard and Henry L. Kellogg.

Rev. W. M. Lyon, Pastor Brethren church, Washington, D. C.:—I want to tell you that I believe your paper is proving a wonderful blessing to multitudes. I prize it very highly, and certainly would not like to be without it. After first reading it myself I turn it over to Brother and Sister Powers to use in their Beacon Light Mission of this city. I am sorry to say, however, that soon they are to remove their mission to Philadelphia. The good they have accomplished here in this direction, eternity alone can tell. Many, very many, have been given the true light through Father and Mother Powers. They will be greatly missed in the work here, but no doubt the Lord has a greater work for them to do in our sister city. May the Lord abundantly bless them. And may all lovers of the truth stand nobly by them.

Rev. L. J. Fihn, St. James, Minn.:—For several years I have had strong convictions on the subject of secret societies. I am a pastor in the Swedish Lutheran church, and I am among those in the front on this question. I do not get much time to read your paper, but I want to aid you in your mission, and therefore I will subscribe for the *Cynosure*. May God uphold you with wisdom, patience and courage.

FROM OUR KANSAS COLPORTEUR.

Yates Center, Kan., Oct. 6, 1896.

Editor Cynosure:—I am often told "that he who keeps out of other people's business is leading a more exemplary life than they who are always meddling in others affairs;" and like statements also: "What is the use to fight secret orders? they always have existed and always will;" "People are getting down on you," etc. What was the use of Noah, a preacher of righteousness, preaching to the antediluvian world for over a hundred years? What was the use of Moses repeating to the children of Isreal the story of their deliverence from bondage? What was the use of our Saviour saying, "Must I not be about my Father's business?" Or what was the use of him making the declaration that we should let our light shine?

I was made to shudder at the thought last Sabbath, when visiting a very feeble old man who said to me, "Yes, I heard of you being arrested on the street yesterday. I don't want to hear you say any more against the lodges; they teach more morality than all the churches put together." He did not stop to think, here is this man, a colporteur, offering to sell and give away literature opposed to secret orders, and while in a large crowd on the street, he was compelled by questions and answers to give away a great many lodge secrets, and when called a liar he proposed to quit the business if any one of them would file an affidavit that all he said and all in these books was false.

He was then arrested by one of their number and held awaiting trial because he refused to pay license, a thing not exacted of him by law. Neither do they consider that this is a free country, and by the declaration of a few, the freedom of many is prohibited. I have been compelled by Masons, with all kinds of death threats, to leave the public highway. I see the Scriptures mutilated in the pulpit. I see lodges and churches going hand in hand. I saw an old man who had paid $1,500 into the I. O. O. F. and the K. of P., who could not keep his dues paid till the last, and he died an object of charity. I saw another who had paid $1,150 into the Odd-fellows lodge, and he failed to pay his dues for four years, and lost his insurance and all.

I see men who have been falsely imprisoned, and men who have lost fortunes, and others who have been stoned and egged, and still others, like Rev. D. P. Rathbun, whose life was attempted thirteen times, and several times left for dead. Am I a Christian, and know these things, and say nothing? No! I consider this my business, as every true American ought. I do believe if there were not so many faint-hearted Christians we could soon sweep the field.

Bro. S. Wright, of this place, whose father sat on the Morgan jury, said that while he was an Odd-fellow in good standing, some one gave a true exposition of the order in a book, but the instructions given to his lodge was to "deny it," "make sport of it," "laugh it off," "and as quick as you can, get the book and burn it." If there were not so many public men like Wm. McKinley in these orders our country would be better off. Solomon says, "If the righteous are in power the people prosper, but if the wicked bear rule the people mourn." J. T. Cullor.

CHRISTIANITY VS. ODD-FELLOWSHIP.

Larwill, Ind. Oct. 12, 1896.

Editor Cynosure:—Odd-fellowship is the most dangerous imitation of the religion of the Bible of any secret order I know. What our Christian religion does for fallen humanity, through repentance toward God and faith in our Lord Jesus Christ, Odd-fellowship tries to do by initiation. In Grosh's Manuel, page 90, which is a standard authority on Odd-fellowship, we read as follows: "What regeneration by the Word of Truth is in religion, initiation is in Odd-fellowship."

Now note the difference between the two religions: Whenever the Holy Spirit sends conviction into the heart of any sinner to turn from the evil of his ways, he at once becomes conscious of sin, of righteousness and of a judgment to come, and as soon as his convictions are deep enough, he is persuaded to come to the altar of prayer and repentance. The penitent by saving faith in our Lord Jesus Christ receives the spirit or witness of adoption called regeneration, in a moment of time, and comes into possession of the graces, and that of the Bible kind, which Odd-fellowship tries to impart, namely, friendship, love and truth. Now let us see what the nature of these Christian graces are when imparted.

1. The friendship of Jesus Christ our Lord, who sticketh closer than a brother, and who has promised, if we only love and trust him, he will never leave nor forsake us.

2. The love of God shed abroad in the soul, whereby we are enabled to cry, Abba, Father, and the love of our neighbor, a desire to pray for our enemies and those who despitefully use us and entreat us, as well as for those who are our friends.

3. The spirit of truth is also imparted. If a person has never been truthful and wants to be a Christian in deed and truth, he will be truthful now, not only with the brotherhood of the church to which he may belong, but with everyone.

If these graces are retained and put into practice until the Comforter is come, he will lead us into all truth and righteousness; neither will any one be excluded from these graces on account of inability to pay, or affliction with chronic diseases, color, sex or race; but rich and poor, male or female, old men in their dotage, young men in their nonage, children, halt, lame and blind, all may come to the throne of grace and be partakers of these heavenly graces. Quite a number of the above-named members of the human family, Odd-fellowship excludes from its membership the defenseless, the poor, the weak and afflicted.

It excludes 1st., all women.

2. All colored men: Polynesians, Negroes, Chinese, Indians and half-breeds—all persons except free white Caucasian males; and of these it excludes—

3. All afflicted with chronic diseases such as consumption; also the deaf, dumb and blind.

4. All others who, on account of poverty, are unable to pay their dues, or on account of their enemies in the lodge are unable to secure a clear ballot. While persons who have to struggle against the disadvantages of an unpopular color, infirmity, disease or poverty need, if there is to be any discrimination, the sympathy and favorable consideration of the strong, it is evident that Odd-fellowship denies to mankind that fundamental principle of our government, that all men are created free and equal. These statements are taken from Grosh's Manuel and White's Digest of Laws, Decisions, etc., of Odd-fellowship.

In looking over the initiatory ceremonies, as recorded in the charge books issued by the Sovereign Grand Lodge of the world, assembled at Toronto, Canada, Sept. 22, 1880, in the initiatory degree this question is propounded to the candidate on whom the degree is being conferred: "Do you believe in the existence of a Supreme, Intelligent Being, the Creator and Preserver of the universe?" Christ is not mentioned, nor is he so much as alluded to even indirectly; the opening prayer being of the same nature, we conclude that Oddfellowship is a Christless institution from first to last. After the candidate comes inside the lodge-room this is the conductor's charge: "You are now within a lodge of Odd-fellows; here the world is shut out; you are separated from its cares and distinctions, its dissensions and its vices. Here friendship and love assert their mild dominion, while faith and charity combine to bless the mind with peace and soften the heart with sympathy.....But before you can unite with them you must pass through an initiatory ceremony, which will ultimately lead you to primary truth."

Judging from the grade and class of men who usually attend such occasions, instead of the world with its dissensions and its vices being shut out, they are shut in. Think of what kind of friendship and love may emanate from such a motley crowd of men. Saloon-keepers, drunkards, unbelievers, infidels, skeptics, and last and worst of all, Christians and ministers of the Gospel, who are outnumbered three to one by the ungodly part of the crowd.

John Helfrich.

FROM NEBRASKA.

Alexandria, Neb., Oct. 2, 1896.

Editor Cynosure:—My husband attended the Nebraska City Presbytery, which met in the First Presbyterian church, Beatrice, Neb., on the first of September, and he heard Rev. S. F. Wilson give a very timely address on "Hindrances to Home Missions and their Remedies," in which he charged the secret insurance fraternities with being the greatest hindrance to the church work that he knew of. He said in part "that the money needed to run the church work was difficult to obtain, but let the Woodmen or the Workmen get up a picnic and the money would be forthcoming."

Rev. J. C. Redding, who was two years at the Moody Institute, was back to Alexandria several weeks ago and gave a lecture which did not help the cause of woman suffrage any. The W. C. T. U. of Alexandria have not met since April; they have suspended their meetings for a time; yet they had expected Mr. Redding's meetings would give the W. C. T. U. a boom. We would like to hear through the *Cynosure* if Mr. Bentley, the national candidate, is a lodgeman or not.

Mrs. M. B. Park.

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HOW THE HINDOOS SHAVED.

Peculiar Religious Ceremony In the Far East.

In the Koran there is no mention of shaving at all, yet the Mohammedans shave their heads in the same manner as the Hindoos. They also shave their armpits. But among the Hindoos—not only now, but ever since the publication of the Purana "Sambo" (the date of which is uncertain)—we find the hairs which grow upon the body regarded with a mixture of veneration and awe, for in this work it is written that according to the hairs a man has upon his body so many years (one year for each hair) shall his body remain in bliss or torment before again returning to the earth. This number is computed at some 3,600,000 And so we find that when a Hindoo child is born many ceremonies are gone through with priests and astrologers, and then "in the first, third, fifth or any odd year they (the parents) generally go to a certain fair and in an auspicious time and near a temple of a god have the child shaved for the first time." On reaching man's estate most Hindoos keep only a cue on the top of their heads and shave the rest of it. There is an object in this, for when they bathe—three times a day is the allotted performance—they tie this cue in a knot and then proceed with "pooja," or worship, saying verses from the Gayatri. Some Hindoos wear mustaches and beards turned up, but all wear whiskers, which are shaved off once when an adult of their connection dies. The shaving off of whiskers is thus a sign of mourning. The Hindoos burn their dead, and the person who sets fire to the pile has himself shaved in every portion of the head and face, except only his cue, but if the person deceased, whether male or female, be younger than he, then he does not shave his whiskers.

How to Tan Furs.

Spread the skin flat, with the inner side upward, and sprinkle it with a mixture of salt two parts, saltpeter one part and alum one part. The mixture must be pounded fine. Put on plenty and roll the skin up tight. In a few days the powder will have dissolved. Then stretch the skin on a board and scrape the inside quite clean. Dry it thoroughly in the sun. Rub it well with neatsfoot oil and dry it again in the sun. Scrape it again, to get the loose oil out, and sprinkle it well with hot plaster of paris powder. Rub this in with a cloth. Dry once more, and the fur will be ready to use.

How to Make the Hair Grow.

While most people admit there is nothing better for the scalp than a thorough brushing of the hair morning and night, many will not persist in this and are constantly asking what will make the hair come in when it is fast coming out. Many of the best hairdressers and barbers are recommending rubbing pure grease in every thoroughly every night or every other night. In several instances this has proved very effectual, and a new growth of short and strong hair all over the head has been the result. Many children and some of an older growth are severely troubled with dandruff in the scalp, which always makes the head and hair look dirty. This can be removed by rubbing pure grease in every other night, and in the morning following wash thoroughly with soap.

How to Make a Summer Dessert.

A novel and delicious dessert is called stone cream. To make it dissolve half an ounce of gelatin in a little water and a pint of sweetened milk in which lemon peel has been boiled. As soon as it is cold pour over a layer of jam in a deep glass dish. When the mixture sets, stick strips of blanched almonds into the cream, place on ice and serve.

How to Estimate Without Weighing.

Twelve small eggs without the shells weigh one pound.

Ten medium eggs without the shells weigh one pound.

Nine large eggs without the shells weigh one pound.

An ordinary egg weighs from one and a quarter to two ounces.

A duck's egg weighs from two to three ounces.

A turkey's egg weighs from three to four ounces.

A goose egg weighs from four to six ounces.

Two ounces unmelted butter equal in size an ordinary egg.

Two tablespoonfuls of liquid weigh one ounce.

Two heaping tablespoonfuls of powdered sugar weigh one ounce.

One heaping tablespoonful of granulated sugar weighs one ounce.

Two rounded tablespoonfuls of flour weigh one ounce.

How to Remove a Fishhook.

The hook, if not too deeply imbedded in the flesh, may be generally removed without surgical aid. If the hook is fastened in the hand, cut the line from the hook, turn the point upward and push it through as a needle would be in sewing. If the hook has a broad end or eye, snip this off before attempting to remove it. Do not try to draw the hook out backward, as the barb will lacerate and inflame the flesh.

How to Clean Tortoise Shell.

Tortoise shell combs or ornaments that have lost their polish may be renovated by rubbing them with very finely powdered rotten stone mixed with a little olive oil. The rotten stone should be sifted through a piece of muslin before mixing it with the oil. When all marks are removed, polish again with a piece of very soft chamois leather and a little jeweler's rouge.

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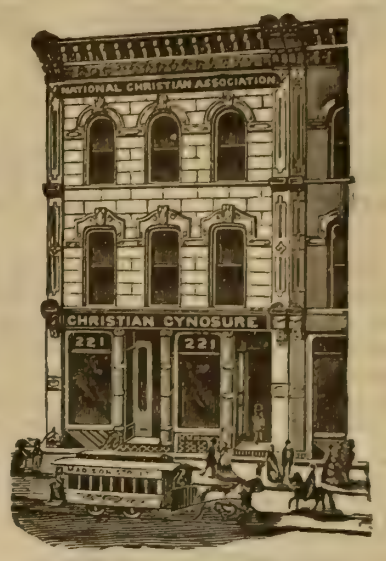

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The Christian Cynosure.

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CHICAGO, THURSDAY, OCTOBER 22, 1896.

EXAMPLE FOR ALL CHURCH ASSEMBLIES.

The Pittsburgh *Gazette* of Oct. 15 contains a report of the meeting of the Pittsburgh Presbytery of the Reformed Presbyterian church. It was held in the Brookland church, Westmoreland county, Pa. The *Gazette* says:

A conference was held yesterday on "Different Phases of Reform." Interesting addresses were delivered by Rev. S. J. Crowe, Rev. R. C. Wylie, Rev. W. J. Coleman, Rev. W. B. Stoddard, and Rev. H. H. George. A large congregation listened to the presentation of the various reform movements with the deepest interest. The meeting throughout was a pleasant one. The attendance was large, and the association of the presbytery with the local congregation exceedingly pleasant.

The following resolution was adopted. If similar resolutions were passed by every church court and carried out by the pastor, they would soon tell in the battering down of Baal's secret altars:

Owing to the great and increasing evils arising from the prevalence of oath-bound secret societies,

Resolved, That the presbytery request all its pastors to hold a public meeting and preach within their several churches on this important subject at least once a year.

We also desire to express our great interest in the anti-secret work in this State as conducted by the Rev. W. B. Stoddard, and our appreciation of his address before the presbytery.

WHY THE LAND MOURNETH.

What do you think of a professed minister of the Gospel who goes into Freemasonry and swears to keep secret the secrets of a Royal Arch Mason—"murder and treason not excepted"—and then claims that he is morally bound to keep such an oath, and conceal the greatest of crimes, if committed by a Royal Arch Mason? Did infamy ever reach a higher pitch than this? Was there ever a more degrading and wicked performance? Could there be anything more shocking to true manhood? Could a greater violence be offered to justice? Could a greater insult be offered to honesty?

Is there not some chosen curse, red with uncommon wrath, to blast the wretch who would forswear himself to keep secret murder and treason, and then proclaim himself morally bound to observe such an oath? What must be the conscience of such a swearer? Can it be a good conscience void of offence both toward man and God? How long will Masonic ministers call good evil, and evil good; and bitter sweet, and sweet bitter; and light darkness, and darkness light? Woe is pronounced against such; they are to be dashed in pieces like a potter's vessel.

EVIL WHICH BLUNTS THE CONSCIENCE.

There is no evil force which so completely blunts the conscience as consenting to evil, upon the plea that good may come out of it. There can no possible good come of evil. To be kept from the evil must be the chief desire in all moral and religious teaching. Evil is violence to all culture, to all refinement, to all spiritual development. Human progress in science, in art, in religion does not admit any silliness, sham or cant, or of any deception, or anything that defileth or maketh a lie.

Truth is its only guide, and doing good its only mission; intelligence is its light-house, reason its pilot and righteousness its harbor. It wears no blindfold. It has no rope tied around its neck. It is always dressed in the spotless robes of soberness, righteousness and truth, and is never half clothed and half naked. It is always shod with the preparation of righteousness, and never has one shoe off and the other on. It hates ignorance, spurns superstition and turns from every form of barbarism as its great enemy. It has no hiding place in which to jibber in heathen forms and ceremonies, but marches commensurate with the law of God, its great rule of action under which it reveals useful knowledge that the world may be made wiser and better.

To talk of associating Freemasonry with science, and art, and pure religion, is to offer insult to intelligence, destroy reason, shock all refinement and set aside integrity. It is to substitute falsehood for truth, evil for good, bitter for sweet, darkness for light. Is there any more dangerous sign of the times than professed ministers of the Gospel to take the Masonic oaths? There is nothing in more direct conflict with Christian ethics. There is no more complete violence offered to moral integrity and spiritual refinement. How they can give their consent to take the Masonic oaths, and then try to make it appear that they are morally bound to keep them, passes beyond the limit of moral comprehension. They need to have the scales removed from their eyes. They need to have their ears unstopped. They need to be dipped into the pool of cleansing.

THE KELLERTON, IOWA, OUTRAGE.

For the sake of the younger portion of our readers we will give an account of the mobbing of Rev. D P. Rathbun on June 21, 1881, at Kellerton, Iowa, a small town on the Mt. Ayr branch of the C. B. & Q R. R., in Ringgold county. Elder Rathbun was a prominent minister in the Wesleyan Methodist church, who passed to glory several years ago; his life shortened by repeated attempts by Freemasons to murder him.

Shortly before the time when he was to lecture at Kellerton, he was engaged in conversation with a Masonic lawyer named W. H. Brown, in the store of a United Presbyterian named D Hague, when a notorious saloonist named Ed. Gale approached Elder Rathbun from behind, and with a heavy blow on the back of the head, felled him to the floor. He then sprang with both knees upon his prostrate victim, and struck him a succession of heavy blows on the head, which rendered him partially insensible. Rev. S. Smith, an aged Wesleyan minister who had driven with Elder Rathbun to town, then came to his rescue, but was seized and held back by two men, one of them a Mason named Dan Collard, who was the leader of the mob, and who shouted, Kill him! Kill him!

The bloodthirsty, cowardly mob, which then numbered forty or fifty, crowded around the prostrate form of the lecturer, and with fiendish oaths kicked him out of the store and across the sidewalk into a pond of water in the street. Here Bro. Smith was permitted to come to his assistance, and with difficulty he was supported into a doctor's office, where he vomited blood, and was found to have sustained very severe internal injuries. He was assisted into Bro. Smith's carriage by Harmon Patrick and L. O. Shaver, while the mob pelted them with eggs, until the horses were literally smeared. The mob stood around with many oaths and curses. As they started out of town, the leader, Dan Collard, flourishing a revolver and swearing vengeance on those who would dare to speak against Masonry. Elder Rathbun, covered with blood and mud, was driven nine miles to a place of safety.

But what was most humiliating, when Ed. Gale, the chief actor in this outrage, was brought before the mayor at Mt. Ayr, the only result was to lionize the desperado, and heap abuse upon the lecturer and his friends. Subsequently an able lawyer was employed to investigate the facts and take further legal proceedings, by whom the occurrences were found to be as above stated. The writer has a letter from the magistrate before whom Gale was tried, in which all the facts are admitted; but such was the power of Masonic prejudice that further legal proceedings had to be abandoned.

FREEMASONRY IN THE FRENCH REVOLUTION.

Prof. John Robison, of the Edinburgh University in Scotland, after giving convincing testimony by eminent authors of his day, thus saddles the chief responsibility for the French Revolution upon the Duke of Orleans. The Duke was at the head of Freemasonry in France at that time. Prof. Robison says:

"I imagine that these observations will leave no doubt in the mind of the reader with respect to the influence of the secret fraternity of Freemasonry in the French Revolution, and that he will allow it to be highly probable that the infamous Duke of Orleans had, from the beginning, entertained hopes of mounting the throne of France. It is not my province to prove or disprove this point, only I think it is no less evident, from many circumstances in the transactions of those tumultuous days, that the active leaders had quite different views, and were impelled by fanatical notions of democratic felicity, or, more probably, by their own ambition to be the movers of this vast machine, to overturn the ancient government, and erect a republic, of which they hoped to be the managers. Mirabeau had learned, when in Germany, that the principles of anarchy had been well digested into a system, and therefore wished for some instruction as to the subordinate detail of the business, and for this purpose requested a deputation from the *Illuminati*.

"The dispositions at the Chatelet, which I have already quoted, give repeated and unequivocal proofs, that he, with a considerable number of the deputies of the National Assembly, had formed this plot before the 5th of October, 1789. That trial was conducted in a strange manner, partly out of respect for the Royal Family, which still had some hearts affectionately attached to it, and to the monarchy, and partly by reason of the fears of the members of this court. There was now no safety for any person who differed from the opinion of the frantic populace of Paris. The chief points of accusation were written in a schedule which is not published, and the witnesses were ordered to depose on these in one general yes or no; so that it is only the least important part of the evidence that has been printed. I am well informed that the whole of it is carefully preserved, and will one day appear."

WHO IS RESPONSIBLE?

A correspondent writing from Washington, D. C., shows at whose door the crimes of the liquor traffic must be laid. He says:

"The Anti Saloon League closed its week of temperance revival meetings with an immense and enthusiastic gathering of the opponents of the saloon, in Foundry M. E. church. A striking address was delivered by Rev. Luther B. Wilson, first vice-president of the Anti-Saloon League, and presiding elder of the Washington district of the Baltimore M. E. Conference. Mr. Wilson said in his address: 'If there is a man here to-night who has signed an application for a liquor license during the coming year, let him look his act square in the face. If there should go into that saloon a boy who should thereby be led to the gutter to increase a mother's agony, the man who signed the application for that license is responsible even if he did not sign it himself, but simply by a nod of his head caused another to sign it; he is a party to the crime, and must face the same responsibility. We are all tied up together. The man who sits in his little corner and lets the world go its own way is simply mistaken, and will awaken to realize his responsibility. The real responsibility for the curse of drink rests with the righteous men and women of this country. They have neglected their duty of stretching out the strong arm of the united Christian people of America against this curse.'"

OLD SOLDIERS SHOULD RISE UP IN ARMS.

In prohibition Kansas the Federal government overrides the prohibitory law so far as to establish a government saloon in connection with the Soldiers' Home at Leavenworth. Our Washington correspondent this week thus reports the same wrong and injustice to the old soldiers at the capital. He says: "The Anti-saloon League is this week conducting a series of eight meetings at Foundry M. E. church. These meetings have so far been decidedly interesting, having good music, provided by the Christian Endeavor and Epworth League choirs, and impressive speakers. The series was opened with a song service, and in the first prayer offered, Rev. Emerson W. Bliss said: 'God have mercy upon the saloon-keepers and upon the men who grant them a license.' One of the most notable addresses made up to this time was that of Maj. George A. Hilton, of California, and the most notable portion of it was that devoted to the sale of liquor by the U. S. government at the Soldiers' Homes. Said Maj. Hilton: 'Come with me to the home, near Los Angeles, Cal., and see what the government is doing for the old soldiers.

"This home is in the most beautiful spot that the eye of man ever gazed upon in any land, but the avenue which leads from the home to the beach would make you weep with shame and pity for your government. Lying on either side of this beautiful avenue every day are many men dead drunk—men who fought to cement the bonds with which this country is bound—and at the home is

the saloon run by the U. S. government where they were made drunk. Come with me to the home of 4,000 of our old soldiers at Dayton, Ohio, and see how the government is manufacturing drunkards out of its old soldiers. There you will see a sign reading, "Government Knitting Factory." It was once a knitting factory, but it did not pay, and was replaced by a saloon, where the bone and sinew of our old soldiers is knitted into drunkards. There they are fed more than 46 barrels of beer a day.

"'More than $60,000 of their pension money is taken from the inmates of this home annually at this saloon, and if their money runs out they are issued checks, each good for a glass of beer, which are deducted from their succeeding pension. These checks are not good for bread or shoes—only beer. If they get drunk, and become offenders through this saloon, they are put on the rock pile. That is the way the old soldiers are treated on their march to the grave. An officer there told me that the saloon was necessary to regulate the old soldiers. He said they would go out of the home and get drunk, where they would be robbed and sometimes killed, and the authorities thought it best to regulate them this way. But when I think of the government taking their pensions, which should be a blessing to them, back through their debauched bodies, I wonder that the soldiers all over the broad land do not rise up in arms.'"

THE KELLERTON MOB LEADER.

A number of years ago, when we were on a lecture campaign in Iowa, on a cold snowy day our train pulled into the little town of Grand River, in Decatur Co. We had heard that the notorious ruffian and ex-saloon-keeper, Ed. Gale, who was the tool of the lodges in inflicting almost fatal injuries upon Elder D. P. Rathbun, in the Kellerton mob, lived here. While the train only stopped two minutes, we got off, and putting our hand on the shoulder of a big, burly fellow standing on the platform, we said, "Do you know Ed. Gale?"

"I do," he replied.

"Does he live here?"

"He does."

"Where?"

"My name is Ed. Gale," he replied.

"Then," we said, "you are a man we have long read about. Your name has been published from one end of the land to the other as the man who, in the Kellerton mob, assaulted Elder Rathbun, one of the most widely known and highly esteemed ministers in the Wesleyan Methodist church. Your name will go down in history as the perpetrator of one of the most daring outrages on free speech that the annals of our country afford. And unless you repent you may rest assured the avenging doom of divine retribution must strike you." Just then the bell tapped, the train moved, and we swung upon the platform; but looking back as we rounded a curve, we still saw the astonished Ed. Gale gazing after that train.

DRIFTING TOWARD EMPIRE.

It is a settled principle of political science that the politics of a country are controlled by those who control its wealth. If the wealth is in the hands of one man the government will be despotic. If it is in the hands of a few it will be an aristocratic government. If the people own their homes and farms then the government must necessarily be republican. In the light of this principle there is cause for alarm in the following statement from the St. Louis *Post Dispatch:*

"In answering a correspondent the New York *World* quotes from the census of 1890 to show that 3,000 families own over twelve thousand million dollars of the wealth of the United States. So, accepting its figures, let us see what they mean.

"The total assessed value of all real and personal property in Nebraska under the census of 1890 was $184,000,000; of Missouri, $887,000,000; of Illinois, $809,000,000; of Kansas, $347,000,000; of Kentucky, $547,000,000; of Tennessee, $382,000,000; of Colorado, $220,000,000; of Texas, 780,000,000; of Alabama, $258,000,000; of Mississippi, $166,000,000; of Indiana, $856,000,000, and of California, $1,101,000,000.

"The combined assessed wealth, real and personal, of these twelve great States of the West and South, as shown by the census of 1890, foots up between six and seven billions, while the combined wealth of 3,000 plutocratic families foots up over twelve billions—nearly twice as much."

CALL FOR THE PENNSYLVANIA CONVENTION

To the friends of the anti-secrecy cause in Pennsylvania, greeting: It has been thought wise to hold our annual convention this year in autumn rather than spring as heretofore. You are hereby invited to assemble in the Green Tree Brethren church, Oaks, Montgomery county, Nov. 18th, at 2 P. M., to listen to addresses, engage in discussion and transact such business as may come before the convention. The convention will continue its sessions through the following day and evening. Rev. W. B. Stoddard will arrange and report details. Let all come who can. Come in the fear of God and in prayer, believing that he will be present in the mighty operations of his spirit, and the wonderful manifestation of his truth. We request earnest supplication, by all the friends who read this call, for the outpouring of the Holy Spirit upon this convention. We go forward believing that our Lord will be present to work mightily for his own cause, and assured that he will not disappoint our expectation. "According to your faith, so shall it be."

(Rev.) J. C. McFeeters, *Pres.*

Philadelphia, Oct. 9, 1896.

PERSONAL MENTION.

—Rev. A. G. Anderson of this city called on us recently.

—Miss Danskin and Miss Wright, of Sault de St. Marie, Mich., visited the *Cynosure* office last week.

—Rev. J. Milligan Wylie and Rev. C. R. Hunt, of this city, have been welcome callers at our office recently.

—Rev. A. Notestine, of Woodstock, Ill., writes that he has much enjoyed reading the *Cynosure* during the past two years.

—Samuel McGinniss, a staunch friend of the anti-secret cause from Blanchard, Ia., was a welcome visitor at our office last week.

—General Secretary Phillips attended the meeting of the Elgin Congregational Association at Crystal Lake, Ill., on Tuesday the 13th.

—Rev. J. F. Svendsen, formerly of Holden, Mo., has recently moved to Chicago, and now resides at 1311 Sheffield St. He made the *Cynosure* a call last week.

—Mrs. M. B. Park, Alexandria, Neb., writes: "I have the lodgemen here on the warpath on account of my circulating anti-secret literature in their homes. Every day I am led to see more and more the need of preaching this reform."

—Bro. W. B. Stoddard writes: "You no doubt have the history of Albert Pike, a rebel general buried by the Knights of Kadosh. The burial services were at midnight. He was surely a devil worshiper. A more profane swearer never walked the streets of Washington."

—Rev. D. B. Gunn, of Dorchester, Mass., writes: "What a terrible havoc the saloons and secret societies are working in this last age of the world. How the cause of righteousness and morality are suffering by these agencies of Satan to hinder the cause of Christ and ruin the bodies and souls of men."

—Rev. S. R. Wallace, of Brooklyn, N. Y., writes: "The *Cynosure* is invaluable in carrying on the work of Christ, especially in contending against the power of secretism. You deserve the earnest support of all those who love Christian liberty. May you all be prospered in this great and blessed work of letting the light shine."

—Rev. W. B. Stoddard writes: "Times are very trying along the Schoolkill river. Foundries and factories are nearly all idle. Thieving is going on every night. Farmers are hurrying to husk their corn for fear it will be stolen from the field in the night. God surely has a controversy with this people. Will they ever learn wisdom?"

—Bro. C. Powers, our Tennessee colporteur, writes: "I have used up all my literature to good advantage. It has led me into many street and private discussions which I hope have been fruitful for good. I hope you will keep a supply of the *Lodge Lamp*. The last April number and 'Ronayne's exposition of the Blue Lodge oaths' are the numbers I most prize. Pray for me."

—Rev. J. R. Wylie, of Blanchard, Ia., writes: "The fact is that the lodgemen, although in a small minority, have the press of the country by the throat. They do this by standing by their principles and withdrawing all support from a paper that will not favor them, while the Christian people support everything, and the reform spirit is dying out. Our only hope is in the Lord."

—Bro. M. N. Butler, of Albany, Mo., writes: "I am always glad to afford the *Cynosure* and its staff all the co-operation I can. My heart and soul are in the great cause against the lodge, as it may well be. I have recently been on an overland trip through South Missouri, Arkansas, Indian Territory and Kansas. I spoke in twenty-one towns and distributed over 10,000 pages of anti-Catholic and anti-secret literature."

—A Wisconsin correspondent writes: "I am hated by all Masons in this town because I gave the *Lodge Lamp* to some of my friends to read. One man told me this evening that the best thing for me to do was to keep still and not read such papers, because every Mason in town was working against me. That shows that Satan is working. But the more I can see his work the stronger I get in faith, and the truth shall make me free."

—Mrs. Ida Meloy of Renovo, Pa., says: "There was a Mason buried at Lock Haven on Sabbath. The Masons here had a special train leave at 12 o'clock and return, leaving Lock Haven at five in the evening. There were fifty-seven on the special but not all Masons. It was a desecration of the Sabbath, yet some of those who went have much to say about Sunday picnics and Sunday trains. But what was this but a Sunday parade? It was not to save a life but to send the dead to the lodge above."

—Funk & Wagnalls Company, New York, have just received a single order from one firm for 100,000 copies of their celebrated "Standard Dictionary of the English Language," amounting at retail to nearly one and a quarter millions of dollars. This is the largest single sale of so large a work ever made in America. Previous to this one large transaction, over 100,000 copies had been issued, and the company is still receiving many large orders from its subscription agents throughout the world.

—Mrs. Lizzie McClelland of New Castle, Pa., writes: "In talking of secret orders it has been said many times, that no man who leaves a secret order has any right to expose it. He should just keep still on the subject if he wants to leave. But can a man do his whole duty if he does not expose every feature of it? I do not think he has altogether left the lodge until he does expose it. If he has fallen into the ditch he has a right to warn his brother of the danger, that he too may not fall in. What think you?"

—A new and neatly appearing craft from the Southwest hove in sight last week, launched in September at Kansas City, Mo., commanded by Rev. J. R. W. Stevenson and floating the *Covenanter Ensign.* It will be run in the interests of the Kansas Presbyterial Christian Endeavor Union of the Covenanter church, and on this its first trip is freighted with articles and good things from the several unions. We have known the captain and most of the crew for many years, and can assure all who may take passage that the new craft will never be used in the interests of the lodge or rum traffic.

—Wm. J. Bryan, Democratic candidate for President, said in his New Haven speech: "We sometimes out West are instructed by your insurance companies. I carry insurance in old-line companies and in what are known as the mutual and assessment companies. I carry insurance in fraternal organizations like the United Workmen and the Modern Woodmen (applause) as well as in the old-line companies, and I am grateful that my assessment companies are satisfied to take money and give me insurance, without attempting to tell me how I must vote. Your old-line companies have seen fit to insult the intelligence of the people by attempting to exercise a guardian care, while we are able to look after ourselves without their instructions. You have laboring men also in large numbers in this city."

GLASGOW'S LESSON.

IT TEACHES THE BENEFITS OF PUBLIC OWNERSHIP.

Improved Service at Reduced Rates and Profits Sufficient to Conduct the City Government Result From Municipal Ownership of Street Car Lines.

[Special Correspondence.]

All who are familiar with the modern requirements of a great city recognize the importance of the question of how to most easily raise the necessary revenues for the maintenance of its various departments. Much has been written upon this important subject, and many plans have been suggested, and that which is meeting with most approval is to secure a large portion of the revenue from monopolies of public service, either through some method of taxation or from collective ownership and operation of them.

Glasgow has adopted the latter, and so successfully that after Jan. 1, 1897, she will levy no more taxes, but will derive revenue sufficient from municipal owned services to pay all the expenses of her municipal government.

Among the most important of these is her street railway system. The report of last year of the operation of the Glasgow corporation tramways for the first 11 months they were under municipal management—from July 1, 1894, to June 1, 1895—showed this experiment to be a wonderful success. It gave the number of passengers carried during that period as 57,046,647; the gross receipts were $1,132,070; expenditures, $1,011,045, thus leaving a balance to the city credit of $111,020. And this result was achieved with a reduction in fares amounting in most cases to 33 per cent, brought about through the adoption of the 1 cent fare for half mile stages. Thirty-eight per cent of the tickets sold for the first 11 months were 1 cent tickets. These reductions of fares have tended to popularize the service and increase the receipts, and this gives to Glasgow the distinction of having cheaper street locomotion than any other city in the world.

In reviewing the situation the committee, in their report, said: "We are pleased to state that the financial success attending the first 11 months is beyond our most sanguine anticipations, and we do not know that any other tramway undertaking has hitherto been in the position to pay all interest, working and general expenses and maintenance and begin writing down their capital account within a year from starting operations."

If the committee felt and expressed a pardonable pride in the first 11 months' experiment, they are to be congratulated upon having achieved a far greater success for the second year, as proved by the report before us. It shows the gross receipts to have been $1,618,389, expenditures $1,215,373, leaving a balance of $403,014 of revenue over expenses. This balance has been used in meeting interest, sinking fund, depreciation, renewal and reserve funds.

The following table, taken from the report, will show the revenue and expenditures in a condensed form:

Amount of traffic receipts		$1,591,524
Amount of other receipts		26,863
Total		$1,618,387
Amount of working expenses		1,215,373
Leaving a balance of		$403,014
Which has been disposed of as under—		
Interest on capital	$61,258	
Sinking fund	51,023	
Payment to common good in lieu of mileage rate	43,560	
Depreciation of written off capital	86,198	
Renewal fund	82,280	
General reserve fund	78,695	
		$403,014

The item of $43,560, under the head of "payment to common good in lieu of mileage rates," represents the annual amount paid to the city by the former lessees of the tramways, and is therefore dealt with as a fixed charge.

The total amount of the capital account June 1, 1895, was $2,631,808. During the year there has been expended for additional tramway lines, land, buildings, horses and equipment, the sum of $276,078, from which deduct $86,197, this amount being the depreciation written off capital, leaving the capital account June 1, 1896, $2,821,688.

The amount owing to the common good (debt to city on tramway account) on June 1, 1895, was $2,551,144, from which $51,023 is to be deducted, that being the sum carried to the sinking fund.

The traffic returns for the year aggregate $1,618,389; number of passengers carried, 86,462,594, showing the average fare paid by each person carried to be a fraction less than 1⅞ cents. The number of passengers shows an increase of about 38 per cent over the first period of 11 months.

In its report the committee states that its principal effort has been in endeavoring to cope with the ever increasing volume of traffic, and that from first to last the year has been one of steady progress. A subcommittee has been appointed for the purpose of considering the advisability of adopting some form of mechanical traction, and now, after a visit to the leading European cities, where different systems are in operation, the committee is engaged in making an exhaustive inquiry into the whole question of mechanical traction.

In summarizing the report the committee says: "The financial results for the year's operations have been most encouraging and prove beyond all question that the corporation tramways have the approval and support of the citizens. From the accounts published herewith it will be seen that the new business undertaken by the corporation is being conducted on sound commercial lines. All the plant has been fully maintained out of revenue, and after writing off capital an ample amount for depreciation considerable sums have been placed to general reserve fund and reserve fund for permanent way renewals. The item of preliminary expenses remains at the original figure, as it is not considered necessary to write off this sum, the sinking fund itself being sufficient to wipe it out. Over and above the ordinary obligations to the city in the payment of taxes, water, gas, etc., the tramways undertaking is proving a great benefit to the general finances of the corporation, and no pains will be spared to maintain the efficiency of the department now so successfully established."

The great increase in traffic is due to the reduction in fares, as this has been the invariable rule whenever a reduction has been made, not only in the case of street railways, but in every business that depends upon the general public for patronage.

The total length of the Glasgow tramways is a fraction over 35 miles of double track. Number of horses in use, 4,082, an increase of 638 over the number at the same date last year. The average price paid per horse was $135.63.

The employees are furnished with uniforms at the expense of the department. A friendly society for purposes of mutual aid has been instituted among the employees, the rules of which were approved by the tramway committee, and the department adds to the fund of the society a sum equal to one-half of that contributed by the members, and though membership therein is entirely optional the number on the roll is 1,447, and there is every indication that the society will prove a great success.

A unique and interesting feature of the committee's report is a list of various articles found in the cars each month. The result for the entire year is as follows: Umbrellas, 1,037; bags, 535; clothing, 301; purses, 530; baskets, 179; sticks, 36; spectacles, 59; books, 185; jewelry, 77; music, 15; keys, 157; parcels, 810; gloves, 304; watches, 8; boxes, 95; sundry articles, 394, making a total of 4,722 articles.

For clearness and attention to details the committee's report is a model one, and is well worth careful study by all who are interested in the problems pertaining to municipal government, and is a complete answer, in a sternly practical way, to the opponents of municipal ownership of natural monopolies. This Glasgow experiment, and the success attending it, must prove an important factor in the solution of these vexed questions relative to the raising and expending of municipal revenue.

Henry R. Legate.

Boston.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Oct. 25. Comment by Rev. S. H. Doyle.

Topic.—My favorite Bible proverb and why. Prov. ii, 1-9. (A memory meeting suggested.)

A proverb is a wise saying, containing but few words, that expresses some practical truth. The Bible contains many proverbs, the most of which are found in the book of the Proverbs of Solomon. This book is a collection of the short sayings of Solomon, the wisest of ancient kings, and perhaps has intermingled with those of Solomon the common and familiar proverbs of his day—the brief sayings of other men who were both wise and pious.

This is an important book because it is a practical one. It reveals in striking epigrams the weaknesses and follies of human life. It deals wisely with important practical questions of human life and of man's duty to God and his duty to his fellow man. It emphasizes noble traits of human character—charity, modesty, virtue, industry, honesty—and holds up to condemnation the opposite of these. It gives us great and important truths in a nutshell in such a way that when once impressed upon the mind these truths are fixed upon it. They remain to be used whenever the occasion may arise.

The passage selected for our topical reference is one of the many in which wisdom and religion are connected and the relation existing between them expressed. There are three prominent ideas concerning religion and wisdom set forth in these verses:

1. Religion is the first step in true wisdom. "The fear of the Lord is the beginning of wisdom." If we receive God's word's and obey His commandments, then we will have started upon the path to true wisdom. Religion and wisdom are not antagonistic, as many suppose. The truly wise are not irreligious. The wise man is the fully developed man. Many one sided men, who have educated only the mind and have not considered the soul, are atheistic and irreligious, but the man who has paid due attention to his entire nature is religiously wise, and this is the truest wisdom.

2. Wisdom must be sought. It is wise to seek wisdom and understanding because a true search brings us to God; for it is God who gives wisdom, after all. Wisdom is not to be ignored. It should be humbly but earnestly sought after. It brings us nearer to God and helps us to understand more about God.

3. God gives wisdom. "The Lord giveth wisdom." God gives wisdom, but He gives it as He does all His blessings—to those who desire it and seek after it. "Seek and ye shall find."

Bible Readings.—Prov. i, 1-10; iii, 1-24; iv, 5-9; v, 1; vi, 16-19; viii, 1-11; ix, 1-10; x, 1-32; xi, 1-12; xv, 1-12; xvi, 24-33; xvii, 17; xx, 1; xxii, 1-12; xxvii, 1; xxviii, 1; xxxi, 30, 31.

The Spirit of Unrest.

Unrest is not of itself an unfavorable symptom. Rather the unrest of a bubbling spring than the calm of a stagnant pool. Rather a reaching out after better things than self satisfied content with half an inheritance. An unrealized ideal is the strongest incentive to earnest effort, and social, political and ecclesiastical upheavals are oftentimes but the birth throes which usher in a new life.—Presbyterian Journal.

Prayer For November.

Pray for the nation of which you are a citizen, whichever that nation may be, that it may be a God fearing, law abiding, Christian land. Pray for every wise effort of the young people to advance true Christian citizenship.

Silent Prayer.

No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul.—Canon Farrar.

Abundant Intercourse.

There is no cure for the love of evil in a Christian like abundant intercourse with the Lord Jesus.—Episcopal Recorder.

Endeavors.

Some Japanese delegates to the annual Christian Endeavor convention at Kioto traveled a distance of 500 miles.

A California family walked four miles over the mountains to attend a missionary meeting held by visiting Christian Endeavorers. This was the first gospel service that these people had attended for years. After the meeting some of the Endeavorers returned home with them and helped them organize a Sunday school and a Christian Endeavor society.

EMILY MORRELL WOOD, CALIFORNIA'S OLDEST WOMAN SUFFRAGIST.

Latest In House Decorations—Health and Beauty For Working Girls—Woman as a Mahout—The Theater Hat—Skirt For Evening Wear.

Mrs. Emily Morrell Wood is the oldest woman suffragist in California. She hopes to live long enough to be able to cast her first vote. Just at this time the women are concentrating their efforts on California, and it is probable that universal suffrage will win in the Golden State. Mrs. Wood is a native of New York and is upward of 86 years old. She went to California in 1850 with her husband in the bark Palmetto, of which he was part owner. The climate suited him so nicely that he decided to make California his home. Mrs. Wood has lived in San Francisco ever since. She was a schoolmate of Elizabeth Cady Stanton. Her father and

EMILY MORRELL WOOD.

the father of Mrs. Stanton were judges on the same bench. Some years ago Mrs. Wood became afflicted with cataract and was totally blind for four years. A surgical operation was performed and her sight was restored completely. She is a great reader and is very fond of needlework. Her late husband was a partner of John Lorimer Graham, the famous New York barrister. She is one of the Anneke Jans heirs. Her great-grandfather was married to Rachel, who was the granddaughter of Anneke Jans. The old lady's memory of matters long since past is perfect, and her health is remarkably sound for one of her years.

Mrs. Wood says, "I hope to live long enough to cast my first vote."

The Latest In House Decorations.

"The modish style for winter," said a professional woman house decorator yesterday, "will be the silk paneled walls, at least where elegance is desired and expense not considered. The available material is a deep cream satin brocade called chrysoprase. In one room where chrysoprase covered the walls the draperies were made of the same, lined with delicate rose pink, harmonizing with one of the tints in the striped Marie Antoinette silk used for chair and

sofa coverings. I have many orders for this silk hanging. It will be extremely popular.

"Burlap is to be used extravagantly for wall covering. This fabric in pale green makes a charming interior.

"I know a charming room, owned by a young woman artist, which has its walls in light green burlap with a frieze of pale green under a rope molding. The high, narrow mantel has a drapery of greenish fish net caught from an iron ring.

"Fish net, by the way, is a pet fabric in studios. It is about 40 inches wide and worth a dollar a yard in good quality. There is also waban netting, very similar to fish net, which comes in several art shades and is particularly effective over plain cloth of a contrasting hue."

"What is new in fancy work?" I asked.

"Have you seen any of the Beardsley style of fancy work? That is the latest fad," she answered.

"So far it has been used for cushion covers. Cloth figures of white on black or black on white are edged and appliqued on with a dash of red. Serpentine traceries are given in heavy wrought silk or cotton. Women with plenty of leisure have taken up as a fad the embroidering of satin or silk covers for their down quilts.

"A pretty one has the center of figured satin. Around this is a wide band of plain blue of the same shade as the ground of the figure. Then comes a band of the figured and again a band of the plain, the whole finished with a four inch ruffle of the figured.

"This scheme can be varied to suit individual tastes. On the plain borders are often worked running vines. This is not as laborious as it sounds because the work is done in outline stitch, which can be done very quickly.

"I don't care for these fads, however. In following them women give such sameness to homes. Interiors are so much alike because many people prefer to take their ideas from others. Each house should be individual and express the taste of the owner. In my work I aim to make each interior expressive of those who will live therein.

"Special fitments, as they are called, built in bookcases and cozy corners to fill certain spaces, are always effective. They add a 'homy' look to a room and give individuality. I delight in adding such things as adjustable window seats made box fashion. These, when space must be economized, serve to hold various odds and ends. High backed settees, which can be moved above the fireplace at pleasure, are less common."—Philadelphia Times.

Health and Beauty For Working Girls.

So much is being said and written in these days regarding physical culture as a means for the attainment of that beauty of face and form which every girl is so desirous of possessing that it has become a subject of vital interest to us all. I shall direct my talk to the girls who have only minutes to spend where the physical culturists recommend hours.

There is no reason in the world that you should not be just as beautiful, just as healthy, as your more fortunate sister who has the time and money at her command. It takes neither physical culture, massage nor Russian baths to bring back the rosy hue of cheek that the confinement of store and office is fast consuming—only a few minutes given daily and the strict adherence to a few rules.

Health is beauty, and to have good health you must look well to four things—diet, daily bathing, exercise and sensible dressing.

Eat nothing but plain, nourishing, easily digested food, with plenty of fruit, avoiding a too great abundance of cakes and pastry.

Dress sensibly. Light, dainty underwear, silk stockings and thin shoes are all very well for the drawing room, but you who must face all kinds of weather need warm flannels and thick soled boots. Let your office dress be of some warm, lightweight material, plainly made, well fitting, but loose enough to allow every muscle perfect freedom of motion. No woman can be graceful who insists upon wearing tight garments.

Bathe daily. Cleanliness is next to godliness, and on it depend the health and beauty of the person. I do not advocate the cold bath; where one person could stand it ten could not, and the benefit derived is not greater than from water comfortably warmed. A thorough bathing in hot water, in winter once a week, in summer twice, and the daily sponge bath taken just before retiring, with water comfortably warmed, is all that is necessary.

Exercise more. The sedentary position you occupy makes it a necessity if you would be healthy. If it is possible and you do not live too far, walk one way, either to or from your work.

If walking is not practicable, purchase a pair of two pound dumbbells, at the small outlay of 30 cents, and just before retiring at night, after the warm sponge bath, practice light gymnastics. Lower the window to admit the fresh air, grasp the dumbbells in each hand, throw the arms outward, downward, upward, meantime standing perfectly erect and breathing full and deep. Keep this up for 10 or 15 minutes; then note the quick circulation of the blood and the rested feeling. That few minutes' exercise is simply invaluable if practiced nightly.—Addie J. Farrar in Housewife.

DRINKING IN AUSTRIA.

Inebriates Are Treated as Lunatics and May Be Confined In Asylums.

A recent report gives some interesting facts about the alcoholic liquor traffic in Austria. There has been special legislation on drunkenness in Galicia, Lodomeria, Cracow and Bukovina, whereby persons creating a nuisance by being drunk in restaurants, public houses and public places are liable to a maximum imprisonment of one month. No legal proceedings can be taken for the recovery of debt for the supply of spirituous liquors on credit, and persons convicted of drunkenness three times within one year may be prohibited from visiting liquor shops in their neighborhood for one year, under a penalty of fine or imprisonment, says the British Medical Journal.

In other parts of Austria drunkards come under the law of curatel as spendthrifts, or, when mentally affected from alcoholic excess, confined in lunatic asylums. As to curatel a person may be judicially declared a spendthrift if he is proved to be running through his property senselessly, and thus exposing his family to future destitution by contracting loans under reckless or ruinous conditions. As to madmen and idiots only those who are judicially declared to be such after minute examination and consultation with medical officers appointed by the court are compulsorily dealt with. In both cases the judicial declaration must be published.

DRUNKENNESS A DISEASE.

The Craving For Strong Drink Requires Medical Treatment.

The Scottish departmental committee on habitual offenders, inebriates, etc., after examining 151 witnesses, including doctors, lawyers, judges and criminals, has come to the conclusion that the existing penal treatment of inebriates is an absolute failure as a reform measure and that the craving for drink is a disease which requires special medical and hygienic treatment. The committee proposes the establishment on a large scale of labor settlements for the compulsory treatment of habitual drunkards.

The Canadian royal commission condemns the sending of habitual drunkards to prison as "neither elevating nor deterring." It also proposes the establishment of asylums of some kind. Thus in France, England, Canada—all over the world—scientific men have come to the conclusion that inebriety is a mental disease and that its victims need special care and consideration. In other words, inebriety is a form of insanity. The old cry that a man has a right to get drunk if he wants to and that his neighbors have no right to interfere with him is just as absurd as to say that an insane man has a right to do himself bodily injury and no one ought to interfere with him.—New York Voice.

A Man to Be Trusted.

A teetotaler once called upon some government officials with the expectation of making large contracts for goods. They immediately invited him to drink. He declined. They insisted that he must drink. Then he refused. Thereupon one of the half drunken fools tried to force him, declaring that he would buy no goods of him if he did not drink. Then said the other, "You buy no goods of me" and walked away. The next morning, the fiery madness having been slept off, the officers made most unexpectedly large contracts because they had found, to their surprise, a man true as steel—a man that could be trusted. —Exchange.

The Guest's Rights.

It is claimed to be a breach of politeness not to partake of the punch on the sideboard of your host. It is a contempt of his providence, an insinuation against his good taste. Not so. A host always provides a scraper outside the door. But it is no breach of politeness, when I come clean footed from the carriage, that I do not stop and rasp for five minutes on that scraper. I do not need it or his punch bowl either. Guests have rights as well as hosts, and if hosts drink let them not tempt the guest whom hospitality binds them to protect.—Selected.

Notes About Drink.

London consumes yearly 45,000,000 gallons of malt liquor, 8,000,000 gallons of wine and 4,500,000 gallons of spirits.

The synod of the Dutch Reformed church in Johannesburg has entered into a crusade for total prohibition of the sale of intoxicants to natives. In one mine alone no less than 20 per cent of the natives are daily incapacitated for work through intoxication.

In none of the largely increasing number of parks and places of out of door resort for the London public is the sale of alcoholic beverages permitted.

SABBATH SCHOOL.

LESSON V, FOURTH QUARTER, INTERNATIONAL SERIES, NOV. 1.

Text of the Lesson, I Kings v, 1-12—Memory Verses, 4, 5—Golden Text, Ps. cxxvii, 1—Commentary by the Rev. D. M. Stearns.

1. "And Hiram, king of Tyre, sent his servants unto Solomon, for he had heard that they had anointed him king in the room of his father, for Hiram was ever a lover of David." The association of Hiram and David in the building of David's house is seen in II Sam. v, 11. Isaiah speaks of Tyre in these words, "Tyre, the crowning city, whose nts are princes, whose traffickers honorable of the earth" (Isa. xxiii, 8), but it is in the same connection that we read of the Lord of Hosts staining the pride of all glory and bringing into contempt all the honorable of the earth. From Ps. xlv, 12, we conclude that in the coming kingdom Tyre shall be represented, and we think of such as the woman of Math. xv, 21, 28, and the "more tolerable" of Math. xi, 22 in connection therewith.

2, 3. "Thou knowest how that David, my father, could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet." How suggestive of Him who "must reign till He hath put all enemies under His feet, that God may be all in all" (I Cor. xv, 25, 28.) When the Lord told David that he could not build the temple, He said to him, "Behold a son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about, for his name shall be Solomon—that is, peaceable—and I will give peace and quietness unto Israel in his days" (I Chron. xxii, 9, 10.) "He shall build an house for my name, and he shall be my son, and I will be his father, and I will establish the throne of his kingdom over Israel forever." Truly a greater than Solomon is here whose kingdom shall have no end. The time of war on earth is not yet over, for the greatest is yet to come, but Isa. ii, 1-4, shall be fulfilled, and when the Son of David shall judge among the nations "nation shall not lift up sword against nation, neither shall they learn war any more."

4. "But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent." He does not mention the instrumentalities which God had used to bring this rest, but acknowledges it as the gift of God. Instruments are nothing except as God uses them, but God is all. He gives rest to all who are willing to cease from their own works and let Him control. When in the next age our Lord shall have cast the beast and false prophet into the lake of fire and the devil into the pit then it shall be true in large measure that there shall be neither adversary nor evil to contend with.

5. "And, behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David, my father." He was ready to be used of God to carry out his purposes. This is rest indeed, to believe that God has a purpose (Isa. xiv, 24) and let God work in us both to will and to do of His good pleasure (Phil. ii, 13), sure that "every purpose of the Lord shall be performed" (Jer. li, 29). He shall not fail nor be discouraged, but shall see of the travail of His soul and be satisfied (Isa. xlii, 4; liii, 11). Therefore we have only to dwell with Him for His work.

6. "Thou knowest that there is not among us any that can skill to hew timber like the Sidonians." He gives his order for cedar trees and promises to pay Hiram's servants and then adds these words of praise. Not all are called to the same work. The Lord gives "to every man his work," and the Spirit divides to every one His gifts "severally as He will" (Mark xiii, 34; I Cor. xii, 11). Talents are given to each according to his several ability (Math. xxv, 15). If we are fully yielded, God will fill us with wisdom of heart to work all manner of work that He may require of us.

7. "When Hiram heard the words of Solomon, he rejoiced greatly and said, Blessed be the Lord this day which hath given unto David a wise son over this great people." Every good gift is from above, and a man can receive nothing except it be given him from heaven (Jas. i, 17; John iii, 27).

8. "I will do all thy desire concerning timber of cedar and concerning timber of fir." Thus Hiram sent answer to Solomon. All such records in Scripture are suggestive of the great love of God, who, having not spared His own Son, will with Him also freely give us all things (Rom. viii, 32). "Delight thyself in the Lord, and He shall give thee the desires of thine heart" (Ps. xxxvii, 4).

9. "Thou shalt accomplish my desire in giving food for my household." The work in hand to be accomplished by this partnership was the building of the temple of the Lord. A temple is now being builded, of which our Lord Jesus is both foundation and top stone, and believers are living stones in the temple. If we seek first the kingdom of God and His righteousness, all that we need in the way of food and raiment will be made sure to us (Math. vi, 33).

10, 11. "So Hiram gave Solomon cedar trees and fir trees, according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food to his household and twenty measures of pure oil; thus gave Solomon to Hiram year by year." Solomon was seven years building the temple and thirteen years building his own house (chapter vi, 38; vii, 1), so that this was a partnership covering many years. Our partnership is with the Lord Jesus Christ, and the work on hand is the completion of the church, which is the body of Christ. If we give our attention wholly to this work, our Master will see to the supply of all the need. To attend merely to our own church or denomination may not be the best way of completing the church, but we are surely safe in sending forth missionaries as fast as we can, or, rather, as fast as He can, to gather out of all nations the elect body of Christ, the building of Eph. ii, 19-22.

12. "And the Lord gave Solomon wisdom, as He promised him, and there was peace between Hiram and Solomon, and they two made a league together." We must distinguish between Hiram the king and Hiram, Tyrian, widow's son (I Kings vii, 13, 14), the skilled workman in brass who made all the bright brasswork for the house of the Lord (I Kings, vii, 45), and yet both Hirams were identified with King Solomon in the work. To be identified with Israel in the age to come will surely be a great thing, but it is much greater to be in this age fully identified with the King of Israel, the Son of God (John i, 49, 50). Of Him it is written, "Behold the man whose name is the branch, and He shall grow up out of His place, and He shall build the temple of the Lord.

HISTORY OF A WEEK.

Tuesday, Oct. 13.

A Cicero and Proviso street car jumped the track in West Madison street, Chicago. The car struck a tree, more or less severely injuring each of the twelve passengers and the conductor and motorman.

Obituary: At Boston, Rev. Crosby H. Wheeler, D D. At Atlantic, Ia., Franklin H. Whitney. At Rockford, Ills., Mrs. S. C. Witherell, 58.

A woman weighing fully 200 pounds was helped off a train at Newark, N. J. She fell fainting in the waiting room. An ambulance was summoned, but before it came she was dead. The woman was Catherine Ryan, of Memphis, who had come to visit with her relatives. The journey was too much for her.

Wednesday, Oct. 14.

Helen Kellar, blind, deaf and without sense of taste and smell, has passed the Harvard examination with credit. She will enter Radcliffe (Hartford annex) at a younger age than most freshmen.

Fire at Great Barrington, Mass., destroyed the Kennedy hotel and a large part of the business section of the town. Loss, $150,000.

On the steamship Trave, which sailed from New York for Europe yesterday, there are 150,000 ounces of silver.

Prince Michael Hilkoff, imperial minister of ways and communications, both by rail and water, of the Russian empire, is in Chicago, the guest of prominent railroad and business men.

The Boston art commission has rejected MacMonnies' statue of "A Bacchante," intended for the public library of that city, because it is not "suitable to the public library building."

Thursday, Oct. 15.

The eleventh annual convention of the Brotherhood of St. Andrew of the United States is in session in Trinity church, Pittsburg, with 300 delegates present.

Dr. Edward Holmes, president of the Rush Medical college, Chicago, has returned from a trip abroad. He is fully recovered in health and will resume his college duties next week.

Descendants of Jacob Royer, who settled on the site of St. Louis early in the present century, have decided to bring suit for a large tract of real estate in the heart of the Missouri metropolis worth $60,000,000.

L. B. Johnson, a switchman employed by the Chicago and Northwestern railroad at Chicago, was run down by an engine in the yards at West Fortieth street, and received injuries which may result in his death.

It is rumored that a new Roman Catholic province is to be created in New York state and that the new archbishop will be Right Reverend John J. Keane.

Friday, Oct. 16.

Dr. Herman Rakenius, of Chicago, who has been trying ever since last April to secure the possession of his two chiddren, Elsa, a girl of 15, and Carl, a boy of 12, has been awarded their custody by Country Commissioner Harper at Milwaukee.

Seven tickets filed with the secretary of state of Missouri will appear on the official ballot.

Prince Michael Hilkoff, imperial minister of ways and communication of Russia, spent a day in Pittsburg looking over the Carnegie and other plants.

The Bancroft, concerning whose trip to the Mediterranean sensational reports have been published, has arrived at Smyrna.

Saturday, Oct. 17.

In Detroit there is an increase in the registration of 5,872 over 1892, when the total was 48,496.

The Merchants' bank, one of the oldest and for many years soundest financial institutions in Atlanta, has made an assignment.

All the bells in England tolled yesterday during the funeral of the late Archbishop of Canterbury. He was buried in Canterbury cathedral.

J. W. Cowley & Co., wholesale jobbers of cigars at Chicago, have failed. The assets are placed at $10,000 and the liabilities at double that amount.

The total registration at New York for two days was 210,290.

The rumor that Paderewski has become insane is denied by the musician's friends in New York.

Monday, Oct. 19.

The biggest verdict ever given in New Jersey for personal damages was awarded by a jury in the Union county court. George M. Grant, of Jersey City, was allowed $51,527.05 for injuries received on the New York, Susquehanna and Western railroad on Jan. 31, 1895.

Cashier J. D. Walker, of the Port Royal, S. C., bank, has absconded with $10,000 in cash. His books show that he is short in his accounts $30,000.

Professor L. L. Dyche, of Kansas, has returned from Alaska, and says that physical changes are taking place in that section that will give it a hospitable climate in time.

FRUIT REPORT FOR OCTOBER.

Apples Are So Abundant That the Markets Are Glutted.

Washington, Oct. 16.—The October fruit report of the agricultural department shows a heavy apple crop and an especially fine quality in the northern tier of states. Prices are extremely low. This is particularly the case in Michigan, where the markets are glutted. The disastrous storm of the last week in September did much damage to fruit along the Atlantic coast. The loss was particularly heavy in parts of Pennslyvania and New York. Some complaint of the dropping of fruit comes from the middle west.

The October returns on hops show an increase in New York and Wisconsin and a heavy decrease in the Pacific states. There is a languishing condition of the hop-growing industry, particularly in the latter region. Many yards throughout the country have been neglected, and a part of the crop will not be harvested. The continued low price is the reason for this neglect.

The report says that in view of the great increase in the production of malted liquors this condition of things ought not exist, and adds: "It is, however, but another instance of the injury to the farming industry brought about through the substitution of chemical for the more healthful agricultural agent in manufacture, which seems the inevitable trend of invention."

Fifteen Hundred on Strike.

Columbus, O., Oct. 15.—About 1,500 miners quit work at Corning, refusing to accept a reduction from 61 to 45 cents.

Respect the Stomach.

Few people do have proper respect for the stomach. If a thing "tastes good" and is not so hot or so cold as to be painful to the mouth or throat, it is swallowed by too many people regardless of consequences.

Do not give the stomach food that will irritate it or retard it in the performance of its natural functions, or it will retaliate in a way that is decidedly unpleasant. A headache, a "lump" or "heavy feeling" in the stomach, and irritations of the skin, are mostly symptoms of disordered digestion resulting from unwholesome food.

Alum baking powders are responsible for the larger part of this unwholesome food, for it is a fact well recognized by physicians that alum renders food indigestible and unwholesome.

The danger to health from this cause is so imminent that it behooves every one to adopt precautionary measures to keep alum baking powders, which are now so numerous, from the kitchen stores. It will be found that those powders sold at a lower price than Royal are almost invariably made from alum, and therefore of inferior quality and dangerous to health.

The safer way is to look for the well-known red and yellow label of the Royal Baking Powder. That is certain to cover a powder free from alum. The Royal is made of cream of tartar, a pure wholesome fruit acid derived from grapes. It is renowned for adding anti-dyspeptic qualities to the food, as well as for making finer and better food.

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The Latest, Neatest, Cheapest and Best Outfit Ever Invented.

THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
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1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
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6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

The Home Repairing Outfit No. 2.

COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1. neatly boxed, $3.00, or with the paper one year, $3.75.

W. I. PHILLIPS, Publisher,
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

ILLINOIS MELANGE.

ITEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Woman's Board of Missions.

Springfield, Ills., Oct. 19.— The second day's session of the the forty-eighth national convention of the Christian Women's Board of Missions Saturday was attended by 1,200 delegates. Devotional exercises were led by Mrs. F. J. Longdon of Florida. Mrs. W. T. Moore of Missouri made an address on "The Equator or the North Pole—Which?" Mrs. Luella Wilcox of St. Clair, Mo., read a paper on "Missionary Martyrs." Mrs. Antionette Thurgood of Pennsylvania led the closing devotional exercises.

Illinois State Charities.

Springfield, Ills., Oct. 15.—The state board of charities has just issued its annual report, showing the financial condition of thirteen state charitable institutions. The report shows the average number of inmates of all the institutions to be 8,351.39; average cost per capita, $133.57; admitted during past quarter, 5,022; total inmates, 12,501; grand total of cost to state for maintenance for the past year of all the institutions $1,115,551.74, being $270,687 les than for 1895.

Killed on a Railway Crossing.

Bushnell, Ills., Oct. 19.—While driving over the "Q" crossing in a deep cut on Main street at Prairie City, six miles north of here, Tom Kane was instantly killed and George Valeet seriously injured by a train. A Democratic rally was held there and the noise drowned the sound of the approaching train.

Costly Fire at Good Hope, Ills.

Good Hope, Oct. 17.—Fire here last evening originated in and burned four frame buildings at a loss of $55,000, no insurance. The fire originated from a rocket fired during a parade at a political rally. Joe Greenleaf fell off a hotel roof and was seriously cut about the head, but will recover.

Illinois Bankers Adjourn.

Springfield, Oct. 16.—The State Bankers' association finished its sixth annual session yesterday and adjourned to meet in October, 1897. The following officers were elected: President, Frank Elliott, Jacksonville; secretary, Edward Tilden, Chicago.

State Notes.

The Second National bank at Rockford, Ills., has suspended. The bank will be reorganized, and its obligations will be discharged in full.

Senator Gillham's son declares the story of Wyatt's confession of the murder of Senator Gillham a fake. He declares Wyatt made no such confession.

Burglary has become so easy, safe and profitable in Chicago that the work of equalizing possessions is conducted during daylight and wagons are used to carry off the plunder.

John Finn, Sr., born in Ireland, for the past fifty years a well-known citizen living near Virgia, Ills., was almost instantly killed by being run over by a loaded wagon.

SHARP MOVE BY CUBANS.

Landing of a Filibustering Expedition Between Two Spanish Forts.

New York, Oct. 14.—A dispatch to The Herald from Gibara, Cuba, says: The Herald's correspondent in Baracoa reports the landing of a new filibustering expedition in Marivi, in eastern Cuba. I understand that a party brought 1,000 rifles and a proportionate quantity of munition. The men disembarked from a Hytian schooner between two Spanish forts, neither of which were a mile and a half away. The war material was all transported into the interior before any alarm was raised.

Such is the state of suffering among the classes in Baracoa that the local Spanish commandant is now permitting women and children to go through the government lines to beg food in the rebel camps. More than 300 passes for this purpose are being issued daily. The women are subjected to rigid search as they go outside the walls of the town, to prevent any medicines being taken to the insurgents, and also upon their return for correspondence.

Resignation of Surgeon Hamilton.

Washington, Oct. 16.—The resignation of Surgeon Hamilton of the Marine hospital service at Chicago has been received by the president and accepted at once. In the controversy which has existed between Surgeon Hamilton and Surgeon General Wyman ever since the latter succeeded Dr. Hamilton as the head of the bureau the treasury officials always have sided with Dr. Wyman, and have given him their full support, and the statement is made on high authority that no exception will be made in the present instance.

THE MARKETS.

New York Financial.

New York, Oct. 17.

Money on call nominally 6@6½ per cent.; prime mercantile paper, 8@9 per cent.; sterling exchange weak, with actual business in bankers' bills at 483½@483¾ for demand and 480@38)¾ for sixty days; posted rates, 481¼@482½ and 484½@485; commercial bills, 479½.

Bar silver, 65 ⅛c; Mexican dollars, 50¼.

United States government bonds firm; 4's registered, 114⅝; do coupons, 116; 5's registered, 106¼; do coupons, 107½; 4's registered, 105¾; do coupons, 107¼; 2's registered, 92½; Pacific 6's of '97, 101.

Chicago Grain and Produce.

Chicago, Oct. 17.

Following were the quotations on the Board of Trade today: October, opened 70⅝c, closed 71½c; December, opened 71⅝c, closed 7-½c; May, opened 75⅞c, closed 77⅜c. Corn—October, opened 23⅝c, closed 24⅝c; December, opened 25¼c, closed 25⅝c; May, opened 28½c, closed 28⅝c. Oats—October, nominal, closed 18¼c; December, opened 18⅜c. closed 18¾c; May, opened 21⅛c, closed 21¼c. Pork—October, nominal, closed $6.90; December, opened $6.92½, closed $6.90. Lard—October, nominal, closed $4.15.

Produce — Butter: Extra creamery 18 per lb; extra dairy, 16c; fresh packing, stock, 6@7c. Eggs—Fresh stock. 16c per doz. Poultry—Turkeys, 8@8½c per lb.; chickens (hens), 6½c; spring chickens, 6½; roosters, 4½c; ducks, 8@9c; geese, $4.00@6.75. Potatoes—Burbanks, 22@24c per bu.; Hebron, 19@22c. Sweet potatoes—Illinois, $1.00@1.25 per bbl. Honey—White clover. 13@14c lb; broken combs, 9@10c; extracted, 5@6c. Apples—Common to fancy, 60c@$1.50 per bbl.

Chicago Live Stock.

Chicago, Oct. 17.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 18,000; sales ranged at $2.20@3.45 pigs, $3.10@3.52½ light $2.95@3.10 rough packing. $3.10@3.50 mixed, and $3.10@3.50 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 900; quotations ranged at $4.85@5.20 choice to extra shipping steers, $4.50@4.90 good to choice do, $4.20@4.65 fair to good, $3.60@4.10 common to medium do. $3.40@3.90 butchers steers, $2.65@3.30 stockers, $3.50@3.90 feeders, $1.50@3.40 cows, $2.40@3.90 heifers, $1.75@3.75 bulls, oxen and stags, $2.60@3.15 Texas steers, $3.10@4.00 western rangers, and $3.00@6.25 veal calves.

Sheep and Lambs—Estimated receipts for the day, 11,000; sales ranged at $2.00@3.10 western $1.75@2.80 Texans, $1.50@3.25 natives and $2.75@4.70 lambs

East Buffalo Live Stock.

East Buffalo, Oct. 17.

Dunning & Stevens, Live Stock Commission Merchants, East Buffalo, N. Y., quote as follows:

Cattle—Receipts, 4 car; market steady to firm; veals, lower, $4.00@6.00. Hogs—Receipts, 30 cars; market steady, but closing weak. Sheep and Lambs—Thirty cars; market very dull and generally lower.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Oct. 12 to Oct. 16:

John Helfrich, Mrs Peter Mooers, Rev L J Fihn, Rev W B Stoddard, D B Gunn E D Slayton, Joseph White, E Brace, Rev Leonard Hamilton, Geo McCullough, Rev P B Williams, W Sperry, A G Anderson, T A McElwain, J M Crobarger, O C Tundley, I Bancroft, H S Woods, Samuel McGinnis, Robert Ingram, Geo W Clark, S F Clark, F O Hassman, F G Houck.

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ON FREEMASONRY.

Hon. Thurlow Weed on the Morgan Abduction. 16 pages 5c.
This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario.

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ON ODD-FELLOWSHIP.

Revised Odd-fellowship Illustrated. Cloth, $1.00: paper cover, 50cts.
The complete revised ritual of the Lodge Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge.

Odd-fellowship Judged by its own utterances; its doctrine and practice examined in light of God's Word. By Rev. J. H. Brockman. Cloth, 50c; paper cover, 25c.
This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, pastor of Evangelical Lutheran church. 10c. each.
This is a very clear argument against secretism of all forms and, the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications.

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A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe.

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Rituals and Secrets Illustrated. $1.00, each.
Composed of "Temple of Honor Illustrated, Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated."

MISCELLANEOUS.

History Nat'l Christian Association. 10c. each.
Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Constitution and By-laws of the Association.

Secret Societies. Cloth 35c, paper 15c.
A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher.

The Master's Carpet or Masonry and Baal Worship Identical. Bound in fine cloth. 400 pages. 75c.
Explains the true source and meaning of every ceremony and symbol of the lodge.

Disloyal Secret Oaths. 5c.
By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50. paper, 75c.

Finney on Masonry. Cloth 75c., paper 35c.
The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

Masonic Oaths Null and Void: or Freemasony Self-Convicted. 207 pages. Postpaid, 40c.
This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them.

Judge Whitney's Defence before the Grand Lodge of Illinois. 15c.
Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life-undoubtedly because they considered him a seceding Freemason.

Morgan's Exposition, Abduction and Murder and Oaths of 33 degrees. 304 pages, cloth, $1.00,
"Composed of Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's, Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees."

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The New Berlin trials began in the attempt of Freemasons to prevent public initiation by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties.

Grand Lodge Masonry. 5c. each
Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities.

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Masonic Outrages. Postpaid, 20c.
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As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan.

The Anti-mason's Scrap-Book. 25c.
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The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

Sermon on Secretism, 5c. each.
By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear ayra of the objections to all secret societies, and to Masonry especially, that are apparent to all.

DISPLACED BY MACHINERY.

Sad Decline of a Calling Through the Use of Labor Saving Devices.

Among the illustrations of the confused economic conditions of the present the decline, or rather the disintegration, of the printer's trade is among the most prominent. In the days of Franklin to be a printer was almost to be a professional man, and even up to ten years ago the printer's trade retained much of its old prestige. A man could then obtain a position with ease, and he generally received at least $18 a week for his labor. To be an apprentice in a printing office was to have made a start in life in the direction of a most excellent trade. But these promising conditions have all in the last ten years completely changed. Indeed, the printing trade is not the only one of which this may be said, but this particular trade undoubtedly presents the most striking contrast of them all.

The striking character of this contrast between the old and new conditions can be made to appear in a few brief statements. In 1886 there were in Chicago about 250 printing houses and about 310 publishing houses, making in all a total of about 560 houses, employing all the way from 5 to 50 men, most of them drawing $18 a week. In 1896 the number of printing and publishing houses is, on a rough average, about three times as great as in 1886. Place beside these statements the fact that the number of men employed has not increased proportionally by one-half, and also the further fact that $18 a week is now the exception rather than the rule, that wages have been reduced all the way from one-fourth to one-half their former amount, and couple with these facts the further statement that the force of printers employed is being every day reduced, and the state of affairs cannot prove other than remarkable.

The question might reasonably be asked, "Why this state of affairs?" Undoubtedly one of the reasons is the stringency of the money market and of trade in general. Probably two-thirds of these houses are doing only about one-half of the usual volume of business, but this is nothing new, as the same conditions affect nearly all the various lines of trade, nor would this of itself account for the wide discrepancy between the increase of employer and employed. The true reason lies in the fact that labor saving devices are doing away with the demand for intelligent and expert printers that was once so noticeable in the printer's trade. But even labor saving devices might not have such a deteriorating effect on the trade if it were not for the fact that among the publishing houses at least there has appeared a device that renders the employment of men unnecessary, and that is the typesetting machine. Thousands have been thrown out of employment by this single device. Those displaced seek in turn employment in that part of the trade fostered by mercantile activities, and by the overplus in that department wages are reduced and the otherwise active demand for these particular workmen is paralyzed.

Thus in the printer's line skilled men have been thrown out of employment who ten years ago had every prospect of the lucrative enjoyment of their trade, and who, through no fault of their own, are left without a means of livelihood. They are not paupers, and they count among their numbers some of the best intelligence the country possesses. They present a sad picture of impotent ability, impotent because the source that fed their strength has been taken from them. The question that comes with it all is, "What does society owe them in the intelligent solution of the problem?"—Chicago Tribune.

Agricultural Co-operation.

At the late co-operative congress held in London a good deal was said about the advantages of extending the co-operative method to the agricultural industry. Lord Winchilsea, an active and capable leader of the co-operative movement, has decided to institute a practical experiment in agricultural co-operation. He has organized a British Produce Supply association, and a start is to be made in a district within a 12 mile radius from Sleaford, in Lincolnshire. Collectors are to travel daily, gather small lots of produce from the farmers and dispatch them from a central depot to London in bulk. There will be a slaughter house for those who have fat cattle to sell, and separators at fixed stations along the line of communication. Cream will be extracted and taken to a butter factory at Sleaford. The scheme is approved by the English press as practical and highly advantageous. It is characterized as the application of the modern factory system to the agricultural industry. Co-operation is urged as the remedy for the present depression, and there is no doubt that in England it would prove an important means of relief.

No Labor Aristocracy.

The Trainmen's Journal says: There can be no labor aristocracy. And while there may be some men who think they are better than their fellows, they are only deluding themselves with a supposition founded on their silly conceit. The majority of men have outgrown the idea that wages make the man and recognize that principle, not money, makes him. When men think seriously of their obligations to one another, there will be no quibbling over trivial questions of ways and means, but all will get together and work together.

Organization and Wages.

"Organization," says the Indianapolis Sentinel, "is the chief factor in securing high wages. There is not a member of a trades union who would be willing to dissolve the union and trust to the effects of tariff or money systems or anything else to maintain wages."

A Union Doctor.

An economy greatly practiced in the old world, but not in this country, is the union for the employment of a common physician. Suppose 100 families pay in advance $2.50 a quarter, making $1,000 a year, with which they employ a bright, intelligent, up to date youn, physician. This provides for all sickness except confinement. The salary is more than is earned by the average young physician. He has no bad debts; he is not troubled with collecting his bills. It is, of course, to his interest to prevent sickness by looking after the sanitary condition of every house. The physician has already received his pay in advance, no matter how poor the family, and the family does not find itself burdened with an enormous bill for the doctor.

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Regarding these books, *The Evan ical* says: "**Temperance,** is composed of an interesting and valuable variety of sketches and incidents, of which several pieces are each worth many times the small cost of the book. **Nobody loves me** is full of fascination and sweet lessons. **Resurrection** is a rich collection of argument, exhortation, suggestion and application, centering upon the foundation doctrine of our Christianity."

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RICHARD RUSH: "Hooker, personifying law, eloquently exclaims, 'her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest as not beyond her control, the least as claiming her protection.' Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation."

JOHN MARSHALL: "I never did utter the words ascribed to me, nor any other words importing the sentiment they convey. I never did say, 'Freemasonry is a jewel of the utmost value, that the pure in heart and life can only appreciate it fully, and that in a free government it must, it will be sustained and protected.' The fact mentioned in the resolution, that I have been in a lodge but once, so far as I can recollect, for nearly forty years, is evidence that I have no disposition to volunteer in this controversy, as the zealous partisan which this language would indicate."—*Letter to Hon. John Bailey, Oct.* 18, 1833.

Hon. Edward Blake, *Leader in Canadian Parliament, in a Debate, March,* 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

Gen. Henry Sewell, *a Companion of Washington:* "I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army..... I was led by the influence of this 'Perfect Rule of faith and practice,' during the year 1784, to view speculative Masonry in a shape still more deformed. Its character appeared to be selfishness, because restricted to its own members; its religion, deism, because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity, unsustainable; its titles, fulsome; its rites, barbarous and absurd; its oaths, extra-judicial, unlawfully imposed and blindly taken; and the penal sanctions annexed, horrid and impious."

Hon. William H. Seward, *Speech in the Senate:* "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No. No, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

GEORGE WASHINGTON, *in Farewell Address:* "The very idea of the power and the right of the people to establish Government, pre-supposes the duty of every individual to obey the established Government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive to this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force, to put in the place of the delegated will of the nation, the will of a party, often a small but artful and enterprising minority of the community..... However combinations and associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines, by which cunning, ambitious, and unprincipled men, will be enabled to subvert the power of the people, and to usurp for themselves the reins of Government; destroying, afterwards, the very engines which had lifted them to unjust dominion."

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HELD UP A TOWN.

Bandits Do a "Star" Job in the Looting Line.

RAID ON AN OKLAHOMA HAMLET.

Guthrie, O. T., Oct. 19.—At 9 o'clock Saturday night a band of six unknown desperadoes rode into Carney, twenty miles east of here, and held up the whole town, robbing twelve stores and the postoffice, it is reported.

The news was received here by telephone, and only meager particulars were sent.

Further Particulars of the Crime.

Further particulars were received here yesterday of the raid. About 9 o'clock at night six masked and heavily armed outlaws, supposed to have been headed by the notorious "Dynamite Dick," one of the associates of the Daltons and Bill Doolan, rode into the place and literally "held up" the town. Carney is a town of about 300 people. The robbers entered the village from the north with a great show of firearms. Two of the outlaws entered the general store of B. Fous and compelled him and his son to open the safe. After securing about $800 from them they bound both the father and son, threw them upon horses and carried them about two miles out of town, where they tied them to a tree.

Raids on Postoffice and Hotel.

In the meantime the rest of the gang had entered the postoffice, but failing to secure anything of value they raided the hotel, compelling the proprietor and several traveling men who were stopping there to turn over their money, watches and jewelry. Several smaller stores were also raided. Before entering Carney the outlaws had taken the precaution to cut the telephone wires leading to Chandler, so that there might be no chance of failure. During the raid the bandits kept up a fusillade of bullets in all directions, terrorizing the inhabitants so that very little effort was made to resist the raiders. It was some time after the bandits had left before order could be restored and an organized pursuit begun.

Gang Heard From, but Still at Large.

Finally, after considerable delay, about 100 armed men began the chase. The pursuers were divided into three bands and went in different directions. At dark last night the bandits had not been overtaken. Early yesterday morning a band of four men, believed to have been members of the gang that raided Carney, appeared at Mulhall, held up a livery stable keeper and compelled him to supply them with a relay of fresh horses. News was also received at the United States marshal's office that two men, supposed to have been members of the gang, had stopped at a farm house about fifteen miles northeast of here and demanded food. Several Unites States deputy marshals headed by Deputy Colcord, are in pursuit.

MISSIONARY WOMEN IN COUNCIL.

Important Gatherings in Annual Convention at Springfield, Ills.

Springfield, Oct. 17.—The forty-eighth annual national convention of the Christian Woman's Board of Missions and twenty-first annual national gathering of the American Christian Missionary and Foreign Christian Missionary societies, convened in the state house yesterday for a seven days' session. Fifteen hundred delegates from all parts of the United States and Canada are present. With the general convention also meets the national gatherings of the board of church extension, board of negro education and evangelization, board of ministerial relief and board of education.

The first session was addressed by Mrs. O. W. Burgess, of Indianapolis, national president. Address of welcome, Mrs. Caroline M. Kane, Springfield; response, Miss Louisa White, Indianapolis; paper, Mrs. A. M. Atkinson, Wabash, Ind. Rev. C. C. Smith, of Akron, O., spoke on "Our Missions in Jamaica." Papers were read by Mrs. Clara E. Babcock, Thompson, Ills.; Mrs. W. S. Keene, Winchester, Ky.; Mrs. Marie Jameson, Indiana; Mrs. Louise Kelly, Kansas, and Miss Mattie Pounds, Indiana.

BIG STEAMER BURNS ON THE LAKE.

Her Crew Taken Off by Life Savers Just in the Nick of Time.

Sturgeon Bay, Wis., Oct. 19.—The big steamer Australasia, owned by James Corrigan, of this city, was burned Saturday night on Lake Michigan, and now lies at the bottom of Whitefish bay. The steamer, which was valued at $60,000, and was loaded with a cargo of 2,000 tons of coal for Milwaukee, caught fire about 11 o'clock at night. The Australasia was then in sight of land. Full steam was put on and an effort made to beach the vessel, the crew in the meantime making a terrific fight against the flames. At last shoal water was reached just as the life-saving crew arrived at the vessel and rescued the officers and men. The Australasia soon afterward sank. The vessel and cargo are counted a total loss.

National Live Stock Exchange.

Fort Worth, Tex., Oct. 14.—The National Live Stock Exchange began its seventh annual session here yesterday. President Thompson delivered an address. The executive committee presented a lengthy report dealing, as President Thompson's address did, largely with the question relating to foreign governments discriminating against the American live stock product, and the exportation of Canadian cattle through United States ports. Quarantine lines as construed by Secretary Morton were also discussed, and as a result of a stringent apeal to confor relief will be proposed.

WILL TRY FOR NINE HOURS.

Typographical Union's Proposition—Political Resolution Rescinded.

Colorado Springs, Oct. 16.—The International Typographical Union, after a warm discussion, voted to strike from the minutes the following resolution:

"Resolved, By the International Typographical Union, in convention assembled on the summit of Pike's Peak, on this 14th day of October, 1896, that we believe in the free and unlimited coinage of silver at the ratio of 16 to 1, and the adoption of laws restoring silver to its rightful place, as the same existed prior to 1873, and this without voting for the consent of any othe nation."

The supporters of Bryan and free silver were largely in the majority, but they thought the adoption of such a resolution would injure the union.

The election of president, vice president and secretary and treasurer were all hotly contested. The following officers were chosen for the ensuing term: President, W. P. Prescott, of Toronto, Ont., re-elected; secretary-treasurer, John M. Bramwood, of Denver; delegates to he American Federation of Labor, which meets in Cincinnati Dec. 8, were chosen. District organizers were elected to look after the interests of the International Typographical union in the sixteen districts into which the United States and Canada are divided.

Trustees for the Childs-Drexel home for infirm printers, situated in this city, were elected as follows: L. C. Shepherd, of Grand Rapids, Mich.; James J. Daly, of Philadelphia; Thomas McCaffery, of Colorado Springs, and J. W. White, of Kansas City. The most important item of business transacted by the convention at the session was the passing of the nine-hour labor law. An effort to pass an eight-hour law was defeated. The nine-hour law has now to be voted by every typographical union in the country before its final adoption. The members of the union unanimously voted $2,500 to prosecute the boycott which Union No. 80, of Kansas City, has declared against a publishing firm of that city. Syracuse was chosen as the place of meeting in 1898.

BAIL FIXED AT $150,000.

Prosecution in the Castles Case Says the Husband Is Also Guilty.

London, Oct. 14.—Mr. and Mrs. Castle were arraigned in the Marlborough street police court yesterday on the charge of stealing goods from London shops, and at the conclusion of the hearing were held in bail in the sum of £30,000 for both. The bail was provided and the accused are now out of jail. The prosecution in stating the case said that part of the stolen property was found among the husband's clothes. He mentioned this, he said, in anticipation of the plea that the female prisoner alone was guilty, but from the circumstances brought out in evidence and the fact that the prisoners occupied one room at the hotel it appeared to him that the man must have known what was going on.

Counsel for the Castles said to a representative of the Associated Press that Mrs. Castle was completely prostrated. When asked how he accounted for the fact that Mr. Castle did not know his wife had stolen goods in her possession, counsel said that many of the articles in the police inventory were legitimate purchases and it will be proved that Castle was not aware that the others were in her possession.

SUIT OVER A DEAD MAN'S MONEY.

Has Already Cost $40,000 and Nearly 500 Witnesses Have Been Summoned.

Maquoketa, Ia., Oct. 15.—The Mott-Watson case now on trial before Judge C. M. Waterman will forever serve as a criterion for similar for legal battles. The expense of the suit will aggregate $40,000, exclusive of fees. Already nearly 500 witnesses have been summoned and a year's time spent gathering evidence. Mott Watson was a batchelor who died a year ago worth $500,000, and it was generally supposed he had no issue; but on Sept. 3 an alleged illigimate son, George D. Niles, of San Antonio, Tex., and a member of the regular army, appeared to make claim to the entire estate. This is being opposed by the thirty heirs, who claim rights. It is alleged that on the night of his sudden death certain heirs stole into the presence of the dead and robbed the safe of about $15,000 and destroyed papers providing for the illegitimate boy. The prosecution has already spent $16,0000 and employed in the case are some fifteen brilliant legal lights. No case in the history of Iowa has attracted such widespread attention and the decision will be anxiously awaited.

Six Children Burned to Death.

New Whatcom, Wash., Oct. 16.—The house of J. S. Miller, a farmer living four miles north of Linden, this county, was destroyed by fire and six children were burned to death. Another child and a man named Frank Boise were seriously burned. Miller and his wife were away from home, having gone to New Whatcom to participate in a Populist parade, leaving their children at home in care of Boise, who was visiting them. The origin of the fire is unknown.

Tynan's Relea e Is Unconditional.

Boulogne-Sur-Mer, Oct. 16.—Tynan's release is unconditional, and he can remain in France if he wishes. The news of his release was communicated to him by the secretary of the prefecture and the commissary. He was delighted and thanked his jailers for their kindness during his detention.

Move in the Long Pension Case.

Washington, Oct. 14.—In the superior court yesterday the solicitor general moved to dismiss the case of Judge Long, of Michigan, vs. William Lochren, late commissioner of pension, on the ground that the cause has abated by reason of Lochren's resignation and retirement from office. This was the test case which has been pending before various courts here several years in which Judge Long sought to have his $50 pension restored to a $7 rating.

Military Order of the Loyal Legion.

Philadelphia, Oct. 15.-The commandery-in-chief of the Military Order of the Loyal Legion of the United States held its annual meeting yesterday in the hall of the Pennsylvania Historical society. Rear Admiral Bancroft Gherardi, U. S. N., was elected commander-in-chief, to succeed the late General John Gibbons.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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STATE CONVENTIONS.

Iowa—At New Sharon, Wednesday and Thursday, Nov. 18,19, 1896. President, Rev. T. P. Robb; Secretary, Rev. C. B. Jackson. New Sharon is on the Iowa Central railroad, between Marshalltown and Oskaloosa.

Pennsylvania—At Oaks, Montgomery Co., on Wednesday and Thursday, Nov. 18, 19, 1896. President, Rev. J. C. McFeeters; Secretary, Mr. R. H. Shaw.

Maine—Will probably be held at Cornish, in the Free Baptist church.

It is not necessary to be a fool in order to know something about folly, and it is not necessary to be a Mason in order to obtain a thorough knowledge of Masonry.

The *Cynosure* ought to have five hundred new subscribers this fall. Who will send us one or more? In order to place the paper before new readers, will each one send us on a postal card addresses of persons who would be interested in the truth we advocate? We will mail them sample copies.

Keeping secrets is not always vicious. It is often virtuous. But there are times when keeping vicious secrets is itself a vice. Judgment must be used and conscience must be obeyed. It is one of the vices of Masonry that it allows no place for private judgment and gives no recognition to conscience.

A special dispatch from Wooster, Ohio, dated Oct. 17, says: "Now that the vexatious question of athletics is settled, as far as it is the policy of the Presbyterian Synod, the trustees and faculty of Wooster university to abolish intercollegiate athletics, it is believied that the question of fraternities will next be taken up. At least such a hint was given by President Scovel, in his address to the synod. He stated that there were 113 students attending, who were either preparing for the ministry, or whose parents are ministers, and who are now receiving free tuition. He said further: 'We have not reached the ideal Christian college and I do not believe it is possible where there are fraternities.'"

REV. JOHN BROWN.

We are glad this time to introduce to our readers one who has frequently written for these pages. For many years we have read his articles in an Eastern magazine and wished to know more of the man who wielded such a pungent pen. We find he is now a man of eighty-four, and yet no manuscript comes to our office more plainly written and better punctuated than his. He was born in Scotland in Kincardineshire, and at the age of sixteen confessed his faith in Christ, and united with the Church of Scotland, but two years afterward he joined the Baptists and has remained a devoted member of that church all his life, though he always cherished a warm feeling for the Scotish Covenanters. He graduated at the university of Aberdeen, Scotland, and was pastor of the Baptist church in Coleraine, Ireland, five years and at Conlig, Down Co., fifteen years.

Rev. John Brown left Ireland about 1857, and after a brief sojourn in England came to Cascade, Iowa, where he was pastor for five years. Afterward he preached ten or twelve years at Volga City, Iowa, while he resided at Strawberry Point. He has now retired from the regular pastorate and resides with his daughter at Clear Lake, Ia., where he writes that he is as comfortable as he can be made in this world. He is a devoted friend of the anti-secret cause, and takes much comfort in reading the *Cynosure*. In a Baptist magazine there is this testimonial of him: "From the avowal of his principles he never shrunk even in the pulpits of those who differed from him, yet was there so much of the meekness and gentleness of Christ about those avowals, that bitter controversy never resulted from them."

Faith is obtained not so much by prayer as "by hearing," and hearing by the Word of God. The better we know God and the holiness of his character, and the conditions of his promises, and his faithfulness to perform them, the stronger will be our faith. A faith that looks for a revival of religion in a church overshadowed by the lodge and saloon, is like a faith that locks for a large crop of corn in a field overshadowed by great forest trees. First cut down the trees and then look for the crop.

One hundred thousand Armenians have been murdered by the Turks. Every year, in these United States, an equal number are murdered by the licensed saloons. There are in this country 15,137,889 qualified voters, which are very evenly divided between the two great parties. Of the above number of voters, 3,500,000 are counted as Protestant communicants, and 2,000,000 as Catholic voters. If next week Tuesday only 1,000,000 of the professed followers of Jesus could be counted on to follow him by voting against the wholesale murder of our people as now permitted by license law, it would be the beginning of the end of the business in this country, for one of the great parties would either take up the reform or would split upon this rock and a new party be formed. God hasten the day.

The great Anti-masonic Congress at Trent, Southern Tyrol, began Sept. 26, ult. The members of this congress are divided into three classes —honorary, active and those who sympathize with the movement. The Prince Bishop of Trent presides over the congress. The object in calling the congress is set forth as being "to make known to all the unmeasurableness of the moral and material evil the church and society have suffered through Freemasonry, and to seek an antidote." The work is divided into four sections. The first two of these include explanations of the alleged "teachings, influences, purposes, prayers," etc., included according to the leaders of the movement, in the ritual of Freemasonry generally. The third and fourth sections of the congressional work comprise consideration of the means it is advisable to take to check the "evil influences of Freemasonry, the contribution of money for the celebration of daily masses for the further repentance of Freemasons, raising funds for the defense and support of repentant Freemasons, and, finally, to raise funds for the granting of rewards to active workers in the cause of Anti-Freemasonry. The delegates from Canada include Mgr. Begin, Archbishop of Greane and Administrator of the Diocese of Quebec; two Canadian Bishops; Chief Justice Routhier and M. Tardivet, manager of La Verite, of Quebec. The French delegates include the Abbot of Bessore, Father Octove, Count de Mun Viscount Hugnes, M. Leo Harmel and other persons of distinction. From Germany there are present a number of members of the Center party of the German Reichstag, and Prince Von Lowenstein, who was later in the day elected president.

SHOULD MORGAN'S MURDER BE FORGOT?

[*From an Almanac published in 1831.*]

Should Morgan's murder be forgot,
Or Mason's grip and sign;
Should Morgan's murder be forgot,
Or Mason's dark design?

Chorus.—The Mason's dark design we know,
The bloody grip and sign;
We'll lend a hand to blot from earth
The Mason's bloody shrine.

If aught on earth can men engage,
If aught can make us free,
'Tis one successful war to wage
Against Freemasonry —Cho.

Our cause is good, our cause is just,
And truth shall bear us on,
Till Masonry shall bite the dust,
And equal rights be won.—Cho.

Then down will sink, with horrid fall,
That midnight, secret clan,
Which plot, within their gloomy hall,
Against the rights of man.—Cho.

Then here's a hand, my trusty friends,
And give a grip of thine;
We'll pull together at one end,
At Masonry, divine.—Cho.

A REVIEW OF FREEMASONRY.

A PART OF AN ADDRESS BEFORE THE OREGON STATE CONVENTION AT PORTLAND, AUG. 27, BY SECRETARY P. B. WILLIAMS.

We now advance to the consideration of the question: Should Christians unite themselves to any such society? And this, after all, is the main question to be settled; for if men of the world choose to band themselves together in secret societies, they have a political right to do so, and to practice all these "ancient mysteries," "rites" and "ceremonies" peculiar to such organizations; but whether Christians, the real followers of our Lord, have any moral or religious right to do so, is a very important question.

1. Our first reason why they should not, is founded on the fact that *one religion is enough.* "You cannot serve God and mammon," said Christ. "No man can serve two masters." And if men cannot serve God and mammon, neither can they profess and practice two religions at the same time, because there are no two religions whose obligations are the same. Consequently they cannot practice both; but one or the other must be neglected. And if the moral and religious obligations of Freemasonry are precisely the same as those of Christianity, what can Christians gain by belonging to both? And if, on the other hand, their moral and religious obligations differ, how can they consistently, with their obligations to Christ and his church, identify themselves with the "fraternity?" We hold that they cannot, and hence oppose the union as unnatural, immoral, corrupting and unscriptural.

At this point we shall be met with the declaration that hundreds of apparently the best of men have and do belong to the "order," and that even many good Christians are Masons, and strongly advocate the institution. To all of which we reply, that it may be true that many men, who are called high-minded and moral, are members of the "fraternity," but such men are not more numerous in than out of it. And those Christians who have and do belong to the "order" give no evidence of superior morality or Christian zeal and purity. And if, on uniting with the "order," they have found anything of doubtful propriety, or inconsistent with the requirements of Christianity, they dare not make any disclosure. Indeed, they have assumed obligations which forever forbid it. "The dead tell no tales;" neither do those who "pass out of the world" into the profound and "ancient mysteries" of Masonry.

But Masons have published enough to the world for us to judge of its obligations, its morals, and its religion, and if good men have unwittingly committed themselves to it, and find no retreat possible, it becomes the more important to have an examination, and an expose of the system. Christianity is enough for any one man! It is enough to employ his head, his heart, his hands, and all his means. And the Christian who discharges fully all his obligations in this regard, has nothing left for Masonry. "The mysteries of the kingdom of heaven" will be enough for him without going aside to the Dionysia of Bacchus, the Aphodisia of Venus, the Lupercalia of Pan, the Thesmpohosia of Ceres, and other rites, ceremonies and mysteries of the ancient Egyptians, Greeks and Romans.

Our second objection is based upon statements made by Masons themselves. They profess to have "valuable secrets," which they have "promised to conceal and never reveal, and which would subject them to the contempt and detestation of all good Masons," and what else is omitted by .....on page 31, Cross's Masonic Chart, must be what Capt. Wm. Morgan and others have received for revealing their inwardness.

The members "come under a solemn engagement never to divulge the mysterious ceremonies of the order, nor communicate to the uninitiated those important precepts with which they may be entrusted, and those proceedings and plans in which the fraternity may be engaged." They have light, but it shines only in the darkness and secrecy of the lodge. They have "valuable secrets," but, benevolent souls, they must not be "divulged." They have "important precepts," but refuse to impart them to the world.

Now these "valuable secrets" and "important precepts" are either found in the Bible, or they are not. If they are there, why attempt to make the world believe they are the exclusive property of Masons? And if they are not in the Bible, we are bold to say that they are neither "valuable" nor "important," except for purely selfish purposes, which are unworthy of the followers of Christ. If the Christian has any "secret" or "important precept" which would be "valuable" to mankind, he would and should be swift to make it known.

The prompting of a benevolent heart alone would induce him to do this, to say nothing of the divine precept, which says, "Let your light so shine before men that they, beholding your good works, may glorify your Father which is in heaven." Now, Masons either have "valuable secrets" and "important precepts," or they have not. If they have not, they are trying to deceive the people by inducing them to believe they have. And if they are really in possession of these "valuable secrets" and "important precepts," and refuse to make them known for the benefit of an erring world, then they are positively violating that divine command to which we already referred; and, in either case, they are guilty before God and man for withholding from men those "valuable secrets" and "important precepts" which they profess to hold.

How, then, can Christians identify themselves with the "order" and be sinless? "You are the light of the world. A city that is set on a hill cannot be hid; neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house." These are "valuable" and "importaht precepts" which no Christian can ignore and be innocent. These precepts are enjoined by the "one Lawgiver, who has power to save and to destroy."

Who fathers those "valuable secrets" and "important precepts" of Masonry? Are they from heaven or of men? If from heaven, when and where and by whom were they revealed? And if from men, "in vain do you worship me, teaching for doctrines the commandments of men." "To the law and the testimony; if they speak not according to these, it is because there is no light in them." "He that doeth truth cometh to the light that his deeds may be manifest that they are wrought in God."

If Masons have light, why do they not let it shine out and illuminate the world? Why do they put it under a bushel? Why do they envelop it in "mysteries," "rites," and ceremonies" of "no recent date?" Do they "love darkness rather than light" because their "ancient mysteries" are *heathenish,* and their "rites" and "ceremonies" similar to those used by the worshipers of Ceres and Bacchus? They *will not tell,* and no one else can; so Masons say. "Is a candle brought to be put under a bushel, or under a bed (a lodge) and not to be set on a candlestick? For there is nothing hid which shall not be manifested; neither was anything kept secret but that it should come abroad."

And yet when professing Christians unite with the "order," and come into the possession of those "valuable precepts," they are bound by the most solemn obligations never to divulge them. Are such obligations compatible with our obligations as Christians? We affirm they are not; except upon the hypothesis that those *pretended* "valuable secrets" and "important precepts" are worthless. And of the truth of this we are fully persuaded so far as morality and Christianity are concerned.

(*To be continued.*)

CHURCHES AND SALOONS.

BY REV. HENRY L. GILLESPIE.

Should a church or pastor ask or accept money from saloon-keepers or distillers for the purpose of sustaining the Gospel of Jesus?

No; because the saloon-keeper's and distiller's business is wicked, even murderous. They are often more guilty than one whose hand is reddened with his brother's blood. Their crime is one which every minister is bound by most sacred obligations to do all that he can to destroy.

Every intelligent person in Christendom knows that the saloon-keeper breaks the highest moral law of the universe every day of his life; that every penny that he takes from his victims is blood money, and that he is frequently a criminal before the civil laws of his own land. A church which has failed to teach liquor dealers that it is a witness of God against their nefarious traffic (not against them), is not faithful to its stewardship.

Saloon-keepers do not give money to build a church which would destroy their business, but either believing that the church winks at their crimes, or as a seductive bribe to silence its ministry. Their money never builds the kingdom. Let us not be deceived. Let other churches less enlightened build as they will, but let us not only keep the faith once delivered to the saints, but also keep ourselves unspotted from the world.

Manchester, Iowa.

THE SEVEN UNITIES OF THE CATHOLIC CHURCH.

BY REV. JOHN BROWN, A. M.

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—*Eph. 4: 4-6.*

1. "There is one body," i. e., one mystical body, of which Christ is the head, and all true believers are members. "For as we have many members in one body, and all members have not the same office; so we, being many, are *one body* in Christ, and every one members one of another." Rom. 12: 4, 5. The body of Christ is the church which he loved and for which he gave himself—"the general assembly and church of the first born"—the holy Catholic church, containing the whole body of the redeemed. Some of its members are in heaven, and some on earth; but they are all one in Christ. Some are Jews and some are Gentiles; but Christ "hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Eph. 2: 14–16. Some of them are white, some red, and some black; but, in Christ Jesus, whatever may be their color, clime or nation, they are all one. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all *one* in Christ Jesus." Gal. 3: 28.

They are distinguished by different denominational names. One says, "I am of Paul," and another, "I am of Apollus;" one says, I am of "Arminius," or "Wesley," and another, I am of "Calvin," or "Luther;" but though these party distinctions are "carnal," and not to be approved of, yet they do not mar the unity for which Jesus prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be *one* in us." John 17: 21.

Visible churches represent the body of Christ in proportion to their purity of communion; but no visible organization on earth is that identical body. None ought to be admitted into a visible church except those who *appear* to be members of the body of Christ; but in consequence of human imperfection the purest churches on earth may include some who are not members of his body, and some of the members of his body may be found in the most corrupt churches, not excepting mystical Babylon itself. Rev. 18: 4. But

they are all united to Christ and to each other by an invisible bond, and when the number of the elect is completed, not a member of his body shall be wanting, nor shall a member be acknowledged that does not belong to him. John 6: 39; Matt. 7: 23.

The Catholic church, no doubt, includes some of the members of the church of Rome; but neither the Roman church nor any other church is the Catholic church. The Roman church is as much a *sect* as any Protestant denomination.

2. There is "one Spirit." As one human spirit animates all the members of the natural body, so one Holy Spirit "worketh" in all the members of the body of Christ, both to will and to do of his good pleasure. "To that *one Spirit* the church is indebted for all her gifts, ordinary and extraordinary." There are diversities of gifts, but the same Spirit. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to everyone to profit withal. For to one is given, by the Spirit, the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by *one Spirit* are we all baptized into *one body*. 1 Cor. 12: 6–11.

3. There is "one hope"—"even as ye are called in one hope of your calling." By "calling" in this place the effectual call of the Holy Spirit is intended. The general call of the Gospel is addressed to all that hear it; but the effectual call of the Holy Spirit is peculiar to the elect. The general call is addressed to the ear; but the effectual call is the direct operation of the Holy Spirit on the heart. The outward call of the word is often resisted; but the inward call of the Spirit is always efficacious. "Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. 8: 30. Glorification is the certain result of effectual calling.

In the day of effectual calling the Holy Spirit takes away the false hope of the sinner, and inspires the believer with "good hope through grace." Believers are called to "the hope of eternal life;" to "the hope laid up for them in heaven;" to "the hope of glory;" and they are directed to "look for that blessed hope, and the glorious appearing of our great God and Saviour, Jesus Christ"—"which hope we have as an anchor of the soul both sure and steadfast, and reacheth unto that within the veil." All the saints are "begotten again" to this "lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them." 1 Pet. 1: 3, 4.

But the remaining four points of this unity I will discuss in another article.

Clear Lake, Iowa.

A MERCIFUL ESCAPE.

This wrong shall not forever sway,
The many toil in sorrow;
The bars of hell are strong to-day,
But Christ shall reign to-morrow.

The latter part of September the Pro slavery element in Kansas was seized with consternation again at the approach of another division of Lane's army of the North." Gov. Geary at once dispatched United States troops who met, at the Nebraska line, 130 armed men, and took them to Lecompton. Upon assurance that they were ignorant of the apparently peaceful condition of the Territory, and had arms for self-defense only, they were released.

Troops again repaired to the line under the United States marshal, who met an emigrant train, and proceeded to break open trunks, scatter clothing and bedding about in the rain, and to make arrests, taking forcible possession of private arms and seriously hindering the progress of the party. While these things were transpiring, the Territorial election occurred Oct. 6th. The Free State element took no part in this election, but fearing they would, the usual Pro-slavery frauds were perpetrated, and Whitfield, of course, was re-elected to Congress. About this time the Free State Constitution was favorably considered by the House, but failed in the United States Senate.

The October term of court now convened, and the "Hickory Point" prisoners, who had endured severe hardships under Col. Titus and their guards, were tried under Judge Lecompte. Some were acquitted, some held over, and some convicted of manslaughter for the death of Newhall, in the Hickory Point fight, and sentenced to confinement at hard labor, with ball and chain, for terms varying from five to ten years. At this, Sheriff Jones promptly applied to Gov. Geary for balls and chains, volunteering the information that they could be procured from the Pro-slavery commander of United States troops at Fort Leavenworth. Geary severely rebuked Jones, and taking the prisoners out of his charge, placed them under one Hampton, a humane keeper, who allowed them much liberty.

Of the 126 prisoners tried at the October term, the fifty-nine, whose trial was postponed, took a change of venue before Judge Cato at Tecumseh, ten miles west of Lecompton. Accordingly they were marched up there, Nov. 15th, and confined in two prison rooms in the court house, twelve feet square, having one window each sixteen inches sqnare. The floors were of brick, cold and damp, and they were so crowded they could not all lie down comfortably at the same time.

There was no fire in the rooms, and their meals, consisting mainly of gritty pancakes and bacon, were prepared outside. It was bad enough at Lecompton, but they had apparently made it worse for themselves, and suffered so with the cold that a Free State settler hauled them a load of straw, which was put into the rooms, and in which they slept like so many pigs. Fourteen of them soon took sick in the stifling air, and were mercifully placed in an adjoining room.

The well ones concluded to escape, and borrowing a bayonet of the guards to use, ostensibly as a candlestick, they proceeded at night to dig out bricks, laying them back loosely and hanging a blanket over the place during the day. All but the outside tier were thus loosened, ready for the opportune moment, which came one dark rainy night. They were in the habit of singing songs till late at night. On this night they removed the last tier of bricks, and at the singing of the song "Pop Goes the Weasel," they were to begin their escape. All three rooms connected; but the sick ones did not wish to escape.

Watching the guard as he paced his beat farthest from them, they hopped out one at a time. The United States marshal and judge were so busy playing cards that they did not notice the dying away of the singing. The last one, in his eagerness, ran plump against the guard and was collared as some one supposed to be trying to communicate with the prisoners and dragged around to the light, when lo! it was found to be one of the prisoners. There was a rush to the rooms, and there, in the emptiness, yawned a great hole in the wall. In their excitement they left the doors all open, so that the sick prisoners could see the cards and things just as the officers had left them in the excitement, and could have escaped too. They shook their sides so with suppressed laughter at the dilemma, that they revived and soon recovered.

The vicinity was scoured after the escaped prisoners, but all to no purpose. The news spread quickly, and next day the town was full of settlers looking at the hole in the wall. The Free State spectators could easily be distinguished from Pro-slavery; the faces of the former assuming ludicrous proportions horizontally, and those of the latter the reverse.

The first of December the fourteen remaining prisoners were tried before a jury, half Free State, who, after twenty-four hours in the jury room, brought to terms the Pro-slavery jurymen and rendered a verdict of acquittal. The prisoners who had been sentenced to penitentiary now still languished in confinement, but were allowed all the liberty consistent with the apparent gravity of their crime. Plotting was going on now against Gov. Geary to a dangerous and exasperating degree by the Pro-slavery authorities at Lecompton, and against everything else in the Territory looking toward justice to, or sympathy with, the Free State element.

Thus ended the year 1856. But the end of severe trial was not yet. S. C. Hart.

Lecompton, Kan.

(*To be continued.*)

THE BIBLE AND MONEY.

There is no single question agitating the public mind to-day like the money question. East, west, north and south it is the chief topic of conversation and discussion. In the midst of all this political turmoil, men, and particularly Christian men, should pause, and see what the Bible has to say about money. It is not our purpose to politicalize the Bible, but merely to call attention to certain fundamental facts and principles, and leave the application of these to the individual conscience:

1. Certain facts concerning gold and silver as mediums of exchange or money:

It is somewhat singular that the term "money" is never given as the translation of the original word for gold, and of the 133 times that it occurs, 123 times it is the translation of the original word for silver. Particularly so, being an English translation. Perhaps some learned Wall street financier may be able to explain the enigma.

Both gold and silver have been used as mediums of exchange from the time of Abraham, B.C., 1921, though not in a coined state. We note some most important transactions: Abraham bought the field of Machpelah for 400 shekels of silver, Gen. 23:15,16. Jacob's purchase from the children of Hamor, Gen. 33:19. David's purchase of the threshing floor of Araunah, 2 Sam. 24:24. Omri buys the hill of Samaria for two talents of silver, 1 Kings 16:24 David prepared 100,000 talents of gold, and 1,000 000 talents of silver for the temple, 1 Chron. 22:14. Naaman's offering to Elisha was 6,000 shekels of gold, 2 Kings 5:5. Betrayal of Christ, Matt. 27:17. These are sufficient to show the co-use of the two metals as money covering a period of almost 2,000 years. Not only do they show this to be true in reference to commerce within the Jewish nation, but also in reference to international commercial transactions as between the most civilized nations of antiquity.

The co-use of gold and silver as money in a fixed and definite ratio: The chief denominations in which gold and silver figured were—the "shekel" and the "talent." This distinction referred to the question of weight, not coinage. The value of a shekel of silver was in our money, $ 5474; a shekel of gold, $8 76; or in the ratio of 1 to 14.17. A talent of silver was worth $1,642.-50; a talent of gold, $26 280; or in the precise ratio of 1' to 16. Moreover, there is no evidence that this ratio was changed during the entire period above referred to, not even in the time of Solomon, when "he made silver in Jerusalem as stones." Furthermore, the same ratio existed among other nations, for all intercommerce was conducted on the basis of the shekel and talent.

2. Certain principles deducted from the foregoing facts: Gold and silver having thus co-existed as money for so many centuries, and among the most celebrated nations of antiquity, it is but fair to conclude that they may continue in this relation to the end of time. Silver and gold having existed in a certain definite relation for so many centuries, it is evident there must be some well-defined reason for said relation, something cardinal, something fundamental. We should use our influence for the continued use of these two precious metals in the commerce of our nation and upon what seems to be ancient, just and equitable basis.—*Rev. S. I. Lindsay in the Midland.*

DEPOSITION FILLED WITH TEARS.

Morgan was abducted at Batavia and spirited away to Canandaigua, Sept. 11, 1826. The next day, about noon, a crowd of sixty or seventy strangers, "armed with clubs," suddenly appeared at Danold's tavern in Batavia, and arrested Miller on some kind of process issued by a LeRoy justice, and escorted him to that town. He was either released or escaped from his captors, about midnight, and made his way back to Batavia. It was afterwards ascertained that this was part of a plan to destroy his printing office and its contents.

Miller's persistence and audacity never failed

him. His war with the Masons lasted ten years, and until the downfall of the Anti-masonic party, of which he and Thurlow Weed may be said to have been the creators. No man ever had more or bitterer enemies. He finally turned his back on them and hied himself to Meadville, Pa., where he sank into obscurity.

In the investigation as to the fate of Morgan, a large number of affidavits were taken, including that of his wife. They all appear in Elder Bernard's book. That of Mrs. Morgan, though drawn up in a cold and formal style, one can see is a deposition filled with tears. The unhappy young woman states she is twenty-three years old, with two infant children to support; and that she is almost a stranger in the community and has no means. She adds that she is broken in health and is in great distress of mind. She further testifies that she had been called upon by certain Masons, giving their names, who assured her that while she might not see her husband under a year, and perhaps never, their order had her case under consideration, and would see that she and her children should be properly provided for during their lives, and the latter educated as soon as they arrived at a suitable age. These overtures she declined, and entreated that her husband might be restored to her, as the only favor she could ask.—*R. H. Farnham in the Buffalo Illustrated Express.*

—Many a facetious turn is being made on the expression 16 to 1. But here is a 16 to 1 historical fact During the reign of the one sovereign Queen Victoria, the other great English-speaking nation of the world has had sixteen presidents, viz: Van Buren, Harrison, Tyler, Polk, Taylor, Fillmore, Pierce, Buchanan, Lincoln, Johnson, Grant, Hayes, Garfield, Arthur, Harrison and Cleveland.

A SKETCH OF MY LIFE.

BY ELDER S. C KIMBALL.

CHAPTER XLVI.

From 1870 to 1875 I had been incidentally investigating the character of secret societies and disapproving of them in a private and quiet way, although I had a few times spoken against them publicly. My investigation and daily observation deepened my conviction of their corrupt character and evil influence. I noticed their tendency to deprave preachers more than any other class. I saw, with alarm, that the lodge poison was spreading in the church, and like gangrene. threatening its very life.

The Christian body with which I had been connected from my conversion was solemnly pledged by its fundamental law to total separation from secret lodges, and yet this antichrist was already ploting to control the denomination. I saw that unless some resolute and immediate stand was made, that plot would succeed. By nature timid and conservative, I proceeded with great caution. The New Hampshire Yearly Meeting of Free Baptists, representing a membership of about 8,000, met at Farmington, June 8, 1875. My neighbors had sent me as a delegate. I submitted to the committee on resolutions the following moderate assertion:

Resolved, That our denominational fathers acted wisely in discountenancing secret societies.

The committee consisted of Rev. Dr. Hosea Quinby, G. F. Mosher, then editor of the *Morning Star*, but now president of Hillsdale College, and one more whose name I have forgotten. None of these brethren belonged to any lodge. They reported the resolution to the conference with the change of a single word; prefixing "oath-bound" to "secret," making it read, "oath-bound secret societies." This was not historically correct, but I made no objection. The General Conference, the highest lawmaking body in the denomination, had not only disapproved of Freemasons, but the Odd-fellows, Rechabites and such like societies.

A Freemason minister, long since dead, moved to lay the resolution on the table. It was seconded, put to vote and passed in most spiteful and indecent haste. Rev. O. T. Moulton, then an old man, who lived in New York at the time of Morgan's murder by the Freemasons, and who was opposed to all lodges, sprang to his feet in great agitation and denounced in fitting words the unseemly haste in disposing of so important a question by cutting off all opportunity for debate. It is not probable that at that time there were a majority of the yearly meeting favorable to secret lodges, but their united front and unscrupulous methods enabled them easily to control the body. Real Christians are modest, slow to fight, and in a religious conference no match for unprincipled, worldly-minded, self-seeking schemers. This, however, was not the end of the matter.

(*To be continued.*)

REFORM NEWS.

SITUATION IN OTSEGO COUNTY, N. Y.

ILLUSTRATES THE CONDITION EVERYWHERE.

Cooperstown, N. Y., Oct. 19, 1896.

Editor Cynosure:—Witnesses do not agree. Without intentionally misrepresenting, Mr. A says the lodges are weak here, and have little influence. They can scarcely secure a quorem for business, and have no perceptible effect upon church work. Mr. B says they are strong and receiving frequent accessions from the best class of citizens. Both are public men; one a pastor, the other an editor. Neither belongs to or favors the lodge, nor is either willing to take a stand publicly against it. Both cannot be correct; and, as I feel the pulse of public sentiment, it is certainly favorable to B's opinion.

There is a "ghost in the garret" somewhere awing opponents into silence, while advocates of secrecy are bold and defiant as Chennanah with his "horns of iron." Of all inferior bipeds born "from beneath," these are the most vindictive when apprehensive that their idolized harlot is to be "robbed of her whelps," and their "cage of unclean birds" exposed to the light. They loathe such "traitors" as Finney, Ronayne, McIntire and all the come-outers, and the "silly dupes" who credit the testimony of such "vile imposters" are pronounced either accomplices in their crime or too idiotic to be responsible for their faith.

Call attention to the inconsistencies in their "railing accusations" and you are met by anathemas and threats. A specimen of this ilk suspects me of attempting to confirm the expose of Masonry out of his own mouth, indignantly exclaiming: "If that's what you are trying to do, I'll have you warned out of town." Who was to do the "warning," or by what authority, he did not state, but as I have violated no civil law, I suppose it was to come from and by the authority of the kennel where the ban-dogs of the secret lodge are kept. Such threats may be popular and befitting the lodge's "code of honor," but they are not creditable to the judgment or piety of the minister who makes them.

Hops are the staple product of this region. One producer said they were selling from three cents to eight cents per pound, though he had at one time sold an article no better at $1.20 per pound. Of course this man wants a "change in the administration," and would be glad to have Bryan elected if it would inhance the value of hops, though he favors McKinley and "sound money."

Thurlow Weed used to set type in this town and was married here. His successor and personal friend for many years edits the leading Democratic paper of Otsego county from the same office, where it has been edited for eighty years by two editors. The Y. M. C. A. is not numerically strong but shows life and vigor. A Mrs. Clark, of New York City, has become interested in their work, and by her liberality they hope to occupy a new and commodious building in the near future. Both the president and secretary, whom I met at prayer service, bade me welcome. The Baptists have a fine house of worship and seem spiritual and prosperous under the wideawake leadership of their young pastor, Rev. C. E. Nichols. Eighty-five was the number reported at the Thursday evening prayer meeting, and the ratio, I judge, was about seven women to one man.

Rev. McBride shepherds the Presbyterian fold. He is a genial, affable young man, and highly esteemed for his ability, piety and devotion to his sacred calling. Kind words from both these brethren have cheered me in this city of strange faces. The M. E. pastor I have not met, but mine hostess gives a good account of him as "a workman that needeth not to be ashamed." Father O'Connor's social, genial, sympathetic qualities have won many friends, not of his faith, during a seven years' pastorate. Probably I had better pause at this point, and leave the Episcopal rector with his "biting sarcasm" where he belongs; the peer of the most rabid Mason I encountered at the World's Fair. The bare suggestion of rivalry between the church and the lodge evoked anathemas dire in scarlet and crimson upon whoever presumed thus grossly to libel the handmaid of Christ's bride; and as to the Universalist preacher, his faith is evidently not in the popular "swim," said: "I came here to save two feeble churches from dissolution," and later added in proof of the deep-toned piety of the night schools in which he is a devoted pupil, "I never attend a lodge meeting without making from two to five prayers," but he did not report conversions to Christ as the result.

Acquiescing in the wish of a friend, I spent the first day and a half looking up parties he had named, and trying to obtain subscribers and sell books. Going on my errand I was like to one wandering among the tombs in quest of co-operation or sympathy. One gifted with power to "raise the dead or cast out devils" could doubtless awaken responses from timid, indifferent, calloused hearts and consciences, but with my best efforts I somehow failed to master the situation. After canvassing the ministers and editors, courthouse officials and a goodly number of business men, I began a house to house distribution of *Lodge Lamps* and tracts, not overlooking the farmers' wagons and street pedestrians. The seed is sown and the Lord of the harvest will care for the increase.

I am persuaded that no ordinary means will reach the deep-rooted cancer and break the power of lodgery in this hop-growing region, or in this city of dram shops and secret orders. Efforts to this end would, in my judgment, be most likely to succeed by securing a hall and protracting services until "the common people" were enlisted, instructed and aroused. These "birds of prey" are not scattered like a flock of partriges by a single swoop down upon them. They know their power, and how to use it. Proffering timely assistance, lucrative positions and official emoluments, they employ demagogues and preachers to "rope in raw recruits," while from behind breastworks and with masked batteries the wise ones fight an adversary they dare not meet in an open field. Such an enemy can be dislodged and their robber-camp broken up only by pointed steel explosives from well-directed seige guns.

James P. Stoddard.

"SATAN CAME ALSO."

St. Paul, Minn., Oct. 21, 1896.

Editor Cynosure:—The literature sent by Secretary Phillips for the Minnesota Baptist State Convention was distributed. There was a large attendance at the Convention, the principal speakers being Rev. Dr. Henson, pastor of the First Baptist church of Chicago; Rev. Dr. Mabie, of Boston; Dr. Northrop, president of the Minnesota State University, and Dr. Harper, president of the Chicago University.

The Presbyterian Synod, which met in this city the week previous, sent a Sir Knight Templar with fraternal greetings, which were most cordially received. The Sir Knight stated that they hoped for the restoration of the Covenanters to the present Presbyterian church, before they could hope to convert the Baptists to Presbyterians; but they hoped for the union of all denominations. Now this same Sir Knight Templar has told me that Anti-masonry advocated in the Presbyterian denomination would destroy that denomination.

Therefore, what can his hopes mean but an insinuation of the devil that he intends to debauch and defile all Christendom with his lying abominations of lodge-devil worship? I had given *Lodge Lamps* to a trio of delegates, two of whom appeared as though they might be pastors, as they passed me on the street. The eldest said: "I have not been in a Masonic lodge for 40 years." And he added, attendance upon the lodge makes a man indifferent to his church. And I thought, just as a wife's attendance upon a brothel might make her indifferent to her home and husband; while he proceeded to say that if a man could

live so as to be a true Mason he would be absolutely perfect; that the most perfect man that he knows is a neighbor of his, who is a most zealous Freemason, and his companions heartily agreed with him.

Then I thought, how opportune that I have given them these *Lodge Lamps*, if they will read them. Doubtless they have read in their *Lexicon* of Freemasonry that, "A man by living in strict obedience to the obligations and precepts of Masonry is free from sin." And the devil has made them wicked or foolish enough to believe it. One of their young men, who is a member of a Baptist church, to whom I had given an Anti-masonic tract, discovered to me that he had taken one degree of Freemasonry; and upon conversation with him about it he proved himself to be a most incorrigible liar, precisely what the first degree of Masonry is designed to make a man, namely, both a liar and a murderer, like Masonry's father —the devil—as our Lord Jesus Christ would say. The young Baptist is so infatuated with Masonry that in spite of all that I could say to him he is determined to go on in that way of hell's devising, and the great Baptist denomination will sustain him in the iniquity even to the damnation of his soul.

While some of the churches revile us and cast us out, others receive us gladly. So we will take courage, believing that we are in the way of righteousness, and also in the way of the Lord. I have spoken to the students in two of the theological seminaries in Minneapolis upon the Bible as it relates to the lodge, and am to speak in another upon the same subject on next Saturday evening.

W. Fenton.

A SOLDIER'S DIARY.

Oakdale Station, Pa., Oct. 22, 1896.

Editor Cynosure:—The Grand Lodge of the A. O. U. W. has been in session in Pitsburgh this week.

Like all assessment secret societies, they find themselves moving toward the graveyard. There has been a falling off in the membership during the past year, while the assessments, owing to the increased number of deaths, has multiplied alarmingly. Something must be done or this so-called "ancient" order of modern date will soon be defunct, leaving some 300,000 mourners.

After an excited discussion it was decided to change the plan. Instead of assessing all alike, in the future they propose to assess the veterans in the order a much larger sum than the younger, as the risk on their lives is regarded as greater.

Some of the veterans claim that this is unfair; as they have borne the burden and heat of the day, they should not be compelled to pay heavily or leave now that they are more likely to need some of the money they have contributed.

It seems to be another case of the devil or the deep sea. In trying to escape from either they will likely encounter both. It will not be many years until they will go the way of their illustrious ancestors, the hundreds of like orders that have lived and flourished for a time, but now are dead and buried.

My reception at Scottdale was most cordial. My home, as usual, was with Bro. J. C. Berg. Sabbath morning I preached in the United Presbyterian church, but owing to the cold rain the attendance was not large, but the Master gave us a blessing. The pastor, Rev. Morehead, who has been absent on account of sickness, is well enough to return. He expects to fill the pulpit next Sabbath.

I was very glad to meet with Mennonite brethren in conference at this place. The sermons to which I listened were given by a young brother from Elkhart, Ind.; Hoffman I think was the name. He is laboring as an evangelist, and gave evidence that he was fitted for the work to which he has been called. Your agent was invited to speak on the lodge evil Sabbath afternoon. The church was well filled and the closest attention was given. A collection was taken, and many warm handshakes spoke more than words of the approval felt. Several brethren from distant churches expressed the wish to have me visit them. Arrangements were made with Rev. Durr, of Masontown, to address his people on Wednesand Thursday evenings, Oct. 28 and 29. This brother has a large church, and we expect a splendid time.

I shall reach Washington (D. V.) Oct. 30, and hasten on to Oaks, Pa., to make out the program and such arrangements as may be necessary for the splendid State convention we are soon to have.

Yesterday I met friends at a meeting of Pittsburgh U. P. Synod, meeting at Wilkinsburg.

The theme at the East End Covenanter prayer meeting last evening was repentance. "They went out and preached that men should repent." Mark 6:12. If there was more preaching of the same stamp as that of the apostles, the church treasuries would not be so dry. When the church is filled with unrepentant sinners what can be expected? Thousands of ministers are afraid to tell much-needed truths, because they think they may lose the little they now get. They may remember when too late, "He that saveth his life shall lose it." The sure foundation is best if the house does go up slow.

W. B. Stoddard.

MODERN WOODMEN, H. Y. T. B. C.

Northwood, Ia., Oct. 23, 1896.

Editor Cynosure:—During the session of the Albert Lea special conference of the Lutheran church in Hartland, Minn., from Oct. 20 to 22, one evening was set aside for the discussion on secret societies.

For the benefit of the English speaking people, your correspondent was requested to give an address in the English language, which was done. The church was full, and to the majority of those present the contents of the lecture was a revelation.

The Modern Woodmen seems to boom in Hartland, and consequently special attention was paid to that order.

The cheap insurance argument was ventilated. The order promises now to give their members a $1,000 policy for about $170. Counting the average life of man thirty-four years, and paying the present rate of about $5 a year, that is certainly a splendid business. A groceryman who would sell 100 pounds of sugar for $1 would undoubtedly for some time do a rousing business, but the end of that business would be a closing-up scene. That business would not work in the long run.

And this is the history of these fraternal secret societies. They lived, talked cheap insurance and died for want of new blood. Nor is it possible that the classified or graded flow of assessment, now proposed by the Supreme Lodge of the A. O. U. W., can save these fraternal institutions from going the same way as others have gone before them. They are doomed to die. But people wish to be humbugged, and these secret societies are here to do it.

After the lecture a Woodman examined the ritual and declared, in the presence of several witnesses, that the ritual was all right, but he was not ashamed of it. He did not exactly fancy the idea that those photographs should be publicly exhibited, showing the death-watch and sawmill in operation, but otherwise the mysteries were of no account.

When the speaker translated the words, H. Y. T. B. C. by "Have You the Brazen Coin?" and I. H. T. B. B., by "I Have the Brazon Balance," there was twisting and turning among the Woodmen, indicating that the speaker had touched some sore spots.

It is hoped that this meeting would help the young people to think and keep out of those societies.

O. T. Lee

CORRESPONDENCE.

METHODISM AND MASONRY—MISSIONS.

Washington, D. C., Oct. 21, 1896.

Editor Cynosure:—The laying of the corner-stone of the Hall of History, the first of the group of six buildings which are to constitute the American University, was a significant event in the world of religion and of education. The laying of the corner-stone was in accordance with the ritual of the Methodist Episcopal church, the concluding exercises being conducted by the Grand Lodge of Free and Accepted Masons of the District of Columbia. Mr. John E. Andrews, of New York, president of the board of trustees of the American University, presided over the celebration.

The introductory address was by Bishop John F. Hurst, chancellor of the University; addresses by ex-Gov. Pattison of Pennsylvania, Bishop Charles H. Fowler of Buffalo, N. Y., Dr. Charles H. Payne, Dr. Buckley, editor *Christian Advocate* of New York, Bishop John P. Newman of California, and Bishop Charles C. McCabe of Texas. The corner-stone is of granite and weighs five and one-half tons.

The Hall of History, the walls of which are now well above ground, will be a strikingly beautiful structure when completed. The style will be Ionic, and the material of which its outer walls will be built is pure white marble. It stands upon one of the highest pieces of ground in the neighborhood of Washington, and will present an imposing appearance from all approaches.

The University will open to students, probably in the fall of 1896. As your readers probably know, the American University is to be strictly a post-graduate institution, and only those will be permitted to matriculate who have obtained degrees from other institutions, or who desire to pursue advanced courses of study, the idea being to obviate the necessity of Americans having to attend foreign universities for higher education. Although the American University will be a Methodist institution, to the same extent as the Columbia University of this city is a Baptist institution, its board of trustees contains representatives of the Baptist, Presbyterian, Protestant Episcopal and Congregational churches, and its courses of study will not be denominational in any sense of the word.

No greater compliment was ever paid to the work done by the Central Union Mission than was contained in a few remarks made at the closing meeting of the anniversary week, by the aged Dr. Byron Sunderland, pastor of the First Presbyterian church; and certainly nothing was ever publicly said which gave greater pleasure to the men and women who have helped to make the Central Union Mission what it is. This is the mission which owes so much for its establishment and successful work to Prof. E. D. Bailey and wife, well known to readers of the *Cynosure*. Dr. Sunderland said: I consider the Central Union Mission one of the chief glories of the national capital. It is one of the institutions that God has developed. I like it for the work that it is doing, and I believe that no church could do it so well. I believe that if Christ were here in person there would be nothing in all our society and condition that would please him more than this mission, for its work is Christlike. It comes also the nearest to anything that I know of to solving the problem of Christian unity." In order that you may know the work which called out Dr. Sunderland's commendation I append the statistical report of the mission for the year ending Oct. 17, 1896: Religious services held, 1,882; total attendance, 248,569; requests for prayer noted, 4,072; converts cards signed, 740; persons visited by missionaries, 2,111; Bibles and Testaments distributed, 240; tracts distributed, 1,100; lodgings furnished, 31,306; meals furnished, 29,271; persons clothed, 674; persons for whom employment was secured, 77; persons for whom transportation was secured, 35; persons sent to hospitals, 119; bulletins distributed, 283,500; free dispensary—cases and visits, 1,731.

C. A. S.

CHRISTIANITY VS. ODD-FELLOWSHIP.

Larwill, Ind., Oct. 9, 1896

Editor Cynosure:—In Odd-fellowship it cannot be Christian love and friendship that prevails, but rather a love and friendship bought and paid for in advance, "earthy, sensual, devilish; for, as soon as the dues cease to be paid up, all this so-called love and friendship ceases, and then who reaps the benefit of what has been paid? What is it that will soften the heart with sympathy? Is it not the love of God shed abroad in the soul by the quickening influence of the Holy Ghost? Most undoubtedly. Think of a Christian minister who professes to have been quickened by the Holy Spirit, uniting with Odd-fellowship in order to learn love and friendship.

After some preliminary nonsense the candidate is blindfolded and put in chains. The chain is put across his shoulders, brought around under his arms and tied behind. After all is in readiness, the candidate, by the aid of others, is slowly led around the lodgeroom while the following is being repeated by the conductor:

"Man in darkness and in chains, how mournful

the spectacle; yet it is but the condition of millions of our race who are void of wisdom, though they know it not."

Reader, is not this a mournful spectacle indeed for a Christian, especially a minister of the Gospel, who ought to be enlightened daily by the study of the Bible, to allow himself to be put through such a course of humiliating nonsense, the tendency of which is to blind him spiritually. Odd-fellows tell me that if the rules and regulations of the lodge are lived up to, it will take them to heaven. I usually ask them, in reply, if Odd-fellowship teaches repentance toward God, and faith in our Lord and Saviour Jesus Christ? This is a question they cannot answer. Old men who enjoyed the grace of God before they united with the order, deny that the lodge will take them to heaven. Those ministers who are engaged in helping to deceive young men, instead of starting them heavenward, start them toward hell. Men thus engaged will surely, according to the Word of God, receive the greater damnation.

The initiation through the entire ceremony is made as solemn as possible, in order to produce the same effect upon the candidate as coming to the altar of prayer by the penitent. His blind is taken off when the candidate is halted before a coffined human skeleton or an imitation of a corpse, and the conductor's charge is:

"Behold a representation of the effect of death, that silent lecturer—to vice, confusion, but to virtue peace—is all that remains on earth of one who was born as you were born, who live as you now live; who for many days enjoyed his possessions, his power and his pleasures: but now alas! nothing is left of him save that sad memorial of man's mortality. The warm heart that throbbed for others' woes, or the cold one which held no sympathy, has mouldered away and joined its kindred dust. Contemplate the scene (a solemn dirge may be sung or played) should it not humble the human pride? Should it not awake the soul to a just responsibility to its God—of duty to itself? And in view of this the coming lot of all, should it not enlist the tenderest of human sympathies? My friend, that gloomy monitor is but an emblem of what you are sure to be, and what you may soon become."

Now I wish to ask the question, what will effectually humble the pride of man, and bring him to a just sense of responsibility to his God, and his duty to himself and his fellowman? It is conviction of sin, of righteousness, and of a judgment to come. What these bodies of ours will be in the course of time, we all know full well, without looking on a coffined human skeleton. Repentance toward God and faith in our Lord and Saviour Jesus Christ will bring us into a just and righteous relation with God and our fellowman. Odd-fellowship points out the frailty of man by showing him his mortal remains, the tendency which is downward. The Christian's faith points upward to the Lamb of God which taketh away the sin of the world; and believing on his name, and accepting him as our personal Saviour, we may all come a saving knowledge of true friendship, love and truth.

John Helfrich.

OUR RESPONSIBILITY.

Boston, Mass., Oct. 14, 1896.

When the armies of Israel had conquered Sihon, the king of the Amontes, and Ogg, king of Bashan, the elders of Reuben, of Gad and of the half tribe of Manassa came to Moses and desired to have these cities and lands as their inheritance on the east side of the Jordan. They promised to go armed before the children of Israel until the Lord had driven out the Canaanites beyond Jordan, and all the other tribes had received their portion. To this Moses consented. And he said, if you go armed before the Lord until all the tribes have received their inheritance it will be well; but if you do not, you have sinned against the Lord, and be sure your sin will find you out.

The anti-secret society host has agreed together to go armed before the Lord's people until the secret empire is driven out of church and state in every land. If they do this it will be well, but if they do not, behold they have sinned against the Lord, and be sure your sin will find you out. A trust has been committed to them. This trust involves entire separation from the secret lodge system. It is not the size but the quality of the army that determines its strength.

Gideon had 32 000 troops to go out against Midian, but they were almost all half-hearted cowards. The 300 brave-hearted soldiers would be carried away in the panic created by the 31,700 fleeing before the enemy. The faint-hearted must be sent home, so that the 300 may have a fair oppartunity to overcome the foe. And the 300 must break the pitchers and swing the lamps and shout, "The sword of the Lord and of Gideon"

Every unscriptural lodge that hides the truth must be broken by separation from it, that the light may shine and the witnesses' mouths opened to proclaim the truth. Moses in Egypt refused to be called the son of Pharaoh's daughter, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward. He knew the Abrahamic covenant. It promised that the man should become a family, the family should become a nation, out of the nation should come a Deliverer, the Deliverer should establish a kingdom, and that kingdom would become universal.

Moses recognized that Israel had an immeasurably greater future than Egypt. He chose wisely in separating from Egypt and becoming the leader and law-giver of Israel. Why should not all Christian converts in Egypt to-day do the same thing? Paul required his converts in Corinth to separate from the political idolatry of their city. "Come out from among them and be ye separate." Why should not all Christians in Corinth, Athens and all Greece separate from the idolatrous civil powers there to-day? The Head of the church called the reformers in Europe in the 16th century to separate from the papacy. "Come out of her, my people."

Why should not all Christians to-day separate from every Romanized civil power that curses the earth to-day? The Abolitionists refused to vote or hold office under the Constitution of the United States because it protected that sum of all villainies, human slavery. Why should not the witnesses against the secret lodge system refuse to exercise their political privileges under that Constitution, so long as it permits charters to be granted to lodges, and lodge members to have full liberty in political action? So long as white differs from black, day from night, right from wrong, so long the good should be separated from the bad.

In the eleventh chapter of Hebrews, Paul gives a long list of Old Testament witnesses. Then he says in the twelfth chapter, "Seeing we are compassed about by so great a cloud of witnesses, let us run the race," etc. In Revelation, seventh chapter, John saw this company clothed in white robes, having come forth out of great tribulation. Then he saw under the altar the souls of those that had suffered for the testimony of Jesus. And they cried and said: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" And God answered: "Rest yet for a little season until your fellow-servants and your brethren, that shall be killed as ye were, be fulfilled." Here was one class of martyrs and another promised.

In the twentieth chapter we have both classes. "I saw thrones and them that sat on them." First class. "I saw the souls of them that had been beheaded for the Word of God and the testimony of Jesus." These were the martyrs under Rome pagan. Beheading was the mode of execution under Rome pagan. Paul was beheaded. Second class. "I saw the souls of them that had not worshiped the beast, nor his image, neither received his mark in their forehead." These were the martyrs under Rome papal. Now all these, the Old Testament saints, the martyrs under Rome pagan and the martyrs under Rome papal, are our exemplars in separating from the lodge system and witnessing for the whole truth. May God make us faithful even to death.

J. M. Foster.

THE LODGE AND THE SALOON.

FIFTH LETTER.

Blanchard, Iowa, Oct. 19, 1896.

Editor Cynosure:—On the morning of the 4th of July, before the cheap patriotism of our town had time to spend much strength or squander much money in powder explosions, the artillery of heaven began to roll as if to mock the punny efforts of man; and by daylight the heaviest rain of the season was pouring down. Soon the little creek south of town was filling its valley from hill to hill, sweeping everything before it. One of the main roads leading into town crossed this stream, and the bridge over it was undermined. The storm and flood had passed by seven o'clock A. M., but it looked as if our celebration had also been swept away; but with a bright sky in the forenoon the roads became passable, the bridge was repaired, and by noon the people were pouring into town.

General Prentice, a hero of the battle of Shiloh or Pittsburgh Landing, was the orator of the day, and the celebration was in the main a success. One of the local speakers told a story that fit our saloonist so nicely that he and his friends immediately clothed him with it, and the editor termed it a most terrible insult, and the only thing that marred the bright glory of the nation's natal day. He took pains also to say that there was no drunken men in town. When I met him with the facts, he simply said, he didn't see any. He wasn't the first lodgeman that has been blinded to his "fraters" doings. He could have seen them.

The druggist saloonist took in over $200 that day. The back alley was literally full of drunken men, and they were not wanting on the front street, and in proof of this the executive committee of the Law and Order League obtained evidence that could be relied on, for over forty counts that day.

The druggist and his father sold with a reckless frenzy that would have done justice to a mad man. The evidence in hand, the next thing was to catch the culprits. Dispalring of justice in Iowa, they sought to catch them in Missouri, as the door of the little 8x10 red-house was only four feet from the State line, and as the druggist was looking for an arrest, it was no easy task. It could not be accomplished in daylight, so they waited until after night.

The plans of the officers from Missouri were well laid, and late in the evening they caught the druggist's father in the little red-house, and his son coming to his aid was caught by Sheriff Sother Johnson at the State line and pitched over the State line into the arms of Deputy Sheriff J. H. Walkinshaw, who acted so coolly that he handled him tenderly as a babe (as the druggist himself afterward testified), but nevertheless held him, and at the same time kept his father (who was acting somewhat like a hyena in a cage) in the little red-house.

The news spread rapidly, and friends and foes began to gather. The lodgemen, headed by the lodge mayor, demanded their release. A collision seemed imminent, but the coolness and firmness of the temperance people won the day, or rather the night; the fight and the right. Not a blow was struck. The $200 bond was paid in clean cash, and the lodge-saloon was doomed. J. R W.

INCONSISTENCIES.

How inconsistent of a minister who has been ordained to preach the Gospel and be an example in the pulpit and out of it, worthy of imitation, to be addicted to the use of tobacco. It is true as a rule, he does not allow himself to be seen on the street smoking and chewing, still in his home, or private apartment he does indulge; yes, he will participate on the sly in the habit with certain comrades or followers, who are given to the evil, and who will not give him away. Then as he hears the bell call to the prayer meeting or public service, he will carefully and quickly put off the Indian weed-scented garments, cleanse his mouth, don an untainted costume, spray his face and hair with the attar of roses, violet or musk, and then hie away to his duties as though he had just come from his closet, arrayed in the savory of all that is good and pure.

Of course his lips are now sealed against his saying a word in opposition to the use of tobacco, and the lion in spite of the sheep's clothing and all the painstaking, becomes exposed. The very fact of his trying to conceal, reveals the truth. Now outsiders look upon him as a slave to his appetite and a hypocrite, and those within the fold, who are living up to their profession, cannot feel that they have a true shepherd leading them in green pastures.

What a hindrance such a minister is to the real progress of the Gospel! A ministerial shuffler and Janus is to be abominated above all other jockeys. Men of the world are never drawn by such dissemblers into the pale of the Christian church, unless it be for a cloak to render themselves more successful in some iniquitous work. Such inconsistency and such religion are very far from being Christian.—*S. H. McC., Manchester, Ia.*

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More frequently than otherwise the breakfast kettle is set boiling with a remnant of yesterday's supply in it and the coffee urn has been neither washed, dried, sunned nor aired. Possibly in the interest of a rigid and mistaken economy some of yesterday's coffee is also boiled over, and the partakers wonder at their lassitude and dyspeptic conditions. Whatever is neglected, the tea kettle and its associate pots should be thoroughly cleansed, dried and aired every day, and in no case should water that has stood over an hour in pitcher, pail or kettle be used for cooking.

If people will drink tea and coffee, let them at least have it as nearly free from poisonous conditions as possible. That much benefit may be derived by many people from drinking hot water is not disputed, but the water should be freshly drawn, quickly boiled in a clean and perfect vessel and immediately used.

How to Make Artificial Fruits.

The latest luncheon favors are reproductions in silk of the early radishes, the tempting hothouse cucumbers, big, luscious strawberries and all such fruits and vegetables as lend their color to decoration.

The primary object of their being is ornament, but secondarily they serve a practical use. As a prosaic matter of fact, they make pincushions or emeries according to size, and can be carried away as permanent souvenirs. Each model is copied as closely after nature as possible. The shape is obtained by careful piecing together of the various sections of white silk.

The color is applied with the brush, and is made so realistic as to suggest a practical test of their quality. But the ideal interest they excite is due to color and effect. Radishes with their tender, green tops surmounting the red, carrots with their splendid orange, and cucumbers that show the peculiar vivid green of the hothouse growth are the favorites.

How to Reduce a Double Chin.

A double chin can be banished by correct breathing. The woman with a short neck must hold her head high, even stretching her neck until conscious of the tension of the cords. She should also practice dropping her head and letting it roll listlessly about. This will give a graceful poise to the head, and the exercise of the muscles will help consume the extra amount of fat. Lung exercises in breathing are the best cure for excessive stoutness. The best time for this is before dressing in the morning and after undressing at night. Five or ten minutes' exercise every day will reduce the flesh in a wonderfully short time. Stand erect with the head and chin well up, and rise upon the toes at each inspiration, holding the breath a moment, then expelling it forcibly and completely, coming down on the heels at the same time. Another good breathing exercise is to draw in a full, deep breath. Retain the breath while counting 15 and then slowly expel it.

How the Whale Breathes.

Close observers maintain that the whale in breathing never spouts water from the nostrils, as the ordinary pictures represent. When it rises to the surface, a foot or more of water over the head is blown away by the breath escaping from the lungs. This is followed by the vast body of air expelled, surcharged with moisture hot from the lungs, which, cooling, changes to vapor, and its circling descent resembles a shower of spray.

How Tigers Are Sometimes Caught.

The natives of Singapore have a novel method of catching tigers which is found to be very effective. When they come across a trail, they gather together a large quantity of dry leaves and mix them up in a kind of bird lime made by boiling holly bark and then mixing the juice with nut oil.

They scatter these leaves on the trail and await their prey. Presently a tiger comes along and a leaf sticks to him. He raises his paw and tries to get it off. This he does several times, until the paw is covered with leaves. Then he rolls over, and his fate is sealed. In a moment he is smothered in twigs and leaves until he resembles a huge, shaking ball, from which issue terrific roars.

He struggles for a long while, when he becomes exhausted. Then the natives come forward and either dispatch him or put him in a wicker basket and carry him off.

How to Make Cheese Custard Pudding.

Place a layer of thin buttered bread in a shallow pie dish. Sprinkle over this any small pieces of dry cheese and a seasoning made of mustard, salt and cayenne pepper. Repeat this till the dish is full and pour over a custard made of 1 or 2 eggs beaten up in a pint of milk. Bake in a slow oven till quite set. Serve grated cheese on a separate small dish.

How to Make Whole Wheat Rolls.

Sift two teaspoonfuls of baking powder, with a cup each of wheat and whole wheat flour, adding half a teaspoonful of salt and two of melted butter. Mix to a thin batter with milk and bake in gem pans in a good oven.

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The Christian Cynosure.

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CHICAGO, THURSDAY, OCTOBER 29, 1896.

"LODGE LAMP" DAZZLES MASONS.

MASONIC POLITICIANS PROPOSE TO BLOW OUT ITS LIGHT.

The lodge politicians are evidently congratulating themselves on having hit on a plan for squelching the little *Lodge Lamp*.

Their hope is in the Third Postmaster General, that he will forbid it the rights of second-class matter. We believe their hope is doomed to disappointment.

The exposure and wide publicity through the *Lodge Lamp*, of the expulsion of Dr. Jackson by the Hartford Masonic lodge, because he regarded his civil oath superior to his Masonic oath, must have been a bitter dose. It was proof, from Masonic sources, of the treasonable character of Masonic oaths.

The following letters will be read with interest since they bring out so clearly the attempt to interpret the law in one way for the rich, popular Sunday-school and political campaign publishers, and in quite an opposite way for the struggling and unpopular reform publications:

CHICAGO, Oct. 23, 1896.

To the Third Postmaster General, Washington, D. C.

SIR:—I am asked to show cause why the privileges of second-class matter should not be denied the *Lodge Lamp*.

The only objection raised by Mr. J. A. Montgomery, superintendent of mails, Chicago, was to the genuineness of the *Lodge Lamp* subscription list. He claims to have received, through the Secret Service Department, letters showing that *some* of those who had received the *Lodge Lamp* had not personally subscribed or paid for it.

In reply would say, that my recent affidavit as to the bonafied character of the subscription list was, to the best of my knowledge and belief, correct.

As business manager of the National Christian Association, and publisher of the *Lodge Lamp*, I affirm that the Association received pay for the subscriptions in question; and furthermore, that notwithstanding the large number of papers which have been distributed in conventions and in other ways without going through the mails at all, the income from the *Lodge Lamp* has paid expenses. No one has had any reason to complain that due-bills were sent them for none have ever been sent.

Neither has a request to discontinue the paper gone unheeded on our part. A standing card in the paper requests any one who may possibly receive the paper through some friend, and yet does not desire it, to notify us. Papers are always discontinued upon receipt of such notice.

It is an unheard of thing that a publisher is required to know who furnishes the money which pays for the subscription that is sent in to the paper which he publishes.

Every publisher seeks to extend the circulation of his paper through the volunteer efforts and gifts of its friends, as is shown, for example, in the following extract from an editorial in the *Christian Statesman* of Pittsburgh, Pa., Oct. 17, 1896, page 4:

Our plan is to send to as many leaders of public thought, particularly the ministers, as we can possibly reach. They are nearly 100,000 of this class in our country. Let all who wish to aid in this campaign of education, send lists of names, to each of which the *Statesman* will be sent one full year for fifty cents. If any such contributors prefers that we select the names we shall gladly do so, and send the list to the contributor that he may know the persons to whom his money is week by week giving the reading of the *Statesman*.

Consider the amount of literature that is being sent out this presidential campaign and paid for by interested supporters of the different political parties. Of one such paper there are issued every day nearly 500,000 copies, most of which are scattered as campaign documents.

Your attention is also called to the well-known fact that with rare exceptions, *single subscriptions for Sunday-school papers are refused by their publishers.* The great publishing houses of Sunday-school papers and quarterlies send their literature to the schools in large packages for distribution, without any regard as to the source from which the pay comes for these papers.

Your attention is called in connection with the above to the decision of ex-Postmaster General Howe, as set forth by Mr. E. A. Cook, a member of our Board of Publication, in a letter which I enclose herewith. This decision is evidently the spirit and intent of the law, and entitles the *Lodge Lamp*, as well as Sunday-school and campaign papers, to the privileges of second-class matter.

Yours very truly,
WM. I. PHILLIPS, *Publisher.*

CHICAGO, Oct. 6, 1896.

Third Asst. Postmaster General, Washington, D. C.

DEAR SIR:—In behalf of the Publication Committee of the National Christian Association, I address you in reference to correspondence concerning the admissability of the *Lodge Lamp* to the mails at second-class rates.

When Judge Howe was Pomaster General, objection was made to the *Illinois American* on the same grounds, and in a personal interview I presented the case to Postmaster General Howe, and he promptly ordered the admission of the paper to second-class rates on the same grounds that Sunday-school papers are admitted at these rates.

It is a notorious fact that fully ninety-five per cent of such papers are intended to be, and are distributed gratuitously.

Judge Howe decided that the evident intent of the law is to restrict publishers from taking advantage of second-class mail rates to circulate gratuitously publications designed primarily for advertising purposes rather than the dissemination of useful knowledge, and was not intended to restrict subscribers who paid for them from receiving publications, either in bulk for distribution gratuitously, or from having them sent direct to others. He admitted that the only valid plea for the law making second-class rates at a fraction of the cost of service, was to encourage the dissemination of knowledge, and it was a self-evident fact, that to restrict any person from paying for the dissemination of knowledge among his neighbors, was to violate the spirit of the law.

Mr. Montgomery has questioned whether the subscription price of the *Lodge Lamp* is sufficient to cover the cost of publication. Many of each issue are paid for and distributed at conventions (not mailed at all), and these receipts, with receipts from subscriptions, the business manager of the Association shows are sufficient to more than cover expense of publication, and if required he will make affidavit to that fact.

For Publication Committee National Christian Association. EZRA A. COOK.

THE DEBARRING SERVICE.

It is the custom of the Reformed Presbyterian church to read their testimonies against popular evils at each Communion service. This is called the "Debarring Service," or by older members, "Fencing the Communion Table."

The reason for these testimonies is shown from Scriptures by the pastor, and the Debarring is a warning lest any eat or drink unworthily, not discerning the Lord's body; and at the same time an invitation is given by the pastor to all who are penitent, though they have sinned in these matters, yet if truly penitent they are invited to partake of the Communion.

The United Presbyterian, the Weslyan Methodist and some twenty other testifying church bodies, as well as several independent churches, have in one way or another the "Debarring Service." The Wheaton College Congregational church has had the custom, for a few years, of reading its testimonies at each Communion season, but has recently changed its rule, putting the matter into the hands of the pastor so that he is at liberty to read them every three months or not as he chooses. The world cares little to-day about articles of faith, for Catholic and Protestant, orthodox and hetrodox, hold very much the same form of words. But testimonies against popular evils are obnoxious to the world, and it hates the church that lets its light shine upon their darkness, and marks the separation line between church and world so as to be seen and read of all men. Hence the church ought to take the responsibility for the public reading, and see that it is done. Let the hatred of the world and worldly Christians be upon the church and not upon the pastor.

The pressure upon testifying churches and their pastors is seen in the changes that have taken place—a shrinking from openly testifying as at first. It is with great regret that we confess that there is hardly an exception to this trend to withhold public testimony. As an illustration, we call attention to the law of the Weslyan Methodist church, that its members shall read and explain their General Rules to their congregation once every quarter. These rules include Anti-secrecy, Prohibition, Sabbath and other reforms. It is a most excellent law and if followed out as intended would make a people intelligent and strong in the battle against popular evils. No one can be counted on for much who is ignorant of the scriptural reasons for the church's position. About two years ago at an annual meeting in Wheaton, the chairman on Reforms did as he was appointed to do, and a number of Weslyans expressed their surprise at portions of the report. "They did not know that the General Rules had in them anything on that subject."

The Weslyan minister who made that report told the writer that he had heard Weslyans many a time say that they did not know such and such a subject was in their General Rules. The excuse that ministers give for not reading the rules is that "every one knows where we stand," and hence what is the use of repeating these rules? The following are some reasons why these testimonies ought to be read and amplified several times during the year:

1. A pastor should be faithful to his covenant that requires him to read the church testimonies.

2. Church members should be warned against eating and drinking at the Lord's Table unworthily.

3. It tends to keep the church pure. Dancing, smoking, lodge-going, saloon-voting, world-loving Christians will stay out until converted.

4. It makes intelligent and strong Christians, and the light of the church organization is made to shine out upon the congregation and the world.

PROF. JOHN ROBISON'S MASONIC EXPERIENCE.

The author of "Freemasonry a Conspiracy Against All Religions and Governments," Prof. John Robison, of Edinburgh University, who published in 1797 this first warning cry against the danger from Freemasonry, says in the preface to his marvelous book:

"Being at a friends house in the country during some part of the summer 1795, I saw a volume of a German periodical work, called *Religions Begebenheiten*, i. e., 'Religious Occurrences,' in which there was an account of the various schisms in the fraternity of Freemasons, with frequent allusions to the origin and history of that celebrated association. This account interested me a good deal, because, in my early life, I had taken some part in the occupations (shall I call them) of Freemasonry; and having chiefly frequented the lodges on the Continent, I had learned many doctrines, and seen many ceremonials, which have no place in the simple system of Freemasonry which obtains in this country. I had also remarked, that the whole was much more the object of reflection and thought than I could remember it to have been among my acquaintances at home. There, I had seen a Mason lodge considered merely as a pretext for passing an hour or two in a sort of decent conviviality, not altogether void of some rational occupation.

"I had sometimes heard of differences of doctrines or of ceremonies, but in terms which marked them as mere frivolities. But, on the Continent, I found them matters of serious concern and debate. Such too is the contagion of example, that I could not hinder myself from thinking one opinion better founded, or one ritual more opposite and significant, than another; and I even felt something like an anxiety for its being adopted, and a zeal for making it a general prac-

tice. I had been initiated in a very splendid lodge at Liege, of which the Prince Bishop, his Trefonciers, and the chief Noblesse of the State, were members.

"I visited the French lodges at Valenciennes, at Brussels, at Aix-la-Chapelle, at Berlin and Koningsberg; and I picked up some printed discourses delivered by the brother orators of the lodges. At St. Petersburgh I connected myself with the English lodge, and occasionally visited the German and Russian lodges held there. I found myself received with particular respect as a Scotch Mason, and as an Eleve of the *lodge de la Parfaite Intelligence* at Liege. I was importuned by persons of the first rank to pursue my Masonic career through many degrees unknown in this country. But all the splendor and elegance that I saw could not conceal a frivolity in every part. It appeared a baseless fabric, and I could not think of engaging in an occupation which would consume much time, cost me a good deal of money, and might perhaps excite in me some of that fanaticism, or, at least, enthusiasm that I saw in others, and perceived to be void of any rational support.

"I therefore remained in the English lodge, contented with the rank of Scotch Master, which was in a manner forced on me in a private lodge of French Masons, but is not given in the English lodge. My Masonic rank admitted me to a very elegant entertainment in the female *Loge de la Fidelite*, where every ceremonial was composed in the highest degree of elegance, and everything conducted with the most delicate respect for our fair sisters, and the old song of brotherly love was chanted in the most refined strain of sentiment. I do not suppose that the Parisian Freemasonry of forty-five degrees could give me more entertainment. I had profited so much by it, that I had the honor of being appointed the brother orator. In this office I gave such satisfaction that a worthy brother sent me at midnight a box, which he committed to my care, as a person far advanced in Mason science, zealously attached to the order, and therefore a fit depositary of important writings.

"I learned next day that this gentleman had found it convenient to leave the empire in a hurry, but taking with him the funds of an establishment of which her Imperial Majesty had made him the manager. I was desired to keep these writings till he should see me again. I obeyed. About ten years afterward I saw the gentleman on the street in Edinburgh, conversing with a foreigner. As I passed by him, I saluted him softly in the Russian language, but without stopping, or even looking him in the face. He colored, but made no return. I endeavored in vain to meet him, intending to make a proper return for much civility and kindness which I had received from him in his own country."

PROF. ROBISON'S MYSTERIOUS BOX.

Prof. Robison thus describes the contents of the mysterious box above alluded to:

"I now considered the box as accessible to myself, and opened it. I found it to contain all the degrees of the *Parsait Macon Ecossois*, with the rituals, catechisms and instructions, and also four other degrees of Freemasonry, as cultivated in the Parisian lodges. I have kept them with all care, and mean to give them to some respectable lodge. But as I am bound by no engagement of any kind, I hold myself as at liberty to make such use of them as may be serviceable to the public, without enabling any uninitiated person to enter the lodges of these degrees.

"This acquisition might have roused my former relish for Masonry, had it been merely dormant; but, after so long separation from the *Loge de la Fidelite*, the Masonic spirit had evaporated. Some curiosity, however, remained, and some wish to trace this plastic mystery to the pit from which the clay had been dug, which has been moulded into so many different shapes, 'some to honor, and some to dishonor.' But my opportunities were now gone. I had given away (when in Russia) my volumes of discourses, and some far-fetched and gratuitous histories, and nothing remained but the pitiful work of Anderson, and the *Maconnerie Adonhiramique devoilee*, which are in every one's hands.

"My curiosity was strongly roused by the accounts given in the *Religion Begebenheiten*. There I saw quotations without number; systems and schisms of which I had never heard; but what particularly struck me, was a zeal and fanaticism about what I thought trifles, which astonished me. Men of rank and fortune, and engaged in serious and honorable employments, not only frequenting the lodges of the cities where they resided, but journeying from one end of Germany or France to the other, to visit new lodges, or to learn new secrets or new doctrines. I saw conventions held at Wismar, at Wisbad, at Kohlo, at Brunswick and at Willemsbad, consisting of some hundreds of persons of respectable stations. I saw adventurers coming to a city, professing some new secret, and in a few days forming new lodges, and instructing in a troublesome and expensive manner hundreds of brethren."

CALL FOR THE PENNSYLVANIA CONVENTION

To the friends of the anti-secrecy cause in Pennsylvania, greeting: It has been thought wise to hold our annual convention this year in autumn rather than spring as heretofore. You are hereby invited to assemble in the Green Tree Brethren church, Oaks, Montgomery county, Nov. 18th, at 2 P. M., to listen to addresses, engage in discussion and transact such business as may come before the convention. The convention will continue its sessions through the following day and evening. Rev. W. B. Stoddard will arrange and report details. Let all come who can. Come in the fear of God and in prayer, believing that he will be present in the mighty operations of his spirit, and the wonderful manifestation of his truth. We request earnest supplication, by all the friends who read this call, for the outpouring of the Holy Spirit upon this convention. We go forward believing that our Lord will be present to work mightily for his own cause, and assured that he will not disappoint our expectation. "According to your faith, so shall it be."

(Rev.) J. C. McFeeters, *Pres.*

Philadelphia, Oct. 9, 1896.

PERSONAL MENTION.

—Rev. Simpson Ely began his work as pastor in Kirksville, Mo., Sunday, Oct. 11th.

—Editor M. A. Gault has been giving a few days' work to Wisconsin in the neighborhood of Waukesha.

—The Cornish church will probably invite the Maine Anti-secret Christian Association to hold its next session with them.

—The three Protestant pastors of New Market, N. H., are all young men of much promise, and connected with no secret lodge.

—Elder S. C. Kimball has accepted a call to the pastorate of the church of Cornish, Me. He will continue to reside in New Market, N. H.

—Bro. M. L. Worcester, of Kingston, Ill., sends us $5 as a donation to the cause; also $3 to be sent to Bro. F. J. Davidson, New Orleans, La.

—Rev. J. P. Stoddard writes: "I attended four church services at Cooperstown on Sabbath, Oct. 18, and had an opportunity to take part in two of them, I trust, with profit to the Lord's cause."

—Elder J. L. Barlow, through failing health, has been forced to leave his pastorate at Hagedorn's Mills, and retire to Bemis Heights, N. Y., at which place correspondents will now address him.

—The Unitarian minister at Laconia, N. H., who was also a Knight Templar Freemason, was about to be exposed in great sin and shame. He escaped further earthly judgment by killing himself.

—General Secretary Phillips attended the German Lutheran Conference at Arlington Heights, Wednesday, Oct. 21, and addressed them on the N. C. A. work. His presentation met with a cordial reception.

—Do our friends realize that we have no reserve capital? That we can spend in the work only what is given each year? All the loans which the Association has made are to protect annuity funds.

—Miss Flagg's recent letters on "Romanism" have attracted considerable attention. One writer says: "Those Flagg letters 'Romanism and Masonry' should be printed in pamphlet form. Perhaps some would send money to print them if asked through the *Cynosure*. I would take $2 worth if so printed." Let us hear from as many as possible, and if the demand is sufficient they will be issued in pamphlet form.

—After twenty-one days of hard work, Secretary J. P. Stoddard returned to Boston last week in time to put some good testimony with the delegates to the annual gathering of the great American Missionary Association.

—Rev. A. W. Parry, pastor of the Free Methodist church, Pekin, Ill., (house 914 Henrietta St.), has recently removed to that place. Cannot our friends in that part of the State open the way for him to address them on secret society questions?

—Secretary P. B. Williams reports a rousing meeting on the 18th, in Clearwater, Cal. He writes: "Truth is gaining ground there. There were three saved since I wrote you last; one man saved from two lodges. I lecture to-night at Los Angeles; to-morrow night at Santa Ana."

—Bro. Geo. W. Clark, of Detroit, says: "I have just enjoyed a good visit from my old and dear friend, Bro. J. F. Browne, who is an efficient worker for righteousness. I knew him when at New Iberia, New Orleans, and Berea, Ky. Such workers are few. God bless and multiply them."

—The November *Century* will contain the opening installments of three serials: "Campaigning With Grant," by General Horace Porter, illustrated by C. S. Reinhart; Dr. Weir Mitchell's novel of the Revolution, "Hugh Wynne, Free Quaker;" and "A Rose of Yesterday," by Marion Crawford.

—In New England the Woman's Christian Tempersnce Union is gravitating strongly against secret lodges. There are two reasons for this: lodge women have little taste for real Gospel work and are busy with their secret folly; real Christian women naturally dislike the duplicity, vain show and silly titles of the lodge.

—John F. Hanson, the well-known lecturer for the "Peace Association of Friends in America," writes of the coming Iowa State anti-secrecy convention: "At the yearly meeting of Friends at Oskaloosa, I advertised the convention and urged our ministers to attend the anti-secrecy convention. I hope it will be largely attended, and be a great blessing to that community."

—Secretary Williams has just ordered the following tracts to be sent to Portland, Oregon, for use there: 500 "Selling Dead Horses," 500 "Secrecy and Sin," 200 "Pastors at Rival Altars," 200 "Extracts from Masonic Oaths," 200 "Masonic Oaths Null and Void," 100 "Ought a Seceding Mason to Keep his Oath?" 100 "Testimony of Statesmen," 200 "*Cynosure* Advertisements."

—Baron Fava, the Italian ambassador, visited the White House, Oct. 19, by appointment, for the purpose of presenting to the President, by direction of the king of Italy, a testimonial of esteem in the shape of a set of volumes of the greatest historical value, touching the early history of America. The work is in fourteen volumes, being a collection of papers relative to the discovery of America and the enterprise of Christopher Columbus, as well as the Italian explorers in the hemisphere who preceded the great navigator. It was compiled by a special commission appointed by the king of Italy and printed by the Italian government.

—The Masonic attack upon the *Lodge Lamp* can be repelled by our friends even if the post-office officials shall violate the spirit and intent of the law, at the behest of the lodge leaders, and arbitrarily refuse to receive the *Lodge Lamp* into the mails as second-class matter, on the ground that some to whom it is sent did not personally subscribe for it. We will double the present list by getting single subscriptions that can be relied upon. Let everyone interested, address our business manager, W. I. Phillips, about as follows. (Several members in a family may each help by subscribing.) After dating your letter, write: "Send the *Lodge Lamp*, one to each of the names below, and enclosed find amount of the subscription price." Each one must sign their own name and pay their own money. Four members of one family have already sent in their subscriptions. Remember, club rates are only 10 cents per year. Let us see how many will respond next week. Read the article in this paper, "The *Lodge Lamp* Dazzles Masons."

LEADVILLE MINERS.

TRUE STORY OF THE STRIKE, LOCK-OUT AND SUBSEQUENT TROUBLE.

An Agreement That Did Not Represent the Miners—The Wages Proffered Less Than the Men Can Live Upon—Backbone Displayed by the Federation of Miners.

[Special Correspondence.]

The Leadville struggle, which at the moment of writing is commanding a great deal of anxious attention, is in many respects one of the most remarkable contests on record—first, for its length; secondly, for the wonderful determination manifested on both sides; thirdly, for the independence and resources of the strikers, and, lastly, for the peaceableness of the struggle. Exceptions may be taken here in view of the reports that have come out from there and the companies of militia that have marched in. Nevertheless it is true that for three months of the most relentless opposition between the two parties not a stick of property was destroyed, not a person injured in connection with the strike. During that time not a single appeal for outside help was made by the idle miners, not a word of complaint, not a suggestion of yielding was ever uttered by the men or their families, and the union watchers were the best guardians of the peace the town could have. If there have been changes in the situation since, they do not detract from the straightforward, consistent attitude of the miners for that long duration of time.

Of course much has been said to foster the idea that these are "bad, dangerous men" in Leadville and that rigorous measures are necessary to "keep them under." It is very difficult to establish the truth in this case, as it is in every instance where laborers oppose capitalists. The contention of the mine owners is that the miners agreed to work for $2.50 per day until silver sold for more than 80 cents an ounce, and that now they are breaking an agreement.

The truth is this: In 1893 a mixed assembly of the Knights of Labor, a small number of members being miners, did come to an agreement of $2.50 a day. It was done, according to a statement of the miners, "at a time of panic, when all plans and all calculations of all classes were demoralized." Less than 5 per cent of the working miners were represented in the assembly. Now the miners are all identified with the Western Federation of Miners, and as far as they are concerned the old assembly ceased to exist. At the time the agreement was made it was hoped that merchants, dealers and railroads would acknowledge the concessions made by the miners and furnish them with necessaries at the lowest possible cost.

But as time went on it was seen that men could not live on $2.50 per day at the rate of their necessary outlays. Gradually and without any definite demand or agreement wages rose to $3 a day in nearly all the mines, clearly showing that that was as low at least as was natural under the prevailing conditions. At the time of the strike in the latter part of June only 600 men were working for $2.50 a day. For their own sakes and for the security of the union it was necessary that wages should be uniform.

These $2.50 a day men were distributed among three or four mines. They were refused their respectful demand for $3 and went out in a body. It was not at first supposed to be a serious affair, but as time went on it was seen that neither side had any idea of yielding. Then several of the large operators closed down, locking out over 2,000 men, in the expectation that they would induce their comrades to resume work at their old wages. But they were determined to uphold the demands of the first strikers. About 3,000 men, counting those connected with the mines in various ways, were thrown out of work, and thus the opposing interests rested.

To the masses of dollar a day men and their employers it may seem unreasonable to stand out so stubbornly when $2.50 a day could be earned. But of course the real value of wages is always determined by what it costs to live. Rent is high in Leadville. Living is high. Water is bought and paid for by the barrel, milk is 10 cents a quart and other things in proportion. The miners in that altitude must dress in good, warm clothing. A system of compulsory insurance and medical tax has been generally adopted, which makes a heavy draft on the income of the miner. He is constantly in great danger, and his work is unusually hard, tiresome and full of risks. They have nearly all settled and married in Leadville and desire to make their homes there and help to improve the place. So that, taking all things into consideration, $3 a day is very moderate wages.

Probably there never was a case where 3,000 locked out and striking workers were so quiet, so confident, so immovable. In the beginning every arrangement was made for a prolonged siege. The funds in the treasury were plentiful and carefully guarded. Three large boarding houses where two meals a day were furnished to each one needing them at cost were established. The resources and needs of all were carefully recorded, and up to the third week in September no assistance from outside unions had been asked, though every union of the federation stood ready to help, the Cripple Creek boys offering 50 per cent of their wages. Probably among no wageworkers in the country is the feeling of fraternity and solidarity of interests stronger than among the miners of Colorado. So thorough is the sympathy, so resolute is the spirit among them, that they declare the Leadville miners shall stay out for two years before submitting to the $2.50 rate paid to part of the workers. It is the operators, the merchants, the business men of Leadville who are uneasy, restless and desperate. Many of the business men threaten to leave the place, and the fear of a complete disruption of the town prevails. The proprietors of several important mines, among them Mudd and Moffat, flooded their own mines, hoping thus to frighten the miners into going back to work. But the scheme did not work and the pumps were set going the next day. Several of the proprietors had expressed a wish to resume work at a uniform wage of $3, but they were silenced by this move. Moffat, Mudd and others declare they will starve the miners into submission if they desert their mines and ruin the town to do it. With such relentless, stubborn parties set face to face it is hard to anticipate the outcome.

And then came the explosions of Sept. 20, the shooting of several men and the sending of Colorado's boyish soldiers to the scene of excitement. No one knows the men implicated, the unions know nothing, the men killed have not been identified. It is too early yet to explain the real cause of the attack. Up to that time few outside men had been brought in for work. When they came in small squads, they were soon interviewed and the place would know them no more. The Coronado mine was to resume work on Monday morning with a force of 150 men, it was said, behind the great stockade which had just been completed. The record of peace was broken that night, but by whom no one knows.

However this may be, the cause of the Western Federation of Miners is as just today as ever. They are brave, sturdy, intelligent men, the kind who can best build up a prosperous state and who possess a strong desire to do this. They know what they can do this on better than any one else. They are bringing forth from the bowels of the earth that which enriches the community, they have a right to be heard. Their position has been calm, reasonable, determined and worthy of all respect.

LIZZIE M. HOLMES.

Denver.

Of More Use.

Learn to say no, and it will be of more use to you than to be able to read Latin.—Spurgeon.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Nov. 1. Comment by Rev. S. H. Doyle.

TOPIC.—The blessedness of entire surrender to God.—John xv, 1-10.

This passage is found in that familiar last discourse of Christ to His disciples just before His crucifixion. It is the parable of the vine and the branches—God the husbandman, Christ the true vine, and the disciples the branches. This parable can only illustrate entire surrender to God, in that the branch depends upon the vine for its life and its fruit and both vine and branch are under the absolute control of the husbandman. In this completeness we are taught to submit ourselves to God.

God demands an entire surrender of ourselves to Him. He is satisfied with nothing less. His demands, though so absolute and complete are not unreasonable. God created us. The creator has a just right to the things created. We belong by creation, by preservation and by redemption to God. Therefore in giving Him all—all our love, all our service—we are giving Him only what belongs to Him. This is not unreasonable. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

The Bible gives us many noble and inspiring examples of entire surrender to God, and the blessings that have come upon those who have thus surrendered themselves to God prove the blessedness of entire surrender to God. Abraham in offering Isaac at God's command submitted himself to God, and the Lord said, "Because thou has done this thing, and hast not withheld thy son, thine only son, in blessing I will bless thee." And God did bless Abraham, David, Peter, Job, Paul and others submitted themselves entirely to the will of God and in blessing God blessed them.

The blessedness of entire surrender lies in a number of things. 1. There is the blessedness of fulfilled duty. In submitting ourselves to God, we do our duty. He who does his duty is always blessed. He has the blessedness of a mind at peace with God, than which there is no more blessed thing in this life. 2. There is the blessed fruitfulness that comes to one who puts himself completely in the hands of God. What power one has who loses himself in God! He no longer lives and works, but God lives and works in him. If the branch abides in the vine it is fruitful. So are we if we abide in Christ; for in so doing we submit ourselves to God. 3. There is the blessedness of escaping failure and unfruitfulness in life. It is blessed to succeed. It is blessed not to fail. He who trusts self fails in life. He who submits himself to God does not fail.

Bible Readings.—Gen. xxii, 15-18; Job xiii, 15; xxii, 29; Ps. xxiii, 1-3; Math. xxiii, 12; Mark xiv, 32-36; Luke xiv, 1-11; xviii, 10-14; xxii, 39-43; Rom. xii, 1, 2; I Cor. vi, 19, 20; Phil. ii, 5-12; iii, 7-11; Heb. xii, 1, 2; Jas. iv, 7-10; I Pet. v, 6, 7.

Aiding the Colleges.

In few better ways can Christian Endeavor societies prove their denominational loyalty than by aiding the colleges and other educational institutions of their denominations. The Plymouth Congregational Christian Endeavor society of Weeping Water, Neb., has recently set aside $25, and taken steps to increase this amount regularly, as a nucleus for a Christian Endeavor endowment fund for Weeping Water academy, and they urge other Congregational societies of eastern Nebraska to co-operate with them in this worthy enterprise.—Golden Rule.

A Perfect God.

Men think that God should avert the effect of their foolish and wicked blunders, yet expect to go right on repeating their follies. If God should conform His will to their notions, they would monopolize all His time and service. Because it is written and proved that "whatsoever a man soweth that shall he also reap," many hard things are spoken against Him. But a perfect God makes possible a perfect faith.—Philadelphia Methodist.

My Doctrine.

My doctrine makes no distinction between high and low, rich and poor. It is like water, which washes and purifies all alike. It is like the sky, for it has room for all—for men and women, boys and girls, rich and poor.—Lutheran.

Preach the Word.

The people are hungry for the word of God. Essays do not feed them. The exhortation of Paul to Timothy is as apt in the nineteenth as in the first century. "Preach the word."—Philadelphia Methodist.

Love.

Love is the glory of God and the supreme attribute of His being. Love makes glorious the smallest service.—Episcopal Recorder.

To Christian Endeavorers.

Christian Endeavorers, hand locked in hand,
One is your mission by sea and by land!
Wide as the world is the gospel ye bear,
Rich in redeeming love, free as the air!

Christian Endeavorers, true to your creed,
Strengthen your brethren and bid them godspeed!
Wide keep the banner of freedom unfurled,
This be your motto—for Christ and the world!

Christian Endeavorers, do not delay.
Work as your Master did, while it is day;
Nor till tomorrow leave what should be done
Ere in the western sky sinks the red sun.

Christian Endeavorers, fervent in zeal,
Ring out the message with clarion peal!
Yours 'tis no longer your colors to hide:
Speak for the Master, be true to your Guide!

Christian Endeavorers, look not behind!
Strength for the present day's work shall ye find.
Dwell not on failures, but resolute be,
Still to press onward, unfettered and free!

Christian Endeavorers, look to the goal!
Seek ye no resting place here for your soul.
Christ as your Captain, His word as your sword,
Forward, and, fearing not, praise ye the Lord!

—The Christian.

Velvet.

Velvet! We shall surely wear it.

If present indications do not fail, velvet will be the material of the season, and black velvet at that. So every maid must be prepared to have her best gown of this material.

These gowns will be severely made, with little attempt at adornment. The skirt will be narrow, although cut to flare considerably about the feet. They will be long enough to just sweep the ground. The sleeves will be tight fitting, with a small puff. Many of the gowns will have jet trimmings.

Indeed, we are on the verge of another black and white wave, to judge from present indications.

Large black hats, with waving plumes and white wings, are appearing on cooler days.

A charming gown for a young matron's at home is of white satin, rows of narrow jet passementerie outlining the seams. Careful handling reveals the fact that the satin is of poor quality, but the effect of an expensive material has been secured by interlining it with thin shaker flannel. It is wonderful how much this device improves its appearance.

White satin and jet will be a favored combination.—New York Advertiser.

A Woman "Foreman."

It is quite uncommon to find a woman "foreman" in a pressroom, but Miss Rena Challender of Manistee, Mich., holds that singular distinction. When only 16 years of age, she began her career at the case on the Luther Lance. At one time, while the editor was away, she did the entire work of the office—editing, typesetting and presswork. After a consolidation of the paper with another she worked at typesetting for a year and then was made foreman and intrusted with the management of the mechanical department. She was last year elected a member of Typographical union No. 39. She is also a member of the Woman's Press club of Michigan.

It Levels Rank.

In the London Pioneer Club for Women, to which all the "advanced" women belong, there is a simple device for lev-

eling all the members, irrespective of their rank and title. Members are known by numbers instead of names.

On joining, each woman is given a number, based on the order of her membership, and to some extent she is known by the number, although addressing a person by her name is not prohibited. No. 2,903 may be a countess or a duchess, but, being an "advanced" woman, she is not vain of her worldly position and would rather be known by the numerals than by her title.—Pearson's Weekly.

So One Would.

One would think that woman, like the Roentgen rays, had only just been discovered, to judge from the incessant clamor, the virulent abuse, the exaggerated praise, with which she is daily greeted in newspapers and books.—Lowell (Mass.) Daily Mail.

Woman as a Mahout.

Woman can do her best work in the world by turning her own talents to account to smooth the path of a man whom she can sway and who has all the possibilities before him. So the woman does her utmost to use her brain in his interest, to attend to all tiresome details so as to leave him as free as possible from petty cares and worries. Then the man can concentrate the whole of his energy in his work, and the woman's ambition is vicariously satisfied. She watches the friend, brother and husband and feels, with a half amused complacency, that but for her his end would never have been attained. And this eternal watching and criticism develop in woman a great power of knowing what men will do in particular circumstances. She has seen so often before that particular circumstances have particular effects in determining the actions of the workers.

In the stress and hurry of the fight the man is not conscious which way the action is tending. He is absorbed in doing the duty immediately before him. The woman looking on coolly can say to him: "See, this line of conduct must lead to this and this consequence. You have only to take advantage of it and your success will be assured." It is therefore because woman is essentially a looker on that she is so invaluable as an adviser to man. To many a great man the advice of an Egeria, even an Egeria of an obviously inferior intellectual caliber to himself, is almost essential.

She can watch and weigh the motives of his adversaries, she can calculate the probable effect of his own actions and still more of his words, she can criticise his past decisions and indicate the best chance of success in the future. In fact, to be a woman is to be a mahout—a driver of elephants. The goad with which she steers the animal is in her hand, but yet she knows, as according to Mr. Rudyard Kipling every mahout knows, that some day, sooner or later, the great beast will get beyond her control and may turn on her with a terrible punishment for the insult of having kept him in subjection, for the ultimate force in life, physical strength, is against the woman as it is against the mahout.—London Spectator.

Horses.

In an old book written at the beginning of this century a man who had a great deal to do with horses makes an assertion which one would like to see verified. He says that while a horse always lies down in its stall to sleep, if the groom, as sometimes happens, lies down there first and falls asleep, the horse never disturbs him, but invariably stands patiently all through the night and allows the man to slumber peacefully, no matter how near the horse's legs he may be or how tired the animal. Another interesting point about horses is the way they are trained to become showy, high stepping animals. A horse that steps high, you know, presents a very dashing, spirited appearance. He is trained to do this and to act showily by being driven along a path on which rails are set crosswise. He steps high to avoid stumbling, and in time always steps high.

REFUSED TO TREAT.

A Candidate Wouldn't Buy Whisky For the Boys and Was Elected.

"I was elected to my present office," said R. C. Arnold of Winston, Ala., at the National, who is now serving his second term as alderman, "because I would not buy a jug of liquor. The contest was a very close one, but I thought my election was assured when, two nights before the voting was to be done, a delegation came to me and wanted money with which to buy a couple of gallons of whisky. I refused to give it, and the next day my friends told me that my opponent had furnished four gallons, and 30 men who had been relied upon to support me had gone on a picnic and had agreed to vote for the other man.

"This I knew would defeat me, and after carefully polling my strength, a comparatively easy matter in a community where every voter is known, I concluded that the liquor had settled it against me. Election day came and not a man who went on the picnic returned. The polls closed, and I was elected by 10 votes. We subsequently learned that the crowd had got drunk and been arrested, keeping them away from town. Had I given the liquor my friends would have gone and those of my opponent remained at home."—Washington Star.

NO ROOM FOR DRUNKARDS.

The Habitual Tippler Finds There Is No Demand For His Services.

There is very little room in the modern business and industrial world for the drunkard or the habitual tippler. Sober men are wanted, and the man who cannot or who does not keep sober finds it difficult to rise to responsible positions.

The Washington Post very truly says: "It is becoming more and more difficult for a tippler, and almost impossible for a toper, to get a situation under any corporation. Banks, insurance companies, merchants and business men generally demand temperance as a qualification for their employees. The doctor or lawyer who drinks to excess finds that his business is decaying. The teacher who frequents saloons soon finds his occupation gone. Not many years ago there were notorious drunkards in congress, but this nuisance has been greatly abated. The legislatures of all the states show a similar change. Public sentiment is becoming less and less tolerant of inebriety."

Inebriates and Idiots.

Statistics show that 50 to 75 per cent of all the crime committed in the United States is done by persons while under the influence of alcohol. The reason for this is plain. The person committing the crime is anæsthetized, his brain is paralyzed, he cannot think or act right. The monomaniac, the dipsomaniac, the idiot, the epileptic, the inebriate and the feeble minded are increasing at a greater ratio than the normal increase of the population, and it is this class of defectives which largely compose the criminal class.—Dr. I. N. Quimby.

Queer Temperance Law In Saxony.

In Saxony there is a town of 1,750 inhabitants in which persons who have not paid taxes for three years are not allowed to frequent public houses and landlords are liable to penalties for serving them.

A list of the names of 116 persons who have not paid taxes since 1891 is exhibited at the inns. The tax defaulters set an example of sobriety, anyhow, to their law abiding brethren.—Chambers' Journal.

The Dying Drunkard.

Here is a picture of human life and death where alcohol has mixed the colors and sin has played the roll of artist. The breadwinner is dying. Tears are frozen in their bed, but his family in tatters look on at the last agony. No need to moisten these dying lips with wine. Alcohol has drowned his brain and heart. He is only passing from the coma of drunkenness and poison to the oblivion of death. There is no poetry in utter wretchedness, no beauty in such a crime as this. Alcohol took the bread and the clothing from these heartbroken children and their mother, paid his license fee and murdered the husband and father in his own house. Love died first. Then happiness fled. Poverty came in at the door and was the only heritage that alcohol permitted its victim to leave his family except the bequest of shame.—Banner of Gold.

Expectation of Life.

A total abstainer from strong drink at the age of 20 years, if he lives the average duration of life, will reach the age of 64 years, while a drinking man of the same age cannot expect to live beyond the age of 35½ years. A man free from drink, aged 35 years, may reasonably expect to reach 66½ years; his tippling friends must be prepared to go at 43¾ years. One who is strictly a cold water man, 40 years of age, may reach his average of 68½ years, but the old soak is booked for the other world at 51½ years.—Exchange.

Beer No Longer Popular.

Half a century ago a chemist was not needed in a brewery. Today no eastern brewery is complete without its chemical staff. Honest beer, brewed of hops and malt, such as the confiding public supposes it buys with its money, needs no chemist to assist in the work of production. The truth is that the beer of today is very bad indeed, and that is why it is ceasing to be a popular beverage in these parts.—New York Advertiser.

Even the Children Drink.

The temperance women at Ayr recently gained some statistics regarding public house patronage in their city by counting the customers. In 18 houses, between the hours of 7 and 10, 3,048 persons entered, an average of 67 patrons per hour. About one-third were women and children.—Union Signal.

SABBATH SCHOOL.

LESSON VI, FOURTH QUARTER, INTERNATIONAL SERIES, NOV. 8.

Text of the Lesson, I Kings viii, 54-63. Memory Verses, 62, 63—Golden Text, Hab. ii, 20—Commentary by the Rev. D. M. Stearns.

54. "He arose from before the altar of the Lord, from kneeling on his knees, with his hands spread up to heaven." In that position on a brazen scaffold (II Chron. vi, 13), in the light of all Israel had Solomon prayed to the Lord as he dedicated to Him the temple which he had been privileged to build. The temple being finished, they brought to it the ark of the covenant from Zion, and the tabernacle from Gibeon, with all the holy vessels, and put all in the temple (verse 4 and II Chron. i, 3, 4). We are not told that any of the tabernacle furniture was used in the temple except the ark of the covenant. Everything but the ark was on a much larger and grander scale. They had ten tables and ten candlesticks, etc., but the same ark containing nothing but the two tables of stone (verse 9). When Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house so that even the priests could not enter into the house because of the glory (II Chron. vii, 1, 2; v, 13, 14).

55. "And he stood and blessed all the congregation of Israel with a loud voice." The eight divisions of his prayer may be easily recognized by the eight times repeated, "Hear Thou in heaven" (verses 30, 32, 34, 36, 39, 43, 45, 49). The object of the temple is seen in the oft repeated phrase, "An house for the name of the Lord," or "For Thy name" (verses 16, 17, 18, 19, 20, 43, 44, 48), in order that "all people of the earth may know Thy name, to fear Thee, as do Thy people of Israel (verse 43), for there is no God in heaven above or on earth beneath like the Lord God of Israel (verse 23), who doeth wonders for His servants, requiring of them only that they walk before Him with all their heart. His people are a separated people unto Him from all the people of the earth to be His inheritance" (verse 53).

56. "Blessed be the Lord that hath given rest unto His people Israel, according to all that He promised. There hath not failed one word of all His good promise, which He promised by the hand of Moses, His servant." Before he prayed he also blessed the congregation, referring to the Lord's goodness and faithfulness in having fulfilled with His hand all that He spake with His mouth (verses 15, 24). In Joshua's farewell he also said, "Ye know in all your hearts and in all your souls that not one thing hath failed of all the good things which the Lord your God spake concerning you" (Joshua xxiii, 14).

57. "The Lord our God be with us, as He was with our fathers. Let Him not leave us nor forsake us." God had, through Moses, His servant, spoken of this rest for His people, and this place where He would cause His name to dwell (Deut. xii, 10, 11), and He had also given them these promises: "The Lord thy God, He it is that doth go with thee; He will not fail thee nor forsake thee. Fear not, neither be dismayed" (Deut. xxxi, 6, 8). His great encouragement to Moses himself and to Joshua and Gideon was "I will be with thee" (Ex. iii, 12; Joshua i, 5; Judg. vi, 16). We may well be content with such things as we have since He hath said, "I will never leave thee nor forsake thee" (Heb. xiii, 5).

58. "That He may incline our hearts unto Him to walk in all His ways." To know Him is the greatest thing on earth, and perhaps in heaven too. It is better than wisdom or riches or might (Jer. ix, 23, 24). He said in His great prayer, "O righteous Father, the world hath not known Thee, but I have known Thee" (John xvii, 25), and in verse 3 He said that it was life eternal to know God and Jesus Christ.

59. "And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night." Solomon asks this in order that the Lord may maintain his cause and the cause of Israel as each day shall require. See margin and R. V., and also Jer. iii, 34, where the Hebrew phrase is the same. It is a daily relying upon the Lord to manage all that concerns us, and He will surely do it for all who truly rely upon Him, not only day by day, but every moment (Isa. xxvii, 3).

60. "That all the people of the earth may know that the Lord is God, and that there is none else." For that reason was Jordan divided (Joshua iv, 24), and for the same reason will God yet do wondrous things for Israel (Ezek. xxxviii, 23). He would do wondrous things for His people today if they would but live wholly for Him and serve Him in sincerity with all the heart. He is still saying, "Call unto Me and I will answer Thee and show Thee great and mighty things which Thou knowest not" (Jer. xxxiii, 3). It is written that "the pleasure of the Lord shall prosper in His hand." And if His saints would be cheerfully in His hand and at His feet for His pleasure, what might He not do? (Isa. liii, 10; Deut. xxx, 3.)

61. "Let your heart therefore be perfect with the Lord our God, to walk in His statutes and to keep His commandments, as at this day." David, ere he died, admonished Solomon to serve the Lord with a perfect heart and with a willing mind, and prayed God to give him a perfect heart to keep His commandments (I Chron. xxviii, 9; xxix, 19). The Lord said to Abram, "Walk before Me and be thou perfect," and to Israel, "Thou shalt be perfect with the Lord thy God" (Gen. xvii, 1; Deut. xviii, 13). As to daily life there is no one perfect in the sense of being without sin, for of all men the Lord Jesus Christ was the only man that ever lived without sin, but any redeemed soul can by the grace of God live and walk uprightly and have a whole heart for God, which is the sense of perfect in these texts.

62. "And the king, and all Israel with him, offered sacrifice before the Lord." Notice the oneness of the king and all Israel in the matter of the sacrifice. Every sacrifice truly offered to God from the time that the Lord God made unto Adam and Eve coats of skins and clothed them (Gen. iii, 21) pointed to the only sacrifice that could take away sins—that of the Lamb of God foreordained before the foundation of the world (I Pet. i, 20).

63. "So the king and all the children of Israel dedicated the house of the Lord." And the Lord accepted the house and filled it with His glory, as we have seen. We are commanded to present our bodies a living sacrifice as temples in which God the Father, Son and Spirit may dwell (Rom. xii, 1, 2; John xiv, 17, 23). And as truly as we do this by virtue of His blood shed for us, He will accept the offering through the merits of Jesus Christ and fill us with His Spirit, even with all the fullness of God (Eph. iii, 19). Thus shall we know the exceeding greatness of His power toward us who believe (Eph. i, 19).

An essential article that should be found in every kitchen is a vegetable brush. Lettuce, spinach, celery and many other vegetables may be cleaned much more readily with one than with the hands.

HISTORY OF A WEEK.

Tuesday, Oct. 20.

Mrs. Rebecca M. White, of Pittsburg, has begun suit for $900,000 of property, a large portion of which lies in the heart of Detroit, Mich. The property was left by her grandfather, and she claims that her father, Edmund R. Kearsley, obtained deeds by fraud and sold it.

The fifteenth annual convention of the American Street Railway association meets at St. Louis today.

Miss Mary Gwendolin Caldwell, founder of the divinity school of the Catholic university at Washington, D. C., was married at St. Joseph's church, Paris, to the Marquis des Monstriers-Merenville. Bishop Spaulding, of Peoria, Ills., officiated.

While federal officials have been searching for the Dauntless since she landed the munitions in Cuba that vessel has been busily engaged in landing more arms and men for the insurgents.

Joseph Vantacage, hurt by a Milwaukee and St. Paul switch engine at Chicago, died of his injuries.

Wednesday, Oct. 21.

Dip Hibeeh and his wife Taman arrived at Ellis island, N. Y., from Syria and were passed on to a relative in New York city. Dip is 15 years old and Taman 13. She is a head taller than he, of much larger build and apparently the head of the diminutive family.

Henry J. Furber has bought the ground at Chicago on which Hooley's theatre stands for $215,000.

While Henry Peters, a grainer, was burning paint on the door of the residence of Attorney Johnson, St. Louis, his gasoline lamp exploded, hurling him twenty feet into the street. His clothes were set on fire and he was badly burned.

Mrs. Columbus Delano, wife of the ex-secretary of the interior, living at Columbus, O., fell and broke her hip. She is old and ill and the mishap may prove fatal.

An Indiana man has left his home because his wife insisted on placing Bryan's picture in the window.

Thursday, Oct. 22.

The oldest man in Canada recently celebrated his 106th birthday. He is James Ross, of St. Martin's, N. B., and was born in Scotland in 1790.

Rev. John D. Morrisson, D. D., LL. D., archdeacon of Ogdensburg, N. Y., and rector of St. John's church at that place, has been elected to the bishopric of Duluth.

William Champlin, his wife, two children, and a young man are thought to have been drowned in Long Island sound. The party started to cross the sound in a small sloop Saturday, Oct. 10, and have not been heard of since.

The Y. M. C. A. building at Minneapolis, built six years ago at a cost of $150,000, has been sold under mortgage foreclosure to the Pennsylvania Mutual Life company, mortgagee, for $40,000.

A farmer named Butka, who had a large income from oil leases, was murdered on his farm about seventeen miles south of Toledo, O., by robbers and his wife was seriously injured.

The Democratic selectmen of New Haven, Conn., have planned to disfranchise the Yale students.

Friday, Oct. 23.

The celebrated filibuster Dauntless has been captured by the U. S. S. Raleigh in the very act of filibustering off the Florida coast. The Raleigh had to fire on the Dauntless before she would heave to.

William Pritchard Morrison, Liberal member of the house of commons for Merthyr Tydvil, has summoned a meeting of his constituents for the purpose of discussing the question of his resigning his seat in parliament in favor of Gladstone.

Robbers entered the Bank of Cassville at Cassville, Mo., and blew open the safe, securing the contents—a large sum, it is believed.

One of the largest assignments ever made in the Quebec district has just been made by the estate of Charles F. Bertrand and Charles Bertrand & Co., of Isle Verte, Lemisconata county. The assets are put down at $289,895 and liabilities at $235,024.

At a conference held in Chief Badenoch's office, Chicago, between claimants for $60,000 bonds found in a trunk at the Saratoga hotel it was decided that the securities belonged to J. L. Schoolcraft.

Saturday, Oct. 24.

Circuit Judge Withrow, of St. Louis, has decided a man cannot compel his wife, after obtaining a divorce from her, to drop his name and use her maiden name.

The Florida Sheats school law has been declared unconstitutional. It made it a penal offense for white persons and negroes to be instructed or boarded within the same building or taught in the same class.

Rev. Thomas Stoughton Potwin hanged himself at Hartford, Conn. Melancholia, the result of continued poor health, was the cause.

The south Australian harvest is a failure owing to drought, and numbers of farmers are destitute.

Obituary: At Delavan, Wis., Perry James, 80; at Niles, Mich., Juliana Bedunah, 102, and S. E. Rogers; at Columbus, O., Herman Eckhardt; at Mattoon Ills., Charles Wallace; at Highland Park, Ills., Mrs. F. D. Everett; at Anderson, Ind., Michael Bronnenberg, 77.

Bishop Henry Benjamin Whipple, of Minnesota, married Mrs. Evangeline Simpson at New York Thursday. The bishop is 74 years old and the bride is 35.

Monday, Oct. 26.

Snow to the depth of a foot has just fallen in England.

The offer of Pritchard Morgan, Welsh M. P., to resign in favor of Gladstone, is looked upon as a joke in England, as Gladstone has no intention of re-entering parliament, and has begun to learn to ride a bicycle.

At Rome Saturday the Crown Prince of Italy married the Princess Helene of Montenegro. The young woman is a head and neck taller than her husband.

The total registration of Cincinnati this year is 80,935, against 69,215 last year and 68,000 in round numbers four years ago.

In the interstate telegraph tournament, including Ohio, Indiana and Kentucky, the third event, sending and receiving messages, was won by Postal Telegraph company operators.

Near Waterford, Ireland, the merchants are buying pigs direct from the farmers instead of through the Ballybricken pig buyers. A number of the latter waylaid four of the merchants and beat them nearly to death.

Twelve Persons Drowned.

Marshfield, Or., Oct. 21.—The steamer Arago, owned by the Oregon Coal and Navigation company, from Coos Bay for San Francisco, was carried by the current and driven on the rocks of the jetty at Coos Head yesterday. She will be a total loss. In an attempt to land a boat load of passengers and crew the boat was capsized. Twelve were drowned—four passengers and eight of the crew—of which the following is a partial list: E. M. McGraw, of Coquill City; John Norman, of Marshfield, and Richard Walters, of Oakland—passengers. Of the ship's crew—M. P. Whittle, of San Francisco, fireman; Eric Walla, of San Francisco, fireman; Richard Patterson, of San Francisco, steward; A. Fernandez, chief cook; W. E. Brown, chief engineer; J. Kurger, sailor; Harry Sanders, sailor.

PRIMATE OF ALL ENGLAND.

The Bishop of London Named as Successor to Archbishop Benson.

London, Oct. 26.—The Rt. Rev. Frederick Temple, bishop of London, has been appointed archbishop of Canterbury and primate of all England in succession to to the late Most Rev. Edward White Benson. The new primate is the son of an officer in the army, born Nov. 30, 1821; was educated at the grammar school at Tiverton, and proceeding to Oxford became scholar of Baliol college, taking his degree of B. A. in 1842. He was elected fellow and mathematical tutor of his college, and having been ordained in 1846 was appointed principal of the training college at Kneller hall, near Twickenham, in 1848.

Dr. Temple received episcopal consecration at Westminster, Dec. 21, 1869, together with the bishops-elect of Bath and Wells, and of the Falkland islands. Dr. Temple published "Sermons Preached at Rugby Chapel in 1858-60," in 1861. In April, 1883, he was elected Bampton lecturer at Oxford for the ensuing year. On the death of Dr. Jackson in January, 1885, Dr. Temple was appointed bishop of London and was succeeded at Exeter by Dr. Bickersteth.

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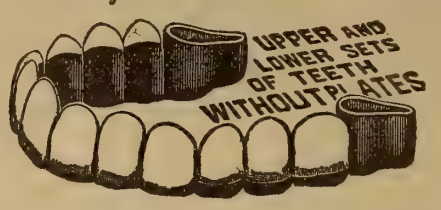

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1 Iron Last, 8 inches.
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1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

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W. I. PHILLIPS, Publisher,
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ILLINOIS MELANGE.

ITEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Some of the Principal Happenings of the Week Reported by Telegraph and Placed for Convenience of Our Readers—Matters of Interest.

Danville, Ills., Oct. 24.—By a vote of 15 to 8 Rev. Frank B. Vrooman, of Chicago, ceases to be a Presbyterian clergyman. The verdict of the commission of twenty-five, which had been appointed to pass upon the action of the Chicago presbytery after the case had been taken from the judiciary committee, was rendered after a discussion lasting till midnight. The commission found that Mr. Vrooman had expressed his belief in language too sharply conflicting with the doctrinal standards and that the presbytery of Chicago had erred in receiving him.

It directed that body to reverse its action and return Dr. Vrooman's credentials. Dr. Vrooman left the Congregational church to accept a call to Kenwood Presbyterian church. His orthodoxy was questioned, but the Chicago presbytery admitted him last April by a vote of 69 to 28. An appeal was taken to the synod. An appeal may yet be taken to the general assembly. Galesburg, Ills., was selected by the synod as the next place of meeting.

HIS BOMB NOT DANGEROUS.

Emery Powder Mailed to Alexander Carlson Frightens Him.

Chicago, Oct. 23.—A thoroughly frightened man walked slowly into the East Chicago avenue station Thursday morning, carefully carrying an object which he said was a dynamite bomb. The man was Alex Carlson, a tailor living on Larrabee street, and he had just received the object by mail. The alleged bomb was a tin tube about eight inches in length. This was wrapped in two thicknesses of heavy paper. After tearing off the outside wrapper Carlson's fears were realized by what he saw on the inside covering. There was a picture of a skull and cross-bones and the following inscription:

"If nott this time will bee the next."

At one end of the tube was sealing wax and the words "open here." Carlson took the package to the East Chicago avenue station and it was opened by the police. The tube was filled with emery powder and it was perfectly harmless. The police sent the alleged bomb to the postal authorities for further investigation.

Illinois Presbyterians in Council.

Danville, Oct. 21.—The Illinois synod of the Presbyterian church met in this city last night at the First Presbyterian church with 176 delegates. Rev. F. B. Vrooman, who is a son-in-law of General John Charles Black, of Chicago, and pastor of Kenwood Presbyterian church, is to be tried for heresy. Whether the trial will be in open synod or by a commission is not yet decided.

Failure at Peoria, Ills.

Peoria, Ills., Oct. 21.—The Moses Conigisky Dry Goods company went into the circut court and entered confessions of judgment aggregating $53,000. The German National bank of Peoria, $22,224, is the largest creditor. Conigisky says the assets will amount to considerabie more. He attributes the failure to inability to borrow more money.

Dubuque Creamery Concern in Trouble.

Dubuque, Ia., Oct. 23.—Haney & Campbell, manufacturers of creamery supplies, have given mortgages to the amount of $32,000 to secure creditors.

THREE VICTIMS OF THE RAIL.

Train Crashes Through a Bridge Over the Platte, Near Des Moines.

Des Moines, Ia., Oct. 21.—A freight train north-bound crashed through the Chicago Great Western bridge over the Platte river, seventy miles south of here, yesterday afternoon. Three men were killed. The dead are: H. T. Rhodes, conductor, Des Moines, Ia., and two unidentified men. The Platte river bridge is near the state line. Just south of the bridge the freight rested on a siding while the Twin City express, north-bound, passed.

The passenger train went over the bridge without accident, but was still in sight when the freight pulled upon it. The engine and part of the cars went over safely, when the bridge collapsed and eleven cars, including the caboose, were precipitated into the river and down the embankment. The dead men were crushed in the debris. The unknown men were tramps stealing a ride.

FIRE WAS OF INCENDIARY ORIGIN.

Two Men Burned to Death in the Akron Stoneware Works.

Akron, Oct. 23.—The burning of the Whitman, Robinson & Company's stoneware plant here was of incendiary origin, and in addition to the destruction of $200,000 worth of property two lives were lost. When the fire had nearly burned out the body of an unknown man was discovered in one of the red hot kilns. Evidently he had crawled in to sleep and was burned to death. His body was literally baked. The remains of Francis Harrison, who slept at the works, have not been found owing to the ruins being too hot to search for him. He was in an intoxicated condition and it is certain that he perished in the flames. Old clothes saturated in coal oil were found in the vicinity, and the fact that the fire started in two places leaves no room to doubt that it was started by an incendiary.

THE MARKETS.

New York Financial.

NEW YORK, Oct. 24.

Money on call easier at 6 per cent.; prime mercantile paper, 6@9 per cent.; sterling exchange steady, with actual business in bankers' bills at 484½@484¾ for demand and 481½@481¾ for sixty days; posted rates, 482@483½ and 485@485½; commercial bills, 479½.

Silver certificates, sales 2,000 at 65½; bar silver, 65½c; Mexican dollars, 50¼.

United States government bonds firm; 4's registered, 117½; do coupons, 116½; 5's registered, 110; do coupons, 111¼; 4's registered, 107; do coupons, 108; 2's registered, 93; Pacific 6's of '97, 101.

Chicago Grain and Produce.

CHICAGO, Oct. 24.

Following were the quotations on the Board of Trade today: October, opened 67¾c, closed 67¼c; December, opened 70¼c, closed 69¾c; May, opened 75c, closed 74⅜c. Corn—October, opened —, closed 23c; December, opened 24c, closed 24⅝c; May, opened 27¾c, closed 28¼c. Oats—October, opened nominal, closed 17½; December, opened 18¾c, closed 18⅝c; May, opened 21½c, closed 21½c. Pork—December, opened nominal; closed $6.97½, January, opened $7.80, closed $7.87½. Lard—December, opened $4.2½, closed $4.25; January, opened $4.42½, closed $4.77½.

Produce — Butter: Extra creamery 19 per lb; extra dairy, 17c; fresh packing, stock, 7@8c. Eggs—Fresh stock. 17@17½c per doz. Poultry—Turkeys, 9@9½c per lb.; chickens (hens), 6c; spring chickens, 6½; roosters, 4c; ducks, 7½@8c; geese, $4.00@6.50. Potatoes—Burbanks, 20@23c per bu.; Hebron, 19@21c. Sweet potatoes—Illinois, $1.00@1.25 per bbl. Honey—White clover, 13@14c lb; broken combs, 9@10c; extracted, 5@6c. Apples—Common to fancy, 60c@$1.75 per bbl.

Chicago Live Stock.

CHICAGO, Oct. 24.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 16,000; sales ranged at $2.50@3.55 pigs, $3.25@3.65 light $3.00@3.20 rough packing, $3.20@3.35 mixed, and $3.25@3.60 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 600; quotations ranged at $4.75@5.10 choice to extra shipping steers, $4.35@4.75 good to choice do, $4.00@4.40 fair to good, $3.50@3.95 common to medium do. $3.40@3.80 butchers steers, $2.50@3.30 stockers, $3.35@3.70 feeders, $1.50@3.40 cows, $2.40@3.30 heifers, $1.75@3.75 bulls, oxen and stags, $2.60@3.15 Texas steers, $2.90@3.90 western rangers, and $3.00@6.00 veal calves.

Sheep and Lambs—Estimated receipts for the day, 200; sales ranged at $2.00@3.10 western $1.50@2.80 Texans, $1.50@3.20 natives, and $2.75@4.60 lambs

Milwaukee Grain.

MILWAUKEE Oct. 24.

Wheat—No 2 spring, 64c; No. 1 northern, 69c; December, 68¾c. Corn — No. 3, 24½c. Oats—No. 2 white, 19¾c; No. 3, do. 18@20c. Barley—No. 2, 36c; samples, 24½@36c. Rye—No. 1, 35½c.

St. Louis Grain.

ST. LOUIS, Oct. 24.

Wheat—No. 2 red cash elevator, 71½c; track, 71@74c; No. 2 hard cash 55; December, 72⅜c; May, 77¾c asked. Corn—No. 2 cash, 22½c; December, 22¾c bid; May, 26½c asked. Oats—No. 2 cash, 16c bid; May, 22½c asked. Rye—34c bid.

Detroit Grain.

DETROIT, Oct. 24.

Wheat—Cash white, 76½c bid; cash red, 76½c bid; December, 78¼c bid; May, 83c.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Oct. 19 to Oct. 24:

L H Bohrer, M Orton, B M Beers, Mrs M J Olney, R F Hurd, Geo M Clark, R R Pinkerton, T C Radabaugh, M L Worcester, Thos McClure, Alfred Millett, J Baird, Rev P B Williams, J A Lewis, I H Nordahl, J N Lloyd.

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100 Bars Sweet Home Soap. 10 Bars White Woolen Soap.
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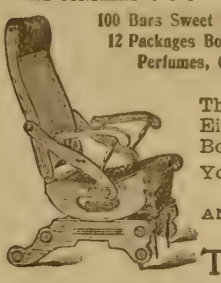

The Soaps at retail would cost $10.00
Either Premium is worth . $10.00
Both if at retail . . . $20.00
You get the Premium gratis. Both $10.

AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT $10.00; IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.

The Larkin Soap Mfg. Co., Buffalo, N. Y.

Our offer explained more fully in Christian Cynosure of Sept. 24th, and Oct. 15th.

NOTE.—A member of the staff of the *Christian Standard* recently visited Buffalo and called at the factory of the Larkin Co. That the soaps are made by practical men, are excellent, and give splendid satisfaction, is beyond a doubt. The premiums offered are truly all claimed for them. The Company are reliable, as many of our readers know.—*Christian Standard, Cin.*

NOTE.—We have examined the soaps and premiums, as described above, and know they will give satisfaction. We know the Company, have personally visited their establishment in Buffalo, have purchased and used the soaps, and gladly say everything is as represented.—*Epworth Herald, Chicago.*

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ON FREEMASONRY.

Hon. Thurlow Weed on the Morgan Abduction. 16 pages 5c.
This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario.

Freemasonry a Fourfold Conspiracy. 16 pages, 5c.
Address of Pres. J. Blanchard. This is a most convincing argument against the lodge.

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Comprises the Hand Book, Master's Carpet and Freemasonry at a glance.

ON ODD-FELLOWSHIP.

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The complete revised ritual of the Lodge Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge.

Odd-fellowship Judged by its own utterances; its doctrine and practice examined in light of God's Word. By Rev. J. H. Brockman. Cloth, 50c; paper cover, 25c.
This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, pastor of Evangelical Lutheran church. 10c. each.
This is a very clear argument against secretism of all forms and, the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications.

OTHER RITUALS.

Revised Knights of Pythias, Illustrated. Cloth, 50c: paper cover 25c.
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The full Illustrated Ritual of Ancient Order of the Orient or the Oriental degree. This is a side degree conferred mostly in Knights of Pythias lodges.

AMERICANS NOT WANTED.

The Workings of the Padrone System Shown on a Contract Near Paterson.

Within a few days hordes of idle men in search of employment have tramped from Paterson to the neighborhood of Stockholm and Canisteer, where a large territory of farm land, one church and a number of buildings are being turned from their present use for the purpose of affording storage capacity for a supply of water to Jersey City. In every case the applicants, nearly all of whom were American citizens, were doomed to disappointment long before they reached the scene of operations, for signs with "No more men wanted at the reservoir" met their gaze on almost every tree and telegraph pole along the highways.

As the idle men pursued their journey and reached a high peak overlooking the proposed reservoir they beheld not less than 1,200 Italian laborers carting, pulling and hauling stone, dirt and mortar.

Investigation brought them to the conclusion that American labor is being robbed there of thousands of dollars. All of the men at work on the Canisteer reservoir, with the exception of the foreman and a few masons and skilled mechanics, are importations who cannot speak a word of English and who have no desire to become Americans in the slightest sense of the word. The only thing American they want is the dollar.

Jose Di Lucca is the padrone who supplies them. They earn $1.25 per day and by sleeping in wretched hovels and eating macaroni and sardines their living expenses do not exceed 15 cents a day. In a few months they will go back to Italy and take with them in the neighborhood of $250,000, not one of which will benefit this country and every one of which is that much taken from honest American workingmen.

The padrone is accumulating wealth rapidly, and it is said that out of the Canisteer job alone he will net not less than $30,000. He supplies the men with their food and cheap clothing, besides receiving a commission from each for obtaining him employment. Some of the men have been here four or five seasons. They come in the spring and go back to Italy in the fall to live during the winter on the money they earn in this country.

A number of the workingmen of Paterson favor the organization of a society having for its object the abolition of such a system, and they will be supported in their efforts by those in more fortunate circumstances.

They hold that it is this system that is largely responsible for the impoverished condition of many honest families and confronts the municipal government with the necessity of providing for them either in the outdoor relief department or providing work for them on the streets.—New York World.

To Organize Musicians' Unions.

The president and secretary of the American Federation of Labor and the secretaries of the musical unions of Chicago, St. Louis, Indianapolis and Cincinnati have united in issuing a call for a convention of musicians to form a new national union of musicians in opposition to the National League of Musicians.

After reciting the troubles of the past that were due to the fact that the musicians were isolated from other organizations and prevented from federating by their officers, the call continues:

Having arrived at such a state where the musicians' unions have determined to organize a national union for the purpose of making it protective in all its features and in line with the struggles, the hopes and aspirations of the organized labor movement of the country, we have been authorized and do hereby call a convention of musicians who are organized in protective unions, associations or societies, to be held at the Hotel English, Indianapolis, at 10 o'clock on Monday, Oct. 19, and there to meet and form a national union of musicians in full affiliation with the other national unions under the banner of the Federation of Labor.

The representation in the convention will be one delegate of each organization represented by 100 members or less, and one additional delegate for each additional 100 members or a majority fraction thereof, provided that no organization be entitled to more than three delegates.

Value Given Wire by Labor.

In an address before an association of iron and steel managers in England some new statistics were brought up on the remarkable achievements that have been noted in the manufacture of fine wire. The speaker said that he had been presented by a wire manufacturer with specimens of wire for which $4.32, or more than $8,600 per ton, was paid. This wire was largely used in the construction of pianos and other musical and mechanical instruments. Accompanying these was a sample of pinion wire, which had a market value of $21.60 per pound, or $43,200 per ton. A still more remarkable illustration of how a piece of steel can be treated so as to become more costly than gold is seen in the manufacture of hairsprings. Of these it takes 754 to weigh an ounce of 437½ grains, and 27,000,000 of them to go to the ton, which would cost $400,000. Probably the limit of the value that can be given to steel by skilled labor is reached in the case of the barbed instruments used by dentists for extracting nerves from teeth, which are sold at the rate of some $2,150,000 per ton.

Union For Eight Hours.

Some of the most prominent members of the Central Labor union of the District of Columbia are seriously discussing a proposition made to them by some of the labor leaders in New York city to unite with the latter in the organization into one great body of all the crafts whose national organizations have expressed a preference for an eight hour day, and also that when formed the new union shall take up the question as a unit and push the subject to a satisfactory conclusion.

Result of a Shorter Workday.

In one of the largest paper mills in Russia the hours of labor have been reduced from 12 to 8, and the manager writes to an exchange as follows: "Instead of increased drinking by the workingmen, the only drinkshop in the place had to give up business. Between 400 and 500 of the operators regularly attend lectures, and orchestral, vocal and reading unions have been formed. These things were impossible under the old 12 hour system."

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James G. Birney, *Candidate of the Liberty Party for President,* was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

Lewis Tappan, *private journal.* 1814: "Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter, Jan.* 21, 1829: "I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

Disraeli, Lord Beaconsfield: "In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

Charles Sumner, *in a Letter to Samuel D. Greene:* "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

A. M. Sullivan, *Irish Leader:* "I had not studied in vain the history of secret, oath-bound associations. I regard them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization, and are often on the whole more perilous to society than open tyranny."

JAMES MADISON, *Letter dated Montpelier, Jan.* 24, 1832: "I never was a Mason, and no one perhaps could be more a stranger to the principles, rites and fruits of the institution. From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuses outweighing any advantages promised by its patrons."

Horace Greeley: "Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by seceding Masons that the oaths—at least in some of the highest degrees—that were administered, and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not."

JOSEPH RITNER, *Governor of Pennsylvania,* 1837: "If it be true as the lamented Colden (himself one of the initiated) declared, that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

GEORGE WASHINGTON, *to Friends in* 1794, *Quoted by Myron Holley:* "The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

JOHN ADAMS: "The use of my father's name f the purpose of which Mr. Sheppard would now appl it, is an injury to his memory, which I deem it my duty, as far as may be in my power, to redress. . . . While Mr. Gridley lived, he was the intimate friend, personal and professional, of my father. He died in 1767. My father often resorted to him for friendly counsel, and, as he was Grand Master of the lodge, once asked his advice, whether it was worth his while to become a member of the society. In the candor of friendship, Mr. Gridley answered him—NO,—adding that by aggregation to the society a young man might acquire a little artificial support but that he did not need it, and that there was nothing in the Masonic institution worthy of his seeking to be associated with it. So said at that time the Grand Master of the Massachusetts Masons, Jeremy Gridley; and such I have repeatedly heard my father say, was the reason why he never joined the lodge. The use of the name of Washington, to give an odor of sanctity to the institution as it now stands exposed to the world, is in my opinion as unwarrantable as that of my father's name."—*Letter of John Quincy Adams, Aug.* 22, 1831.

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MANY EDUCATORS AT THE BOARD.

Great Universities of the World Represented—President Cleveland Makes the Speech of His Life, But Declines a Collegiate Honor Offered Him—A True Feast of Reason in the Historic Halls—Close of the Sesqui-Centennial.

Princeton, N. J., Oct. 23.—The history of Princeton during the past threee days will be a part of the history of the United States. Primarily the event was the celebration of the university's sesqui-centennial. Historically it was a congress of nations formed by the best brains of those nations. Learned savants from the shores of France; renowned schclars from metaphysical old Germany; living personifications of the centuries of lore embraced within the walls of ancient Oxford—touched elbow to elbow and drank toasts together. Prominent among all stood the chief executive of this nation—President Cleveland. Necessarily, the president was the main speaker of the day, and nearly every man here is saying he made the oratorial effort of his life. He spoke in Alexandria Hall to an audience comprising representatives of nearly every great institution of learning in the world, and men of mark in other walks of life.

College Yell for Mrs. Cleveland.

His theme was the duties and responsibilities that college men and educated men generally owe to the cause of good government. He spoke without any effort at oratorial effect. and with very little emphasis even, but the points in his address were quickly grasped by his hearers and he was frequently interrupted by hearty hand-clapping and cries of "Good, good" from the platform and body of the house. On each occasion of this sort the great crowd of students in the balcony yelled "Cleveland, Cleveland, Cleveland." He spoke for a half hour, and when he concluded the exhibition of enthusiasm was remarkable. Cheer upon cheer was given with hearty good will, and as a wind up the college yell was given for Mrs. Cleveland. She occupied a chair in the front row of the seats facing the benches on which the university delegates sat, and the unexpected attention of the students caused all eyes to turn in her direction.

The Tenor of His Address.

The tenor of the president's address is fairly given in the following extracts: "There are those here," said the president, "not of the family of Princeton, who see, with an interest not to be outdone, the signs of her triumphs on the fields of higher education, and the parts she has taken during her long and glorious career in the elevation and betterment of a great people. Obviously a government resting upon the will and universal suffrage of the people has no anchorage except in the people's intelligence. While the advantages of a collegiate education are by no means necessary to good citizenship, yet the college graduate, from everywhere, can not smother his opportunities to teach his fellow-countrymen and influence them for good, nor hide his talents in a napkin, without recreancy to a trust."

He referred to politics in urging college men to proclaim that natural laws (meaning the laws of supply and demand, etc.) are beyond political control and to cry out against the infliction on the nation of "this treacherous and fatal wound" — national dishonor. During his close he said: "I am certain that a more constant and active participation in political affairs on the part of our men of education would be of the greatest possible value to our country. I would have colleges not only counselors of those sent out by our universities and their fellow-countrymen, but the tribunes of the people—fully appreciating every condition that presses upon their daily life, sympathetic in every untoward situation, quick and earnest in every effort to advance their happiness and welfare."

BANQUET CLOSES THE FESTIVAL.

Eminent Men in Educational Circles Seated at the Board.

All present joined in the applause and as Cleveland caught his wife's eye he gave her an approving smile, receiving one from her in return. The great three days' celebration closed last night with a banquet in assembly hall, given to the university delegates. There were present more than 300 persons. Probably never before in the history of the country has such a gathering of renowned men been seated around the same board. It was an international assemblage, and included the most eminent educators of the time on both sides of the Atlantic. C. E. Green, president of the board of trustees of Princeton University, presided. On either side of him sat Governor Griggs and Francis L. Patton, president of the university. The other seats at the main table were occupied by Professors Edward Dowden, of Trinity College, Dublin; Henri Moissran, of the Paris Academy of Science; Rev. George P. Fisher, of Yale; President Seth Low, of Columbia; William R. Harper, of Chicago University; A. A. W. Hubrecht, of Utrecht University; Professor Goldwin Smith, of Oxford; President Eliot, of Harvard; FelixKlein, of Gottingen; President Gilman, of Johns Hopkins; President Angell, of Ann Arbor; Andrew Seth, of the University of Edinburgh, and Judge William B. Hornblower.

At the conclusion of the conferring of the degrees during the day Dr. Patton said: "It was our hearty desire to confer still another degree on this occasion, but the distinguished gentleman on whom we proposed to bestow the honor has seen fit to use the sovereign power of the people which he represents, in the interests of his own modesty. [Laughter, in which Mr. Cleveland joined.] There is nothing left for us to do but to regard his wishes as a command. It would have pleased us to honor ourselves in honoring the chief magistrate of our country, and to have publicly expressed our appreciation of his public services and strong patriotic position in this hour of his nation's trial." [Great cheering.]

CAUSE OF THE RISE IN WHEAT.

Dun Says It Is Based on an Extraordinary Foreign Demand.

New York, Oct. 24.—R. G. Dun & Co.'s weekly review of trade says: The event of the week has been the sensational advance of wheat to 83 cents for cash on Tuesday, a rise of 5½ cents, and its fall to 77 on Thursday, gaining 1⅝ on Friday. The rise was magnified by covering of speculative sellers who imagined the advance had gone too far, but was at the bottom based on the extraordinary foreign demand which has engaged grain vessels from all Pacific as well as Atlantic ports for months ahead. How great the shortage in ordinary European supplies may be is the point of doubt and speculation.

But none now question that shipments from the Pacific coast to India and the decrease in the Russian yield are important, and the buying of enormous quantities for export, with engagements of freight room at higher rates, express the belief of European dealers. The most striking feature of industrial returns is the number of contracts conditioned upon the election. These already are enough to make business rather lively for a time, and many others are pending which will probably be held back until Nov. 1. The buying of materials not only advances prices but induces larger purchases of the finished products without conditions.

All markets are strong for pig iron, but not for finished products. But the tone of the market is better, and a decided increase of orders appears in plates, about 3,000 tons for building vessels on the lakes and in structural work at the west, owing to contracts taken at Chicago for buildings at Boston, Toronto, Detroit and Minneapolis.

Failures for the week have been 274 in the United States against 231 last year, and 60 in Canada against 38 last year.

FATAL FLAMES AT BROOKLYN.

One Life Lost, Several Hurt and a Property Loss of $250,000.

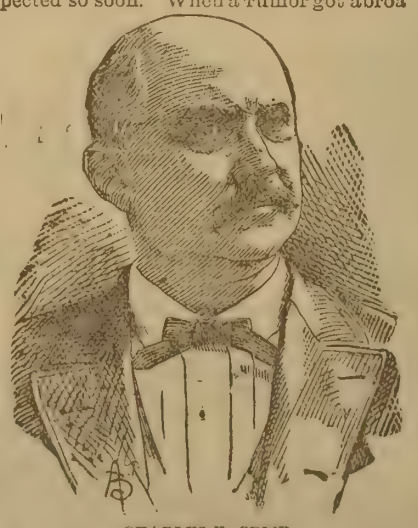
New York, Oct. 23.—A disastrous fire occurred in Brooklyn last night which resulted in the loss of one life, the injury of several persons and the destruction of property amounting to about $250,000. The five-story brick factory building situated on Seventh street, between Second and Third avenues, was totally destroyed. A large quantity of paints and oils and other inflammable material was stored in the building, and it is believed the fire originated in this section. In a very few minutes the entire structure was ablaze.

It was shortly after the fire began that Alfred Beaumon, a fireman attached to engine No. 39, with the assistance of Foreman Bixby and Fireman Quigley, was carrying a hose through the extension when they were caught in a back draught. Bixby and Quigley managed to gain the street, but Beaumon was unable to do so. A rescuing party consisting of James J. Ryan, assistant foreman of truck No. 1, and Franklin Furguson and Louis Blair, of engine company No. 5, attempted to make their way through the burning ruins. They were all severely burned, but managed to reach Beaumon, who, however, had been burned to death.

EX-SPEAKER CRISP PASSES AWAY.

Dies Very Suddenly in a Sanitarium at Atlanta—The Grim Terror Comes at a Moment of Anguish and Soothes Him into the Sleep That Knows no Waking—Columbus Delano, Grant's Secretary of the Interior, Goes Beyond the Veil.

Atlanta, Oct. 24.—Ex-Speaker Crisp is dead. He died at the sanitarium of Dr. Holmes in this city. At 2:15 o'clock p. m. yesterday. Crisp had been an inmate of the sanitarium for several weeks. His condition had been reported as very low, but no fatal conclusion to his illness had been expected so soon. When a rumor got abroa



CHARLES F. CRISP.

several days ago that he was sinking it was vigorously denied at the sanitarium, where it was given out that he was getting better. Mr. Crisp was the choice of the Democrats of Georgia to succeed Senator John B. Gordon in the United States senate and would have been chosen to that position by the legislature at its approaching session had he lived.

Death Came with Intense Pain.

Mr. Crisp had been in intense pain all day. Every few minutes he would suffer greatly. But no danger was feared at such an early moment. His wife, together with a sanitarium nurse Miss Sharp, was watching at his bedside. At about 1:45 o'clock Mr. Crisp was seized with another attack and quite suddenly he passed into the calm of death. The watchers saw it and sent down stairs for Dr. Holmes. Judge Crisp's two daughters, Mrs. Fred Davenport and Miss Bertha Crisp, and his two sons, Charles F. Crisp, Jr., and Fred Crisp, were at the Ballard House on Peach Tree street They were quickly summoned. When they entered the room Judge Crisp was still conscious. He gave them the look of recognition, breathed a few times and died. He could not speak.

Dread Messenger Comes Quietly.

So quickly had the dread messenger come that the stricken family stood appalled in the death chamber. Mr. Crisp's death, while apparently thus sudden, was not unexpected by the physicians who had been watching him. He had been declining for several years. His last illness, however, was occasioned by an attack of malarial fever which he contracted at his home in Americus a few weeks ago, but which itself yielded to treatment when he came to Atlanta. He was considered convalescent and only last Sunday had ridden out. But when renewed health seemed in view he was attacked by congestion of the lungs which, added to the weakness of the lungs and heart caused by two previous attacks of pleuro pneumonia, resulted in his death.

Affects the Poltical Situation.

His untimely death throws the political situation into chaos, and makes the choice of senator a matter of great uncertainty. The legislature is almost unanimously for free silver, however, and whoever is named will be an advocate of that policy. Crisp had been at the Holmes sanitarium five weeks suffering from malarial fever. The immediate cause of his death was heart failure.

He was born in Sheffield, England. In 1861 he entered the Confederate army as a lieutenant. After the war he studied law. He accepted the Democratic nomination for congress in 1882. He was elected speaker of the house for the Fifty-second congress and re-elected for the Fifty-third.

Will Be Buried with Honors.

Definite arrangements have not been completed concerning the funeral, but it is understood that his body will ultimately rest at his old home in Americus among the people who loved so well to honor him. Honors befitting the high station Mr. Crisp has occupied in the state and the nation will undoubtedly be paid his memory by the general assembly, which meets next Wednesday.

DEATH OF COLUMBUS DELANO.

Grant's Secretary of the Interior Dies Suddenly at Columbus.

Columbus, O, Oct. 24 —Hon. Columbus Delano, secretary of the interior under Grant, died at 11 a. m. yesterday at Lake Howe, his suburban home near Mount Vernon. He was 87 years old. Mr. Delano died suddenly and unexpectedly. There was no connection between his death and the accident to Mrs. Delano on Sunday. She is at the point of death.

Hon. Columbus Delano was born in Shoreham, Vt., June 5, 1809, and moved to Ohio in 1817. He was educated in the common schools, studied law and was admitted to the bar in 1831. He was a delegate in 1860 to the national Republican convention in Chicago, which nominated Lincoln and Hamlin. He was a memberof congress from Ohio in 1844, 1864 and 1866. On March 5, 1869, he was appointed by President Grant commissioner of internal revenue, and succeeded Jacob D. Cox as secretary of the interior in October, 1870, where he remained till 1875. He had for many years been one the trustees of Kenyon college, Ohio, which conferred on him the degree of LL. D.

Death for Eight.

St. Louis, Oct. 26.—Shortly before 10 o'clock yesterday forenoon two passenger trains on the St. Louis and San Francisco railraod, going in opposite directions, collided nearly opposite Windsor Station, about thirteen miles from this city, instantly killing eight persons and injuring over a score, some of them very seriously. The killed are all of St. Louis. Their names are—Adolph Hohl, engineer of the accommodation train; Charles Mobine, Conrad Kuntz, C. C. Blevins, H. Thall; Barney McKenna, in charge of the refreshments; Miss Maud McKenna, aged 14, his daughter; John Cartwright. The collision was between the second section of an excursion train bound west and the 'Frisco Valley Park accommodation.

It Was Some Other Tanner.

Terre Haute, Ind., Oct. 26.—The Dr. Henry Q. Tanner who is reported to have lost his life in a fire at Akron, O., is not Dr. H. S. Tanner of fasting fame. Dr. Tanner lived here until a few months ago, and is now at Robinson, Ills., and he has been heard from within the last few days.

Big Registration at Chicago.

Chicago, Oct. 21.—The registration for the second day in this city was 90,008 which brings the total vote to 383,514.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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See program of Iowa State Convention on our eighth page.

The Iowa State Convention at New Sharon in the Friends church, Nov. 17 and 18.

The Pennsylvania State Anti-secret Convention will meet Nov. 18 and 19 in the Brethren (German Baptist) church at Oaks.

The New England Christian Association will hold its annual meeting at 36 Bromfield Street, Boston, Dec. 1 and 2. The official call will be published next week.

One of Satan's most insidious and effective divices to paralyze all Christian reform effort is to induce the belief that the lodge and the saloon will not be destroyed until Christ comes in person to reign upon the earth.

Our Iowa readers will notice this week that we correct the misprint of the date of their State convention. It meets Nov. 17, 18. The program on our eighth page promises a convention of unusual interest. After the political excitement of the past months it will be an opportune time to warn the people of this great underlying evil which must be removed before any other reform can be carried to victory.

"I intend to vote for Levering," writes Rev. John Brown, of Clear Lake, Iowa, whose portrait we published last week, "because I believe him to be *for* prohibition and *against* secrecy. The saloon and the lodge are the greatest enemies of either church or state. Therefore, Christians ought to use all lawful means to put down both. Some ministers whisper objections to the lodge in private circles, but are tongue-tied in public. This ought not so to be. There are no saloons here, and, I suppose, very little drunkenness, but the town swarms with secret societies of every description. I attend the ministry of Bro. Bellman, the Baptist minister, because I believe him to be a good man; but I have no communion with the Baptist church because they hold fellowship with Freemasons."

REV. DAVID McFALL.

As the *Cynosure* each year is receiving large accessions of new readers, we think it will inspire them to be introduced, from time to time, to the heroes who once fought in the hottest of the anti-secret battle, but who have been promoted to their rest above. One of the most valiant of these, whose picture we give here, was Rev. D. McFall, for seventeen years the beloved pastor of Chambers' Street Covenanter church, Boston. He was born near Coloraine, Ireland, in 1846, and got his early education at the Coloraine Institute. He came to Allegheny, Pa., in 1867, and graduated at Westminster College in 1869, and from the Allegheny R. P. Theological Seminary in 1870. He was pastor for two years of the Oil City, Pa., R. P. church before going to Boston in 1873. He died Dec. 28, 1889.

Rev. D. McFall, in 1880, stood almost alone among the pastors of Boston in public opposition to the lodge. Rev. J. P. Stoddard went that year to Boston and arranged three meetings in Bro. McFall's church. Rev. D. P. Rathbun, a seceded Mason, was announced to work the first three degrees. A Freemason arose and severely denounced the church and its officers. The pastor boldly stood forward and declared that his church would always be opened to combat the enemie of Jesus Christ, and that Freemasonry was a system of organized infidelity. The next evening the Masons rallied early and strong, and filled the church so that there was not standing room for the members of the congregation or speaker. The mob shouted and stamped and threw psalm books and a variety of missiles at the speaker, and finally broke up the meeting.

The memorable convention at Music Hall, Boston, March 24, 25, in 1880, followed these meetings. The mobs that filled that noble hall with deafening and outrageous shouts, that assailed the delegates on the street with eggs and bricks, made a record for New England Freemasonry that must ever cover that order with disgrace. Through all those exciting days Bro. McFall was an intrepid leader, aiding to secure a large police force. Three times the police captain came to him in despair and begged the proceedings to close, saying that he could not control the rioters. But Mr. McFall's only reply was, "Never until we are through." He was frequently called upon to speak at anti-secret conventions. His address before the New York State Convention was published for wide distribution, and was one of the ablest ever delivered on this issue. He was for some years president of the New England Auxiliary Association.

The best medical skill of our times is learning to treat most diseases from the basis of the blood. Impure blood is discovered to be the fountain of disease. To purify this fountain is the effectual way to eliminate disease. The secret society evil, like blood poisoning, has diseased the whole social system, and until this fundamental derangement is cured, no special reform can be successful. The remedy must be applied to this fountain of our diseased body politic.

How the nations of the world professing to be Christian can permit the Turkish atrocities in face of God's command, "Thou shalt not kill," is more than we can comprehend. Our theology has taught us that this command requires us to use all lawful endeavors to preserve our own lives and the lives of others. If a murder is committed which we could have prevented, we must be held responsible for the crime. Our own and other nations are thus responsible for the murder of 50,000 Armenians, because we have not said "stop," even at the cannon's mouth if necessary. The Turkish government for over 400 years has been the most gigantic hindrance on earth to religious liberty and moral improvement.

We believe with Bro. Hinman's letter on another page that war is a fearful calamity and greatly to be deplored. It should not be begun except as a last resort. War is not the worst of evils however. The Turks in the last two or three years, in the noonday of this Christian century, have massacred 50,000 Armenians, and all the nations of the earth put together dare not say to them, "Stop, or we will make you stop." The woe-be gone survivors of this inhuman persecution have been fleeing from Turkey by every route they can find, but the Sultan has now given orders that this emigration shall cease. It remains to be seen whether the Christian powers, many of whose war vessels are on the Turkish coast, will only be lookers on while the bloody Turk wipes out the last remnant of this down trodden race.

"MEA PATRIA."

A PARODY, BY SIGMA.

My country 'tis of thee,
Dark land of secrecy,
Of thee I sing;
Land where the Negro cried,
Land where a Morgan died,
Must all now slaves abide
To Abiff king.

My native country thee,
O'er whelmed in lolgery,
Thy weal I love;
I love thy rocks and rills,
But thy Masonic halls
With indignation fills
Our God above.

Music shall wing the breeze,
And speed through land and seas
True freedom's song;
Let saints their faith awake,
Let mutes their silence break,
Till Satan's bulwarks quake,
All Christian forces make,
The strain prolong.

Our fathers' God to thee,
Though lodge enslaved we be,
To thee we sing;
Soon be our land made bright
By this world's one true Light,
Redeem us through Christ's might,
Great God our King.

Rodman, N. Y.

ANCIENT AND HONORABLE.

BY C. R. H.

Ancient and honorable our order is called,
With its waymarks in the current of time;
It rears up its summit as a mountain peak bald,
And with great things makes harmonious chime.

It lifts up ideals of a beauteous life,
And honors those who possess its emblem,
Instructs its craft duly how to keep out of strife
By the badge of the A. F. and A. M.

Its province reaches out as wide as the world,
Like the spread of a great Banyan tree;
Against all who would meddle its missiles are hurled,
For here only the oathbound are free.

Oh Hiram! thy sanctity far outreaches all
The saints and celebrities of old;
We hail thee above all, from Moses to Paul,
Though lecherous and idolatrous we are told.

And now Christian, Mohammedan, Buddhist, pagan,
A concession is about to be made:
Though we admit you all, I tell you again,
Our order is good, but for the tricks of the trade.

Chicago, Ill.

WHAT A CONTRAST.

BY REV J P. STODDARD.

Many *Cynosure* readers know of the American Missionary Association meeting, recently held in this city, and have been praying for its success. To such, a word will be welcome. From its inception to the close it was more a "Pentecost" than a gathering of ordinary, or even extraordinary, spiritual power. It was a "jubilee" befitting the close of a half century of Christian work, and the beginning of a new era of enlarged usefulness. There was no sounding of trumpets upon the corners of the streets, or fluttering banners of welcome hung out from saloons and suspicious haunts, as when an army of Christian (?) Knights invaded our city, "sworn," as we were told, "to defend the Christian faith with their swords." There were no consignments of wine from California, or Bourbon whisky from Kentucky. No gaily attired females waited about hotels and headquarters at two or three o'clock in the morning with smiling faces to greet the "pilgrim stranger" retiring from the altar of worship.

It was simply a gathering of consecrated men and women, moved by the Holy Ghost to witness to the marvelous power of the Gospel of Christ in transforming the lives of men and the life of our nation by the simple preaching of the Word, and to encourage and inspire each other for new conquests in the name of the King of nations, and the only Saviour of sinners. There will be less Sabbath desecration, less profanity, less drunkenness and less poverty in the country as a result of this gathering, even though the religious press may not be able, as on a former occasion, to report that "a million dollars were expended in our city that was earned elsewhere."

The audiences exceeded the accommodations of the spacious Temple, necessitating frequent overflow meetings. Everything progressed in order and without friction, while the addresses, characterized by variety, ability and piety, were soul-stirring and inspiring. By the chairman of the business committee, I was accorded a respectful hearing, and given permission to place some of our literature with the "free for all" near the entrance. He assured me of his personal sympathy with the work which I wished to present, but said that owing to pressure of business, lack of time and the large number of memorials asking for recognition, the committee had decided to offer only a single memorial relating to the Armenian question which, under the circumstances, to me seemed reasonable and proper. While to many it would seem desirable that some definite expression should have been given against the lodge system, the friends will be glad to know that there was no discrimination against the resolution I presented, and that I met with only the most cordial treatment from members with whom I came in contact.

An incident was given me which, though not an exceptional case, so fairly expresses the supreme selfishness of Masonic charity that it may be worth repeating: Mr. —— owned a very desirable plot of land favorably located, upon a portion of which he conducted a fairly paying business.

The Masons were desirous of obtaining a portion of this land upon which to erect a hall. They made several offers which he did not care to accept. But when times became stringent and trade was correspondingly light they said, if you will sell us that lot we will give you our influence and boom your business, etc. He accepted the offer; and on the very day that the papers were made out the Masons begun to boast that they would start a rival store and drive the man from the town or reduce him to bankruptcy. The building was erected and the store started according to a pre-arranged plan, but it did not succeed. They crippled, but could not crush the innocent victim of their lying deception. They only revealed the perfidy and treachery of the reptile brood whose hypocrisy recoiled upon their own heads to their shame and disgrace.

Such is Masonic charity toward "cowans" who will not fall down and worship the beast or his image.

Boston, Mass.

CHRISTIANS HAVE NO USE FOR THE LODGE.

BY REV P. B. WILLIAMS.

Another reason why Christians should not unite with the order is found in the following statement: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good works." If this be so, and none but an infidel will deny it, of what use is any other system of morals or religion?

A perfect man of God cannot be made better! And if he be furnished, fully furnished to all good works, how much better can he be by becoming a Mason? To suppose that he can become better is a reflection upon Christianity. And if he cannot, why divide his time, his talents and his money between pure religion and such a system? Christians are required to put into the Lord's treasury as he has prospered them. But suppose they divide their means between the Masonic and the Lord's treasury, how can they obey the injunction? It is impossible!

There are only two treasuries into which Christians are commanded to put their funds: one is the Lord's, and the other is that of the state or government under which they live. What right, then, has a Christian man to put his means into a Masonic treasury? He has none! What right has he to contribute of his means to the erection of Masonic temples and halls? Though dedicated professedly in the name of the "Great Jehovah," yet they are often used for theatrical, dramatic and other profane purposes, such as balls, dances, etc.

The Scriptures fully qualify the Christian for the practice of "all good works." Why, then, should he seek the dark mysteries, rites, ceremonies, secrets and precepts of Masonry? By so doing he confesses what is not true, that Christianity is not perfect, and that Masonry, in these respects at least, is superior to it. What, we ask, does the Christian lack, that he should blindly plunge himself into an institution which, right or wrong, he can never condemn? Why suffer himself to be tied hand and foot, and his lips forever sealed, for the sake of something whose chief attraction is mystery? We tell Christians, if the Gospel does not make you perfect you are doomed. Nothing else can.

In Christ Jesus are hid all the treasures of wisdom and knowledge; what can you gain outside of him? If you are in Christ, a member of his body, why seek to be associated with men of the world, and to bind yourself by oaths and obligations which clash with your obligations as a Christian? We tell you, it cannot be done without guilt.

The Word of God is your rule of faith and practice. It is complete and perfect. What more can you learn from the Masonic symbols? What more can you learn from the implements of Masonry—the plumb, the square and the level? What can you learn from the chisel, the mallet, etc., that cannot be learned from the Word of God? Will you leave the inspired for the uninspired? the simple for the mysterious? the Word of God for hieroglyphics? Will you go back to Solomon, and even to Egypt, to learn the lessons of morality and religion? Will you leave the light of Christianity and go back to Judaism and paganism to learn your duty to God and man? If the Scriptures furnish you with all that is necessary for the performance of "all good works," what can Freemasonry, Masonic mysteries and obligations add to your qualifications? Does Masonry shed new light on your path of duty? If so, whence this light, from heaven or of men? If from heaven, is it not in the Word of God? Why leave that for the phosphorescent light of Masonry? But if that light be human, and not to be found in the Living Oracles, it is but an *ignis fatuus*, and will only serve to confuse, bewilder, deceive and lead astray. No human institution, ancient or modern, can add any lustre to Christianity. They may be even moral in character, and then in the light of Christianity they are dark. Like the stars in the firmament which disappear, one by one, before the glorious light of the rising sun, so all these human societies pale before the effulgent brightness of the "Sun of righteousness." If you can drink of the living waters of truth, flowing down fresh from the throne of God, why seek the muddy, corrupt and traditional streams?

Portland, Oregon.

SEVEN UNITIES OF CHRIST'S CHURCH.

BY REV. JOHN BROWN, A. M.

In my article last week I showed that the true church of Christ was characterized by, 1. One body; 2. One spirit; 3. One hope. Again we say:

4 There is "one Lord," "one Mediator between God and men, the man Jesus Christ." As Mediator he is invested with universal authority. "All authority is given unto him in heaven and on earth." Matt. 28:19. As God, all things ever were, and ever shall be, under his immediate control. "For by him were all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Col. 1:16. But all authority is given unto him as Mediator; and if all authority is given unto him, it is plain there is no authority anywhere else. All authority is given unto him in *heaven*—"who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." 1 Peter 3:22. All authority is given unto him on *earth*—"who is the blessed and only potentate, the King of kings and Lord of lords"—"the first begotten from the dead, and the Prince of the kings of the earth." 1 Tim. 6:15; Rev. 1:5.

5. There is "one faith." Faith is here put by the figure of metonomy for the object of faith, or the doctrine believed. There is one belief—one *creed*. The word is used in the same sense in the following passages: "A great company of priests were obedient to the faith." Acts 6:7. "Felix heard Paul concerning the faith in Christ." Acts

24:24. Paul "preached the faith which he once destroyed." Gal. 1:27. "Striving together for the faith of the Gospel." Phil. 1:27. "Paul a servant of God and an apostle of Jesus Christ according to the faith of God's elect.....to Titus mine own son after the common faith." Tit. 1:1 4.

The faith of God's elect, or the common faith, comprehends the Scriptures in general, but more especially the facts of the death, burial and resurrection of Christ. "Moreover, brethren," says the apostle, "I declare unto you the Gospel which I preached unto you, which also ye received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried and that he rose again the third day according to the Scriptures." 1 Cor. 15:1 4. In this passage the Gospel is summarily comprehended in three grand facts—the death of Christ, as an atonement for sin; the burial of Christ, as the last and lowest step of his humiliation; and the resurrection of Christ, as the ground of our justification before God. These central truths constitute the faith of the Gospel, and the saving faith consists in the sincere belief and constant remembrance of them.

6. There is "one baptism." The judicious McLean, from whom I seldom differ, says: "This is not the baptism of the Spirit as some affirm; for the apostle mentions the one Spirit before, verse 4, and therefore cannot be supposed to repeat it again in this enumeration." But may not the apostle distinguish between the "one spirit" and the "one baptism" of the Spirit? Are they not two distinct things? Is not the Spirit one thing, and the baptism of the Spirit another? Does not the apostle say, "For by one Spirit are we all baptized into one body?" 1 Cor. 12:5. In this passage the apostle cannot certainly mean water baptism, because this baptism is not performed by the hands of man—the Holy Spirit himself is the administrator. It is expressly declared that "by one Spirit we are all baptized"—not into water, but—"into" the "one body of Christ." All the members of his body are baptized by one Spirit into one body; but many of them never were baptized in water. It does not follow from this, however, that water baptism is unnecessary. The baptism of the Spirit is the "inward and spiritual grace" of which the baptism of water is the outward and visible sign. "The baptism of the Spirit is so far from superseding the necessity of water baptism that it is the strongest argument for the observance of the holy ordinance. "Can any man forbid water," asks the apostle Peter, "that these should not be baptized, which have received the Holy Ghost?" Acts 10:47. To refuse to baptize those who have received the Holy Ghost, is in direct opposition to the authority of Christ. It is to "withstand God." Acts 11:17. No man ought to be baptized who has not the spirit of God, however orthodox he may be, and no man who has the spirit of God ought to be hindered from baptism, however ignorant he may be in other respects.

7. There is "one God and Father" who is "above all," as "the Father of the whole family in heaven and earth," who is "through all by his Son as the medium of grace, and "in them all" by the indwelling of his spirit. "For though there be that are called gods whether in heaven or in earth, (as there be gods many and lords many) but to us there is but one God, the Father, of whom are all things, and we by him: and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8:5.

Thus, notwithstanding the differences of opinion among the people of God, there are seven points of union about which they are all agreed. They are all members of one body, of which Christ is the head, and from whom they all receive life and nourishment; they are all animated by one divine spirit of illumination, sanctification and comfort; they all possess one hope of a glorious inheritance beyond death and the grave; they all obey one Lord as their judge, lawgiver and king; they all hold one faith concerning the sacrifice and intercession of their great High Priest; they are all baptized with one spiritual baptism, by the one Spirit of God; and they all worship one God, subsisting in three distinct persons the same in substance, equal in power and glory.

From this subject we may learn—

1. The character of a church of Christ. A church of Christ, as we have already seen, is a visible representation of his body. A Christian church must, consequently, be a holy society, "For the temple of God is holy, which temple ye are." 1 Cor. 3:17. Consecration to God is the fundamental principle of all church communion. The apostolic churches are uniformly addressed as saints and faithful brethren. No church ought to be acknowledged as a church of Christ that admits unholy persons into its communion. That true Christians may be found in such mixed communions is readily granted; but the command of God to them is: "Come out from among them and be ye separate, saith the Lord." 2 Cor. 5:19.

2. The unity that subsists between the members of the human body is a beautiful figure of the unity that ought to subsist between the members of a Christian church. As all the members of the human body obey one will, and co operate together under one head, so all the members of a Christian church directed by one spirit ought to be of "one heart and one soul"—"holding the head from which the whole body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God." Col. 2:19. "The eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble are necessary, that there should be no schism in the body; but that the members should have the same care one of another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12:21,22 25,28.

3. In the preceding context, the apostle exhorts us to "keep the unity of the Spirit in the bond of peace." In similar terms he writes to the church at Corinth: "Now, I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. And again: "Be perfect; be of good comfort; be of one mind; live in peace; and the God of love and peace shall be with you." 2 Cor. 13:11. Believers ought to be perfectly united, not only in affection, but in sentiment. They ought to be exactly of the same mind about everything that God has revealed; and if the saints were perfect there would be no difference of opinion on any subject whatever. If they all understood every part of the Word of God, they would of necessity think alike. It is true this perfect unity cannot be attained on earth; but we ought to press toward it, and the way to reach it is to leave all human opinions and prejudices behind, and follow the teachings of Scripture *alone*. But whilst all the members ought to aim at perfection, yet we must bear with the imperfections of each other. If a member of the body be diseased or dislocated we must not cut it off, but heal or put it into joint again—amputation should be the last resort. "Brethren, if a man be overtaken in a fault, ye which are spiritual put such an one into joint again—in the spirit of meekness." Gal. 6:1.

Finally.—Christ as Lord of all is invested with universal authority. As such he demands universal obedience. We are required by his authority to obey rulers in church and state, in so far as their laws coincide with his commands, but beyond that point obedience to them would be treason against God. Whenever the commands of men and the commands of God disagree, we must obey God rather than men. In every action of life let us have a view to the authority of the Lord; for, however good the action may be considered in itself, if it be done merely to please men, it is not done is obedience to the Lord.

Clear Lake, Iowa.

THE STORM CLOUDS GATHERING.

Men slay the prophets; fagot, rack and cross
Make up the groaning record of the past;
But evil's triumphs are her endless loss,
And sovereign beauty wins the soul at last.

At the beginning of the year 1857, the Pro-slavery legislature in Kansas met at Lecompton, and ignored all of Gov. Geary's wise reform recommendations. It passed such obnoxious bills that he vetoed several of them. They were passed over his veto, and he soon discovered it was practically a unit against him. Judge Lecompte was his open enemy and embraced every opportunity to thwart him, and the Judge's example was necessarily followed by his subordinates. Letters were written to Washington against Geary, and his position rendered wellnigh intolerable. The Free State legislature met now on Jan. 6th, and at the instance of Sheriff Jones, with the connivance of Judge Cato, of Tecumseh, the United States marshal went to Topeka and arrested a dozen of the leading members, including the presiding officers of both houses, necessitating an adjournment. They were taken before Cato and admitted to bail in sums of $500 each. The plot was unknown to Geary, and there being no resistance, there was no excuse for calling on him for troops, and the plot miscarried.

Sheriff Jones now resigned in favor of one Sherard, an ignorant and debauched bully of the most brutal Pro-slavery type. Hence Geary delayed Sherard's commission, at which Sherard cursed and threatened him, causing further delay. The county tribunal now requested Geary to not commission him at all and it would make another nomination. Sherard, chafing under delay, assulted the Governor's clerk, and threatened Geary's life. Thoroughly armed he met the Governor on the stairs of the legislative hall and tried to provoke a quarrel, heaping upon hin opprobrious epithets and finally spit upon him.

Geary applied to the legislature for redress and protection, which was refused. Then he appealed to the commander of United States troops at Leavenworth, but to no purpose. But the order loving people of both parties, especially at Lecompton, held meetings, offering sympathy to Geary and condemning Sherard. This so exasperated Sherard that he denounced anyone as a coward, liar and scoundrel who would endorse the resolutions of the meeting at Lecompton. To this one Shepard took exception, when both Sherard and Shepard emptied their revolvers at each other, Shepard being seriously wounded.

Sherard then advanced upon the Governor's clerk, who was now prepared, and shots being exchanged, Sherard fell mortally wounded. Sherard had friends of a mysterious character, who met and passed resolutions paying a glowing tribute to the excellency of his character. By this Geary understood that his life was still in jeopardy, and from time to time discovered men lurking about suspiciously and shadowing his movements. After repeated warnings he secretly sent his resignation to the President, and at once liberated all the prisoners under sentence. Then he told Secretary Woodson he would be absent a few days "on account of his health," but never returned as Governor. Like his predecessor, he had to steal out of the Territory, a wiser and better man than when he entered it.

S. C. Hart.

Lecompton, Kan.

(*To be continued.*)

SWORN TO PUT DOWN SECRET SOCIETIES.

One hundred and ninety delegates from all parts of the United States and Canada were present when the forty-third session of the International Typographical union was called to order Oct. 12, at Colorado Springs, Colo., by President William B. Prescott. Rev. E. Carrington, of Pueblo, delivered an address which aroused great enthusiasm. In his biennial address, President Prescott said that in spite of adverse conditions during the past five years the union was stronger today numerically and financially than ever before in its history. Committees were appointed to arrange the work in convention, and delegates spent the afternoon visiting points of interest in the vicinity.

The most important committee to report is the one appointed to investigate the condition of the Child's Drexel Institute, and to make suggestions as to the course to be pursued for the relief and care of indigent printers. The principal matter of business to-day was administering to the delegates an iron-clad oath, binding them to do all in their power to put down certain secret societies, known as the Brotherhood in St. Louis, the Carton League and the Juanita in New York. It is claimed these secret societies exist in the unions in the above cities, and that they are formed to control the election of the officers and the legislation of the international union in favor of certain subordinate unions throughout the country. The

matter created considerable excitement, but finally every delegate present and some fifty ex-delegates rose and took the oath.

CALL FOR THE PENNSYLVANIA CONVENTION

To the friends of the anti-secrecy cause in Pennsylvania, greeting: It has been thought wise to hold our annual convention this year in autumn rather than spring as heretofore. You are hereby invited to assemble in the Green Tree Brethren church, Oaks, Montgomery county, Nov. 18th, at 2 P. M, to listen to addresses, engage in discussion and transact such business as may come before the convention. The convention will continue its sessions through the following day and evening. Rev. W. B. Stoddard will arrange and report details. Let all come who can. Come in the fear of God and in prayer, believing that he will be present in the mighty operations of his spirit, and the wonderful manifestation of his truth. We request earnest supplication, by all the friends who read this call, for the outpouring of the Holy Spirit upon this convention. We go forward believing that our Lord will be present to work mightily for his own cause, and assured that he will not disappoint our expectation. "According to your faith, so shall it be."

(Rev.) J. C. MCFEETERS, *Pres.*

Philadelphia, Oct 9, 1896.

REFORM NEWS.

INTERESTING PITTSBURGH CAMPAIGN.

ON B. & O. TRAIN FOR SMITHFIELD, Pa., Oct. 28, 1896

EDITOR CYNOSURE:—Rev. H. B. Hemmeter, of Pittsburgh, was recently inquiring the reason why religious exercises were conducted in connection with the so-called beneficiary secret societies. He was officially informed that these exercises were to enable them to evade the law applying to insurance societies. I requested that he send this interesting information, together with such comment as he may desire to make, to the *Cynosure*. I do not think that the majority of those who connect with such minor societies as the Royal Arcanum are aware that these organizations use religion as a means of evading law.

I stayed last Thursday night at the home of Bro. J. J George, of Primrose, Washington Co., Pa. His horse and carriage conveyed me through mud and rain the following day. Quite in contrast with the weather was the cordial reception to the homes of friends. All subscribed for the *Cynosure*, when asked.

Saturday found me in Allegheny attending a district meeting of the Joint Synod of Ohio Lutherans. There were eighty or more pastors present. Though much pressed with church work, they unanimously voted to give me a hearing, and set the time. The reports of church work indicated an encouraging degree of progress. The treasurer's report was gratifying. That these brethren are not only committed against the lodge but actively engaged in seeking its overthrow, was very evident. In concluding my remarks I called attention to Bro. Phillips' notification that more subscriptions to the *Lodge Lamp* were desired. Twenty-five subscriptions were given, several taking two copies.

Sabbath was spent with my brother-in-law, Mr. Steele, of Wilkinsburg. He is a *Cynosure* reader and thoroughly orthodox. I attended the Covenanter church, and responded to the invitation to take part in the services. Our work was remembered in prayer by Dr. Wylie, the pastor.

Monday evening I preached in what is known as "Hope Mission," 111 Market St., Pittsburgh. This mission is located in a dark part of the city. It is proving a blessing to many. Benighted and besotted souls are brought to behold the light of life and rejoice in its illumination. Many glowing testimonies told of lives, almost wrecked, rescued by the Mighty to save. A Sister Morgan spoke of being especially glad to meet your agent. She had been told of our work by Sister Ella Reidy, and had a desire to know more of it. She related many interesting experiences in her opposition to lodgery. A bright young man who dropped in from Tarentum, Pa., subscribed for the *Cynosure*. He will use it in mission work at home.

Yesterday afternoon at 2:45 I filled the appointment kindly made by the professors of Allegheny R. P. Seminary. I requested in opening my remarks that the students ask questions. If they had met any obstacles in replying to the so-called lodge arguments, they were asked to make them known. The questions indicated a fair knowledge of the subject, and no little interest. Dr. Wilson, in introducing your agent, spoke of the special need of pastors informing themselves, and read a clipping from a paper reporting a speech made by a Baptist minister to lodgemen. This man took the "Good Samaritan" as his text. His misapplication of Scripture was amazing. It was what one would naturally have expected from an agent of the devil, turning the truth of God into a lie to please his sin-blinded comrades. A unanimous vote of thanks, together with fourteen subscriptions to the *Lodge Lamp*, were given. God bless these young men. They are all reformers.

Friends who are expecting to attend the State convention will be glad to know that there is a prospect of having Pres. C. A. Blanchard with us. He is wanted for lectures near Pittsburgh. A week's work is planned, including his presence at the convention. Look for definite information next week. I hope then to send the program in full. By all means make your plans to attend this great meeting.

Our train nears Smithfield. A friend is to convey me five miles from there to fill my appointments for Wednesday and Thursday evenings. If all is well I reach Washington, D. C., Friday evening. On to Oaks Monday. Friends can address me at Oaks, Montgomery Co., Pa., until the State convention.

OCT. 30 —My two lectures given in the Mennonite church near Masontown, Pa., were largely attended. It is said the church will seat 550 persons. It was nearly filled the first evening. On last evening many stood at the windows and doors, unable to obtain seats. The attendance was no doubt due to the thorough advertising of brethren Durr, Barre, Debolt, Loucks, and others interested. I was taken from and to the train and fed on chicken.

I gave my audience, in which were many connected with the lodges, the best I had. All were interested. The comments varied to harmonize with the character, belief and condition of the one making them. Other churches were promised near by, if I would return and lecture at any future time. The most of those asked, subscribed for the *Cynosure*.

S. T. Gray, proprietor of a large distillery at Masontown, died yesterday. As he was a good Mason he has no doubt reached their "Grand Lodge." The remains of this dispenser of damnation are to be buried Saturday. No doubt his brother Masons will deposit the white apron in his grave as an emblem of his innocence.

This was my first visit in the western part of Fayette county. There are many plain, honest people there. I hope soon to visit them again. Now for the State convention work. Ere this reaches *Cynosure* readers I hope to have the program arranged. W. B. STODDARD.

BRO. P. B. WILLIAMS IN CALIFORNIA.

SAVING MEN FROM THE LODGE.

LOS ANGELES, Cal., Oct. 19, 1896.

EDITOR CYNOSURE:—The meeting at Clearwater has taken on considerable interest. Quite a number have been saved. Some professors have sought and obtained entire sanctification. The members of all churches participating in the meeting claim great spiritual benefit from it. The community is considerably stirred, and deep conviction rests on many. Oh, that they may yield to Jesus. I wish to say here, that I have been very kindly treated by all the dear people. Very hospitably entertained by strangers who are now dear friends. The people of Clearwater have so endeared themselves to me, that I am compelled to say, I hate to leave them.

I commenced on Saturday night the 10th, preached three times on Sabbath the 11th, and each evening during the week, and three times on yesterday, being the second Sabbath of the meeting. Yesterday afternoon I spoke for two hours on "The Evils of Secret Societies." The hall was well filled with attentive listeners. It was, to say the least, a model crowd to speak to. The lodgemen present stood fire well, and though they made an attempt afterward to justifiy their "order," it was a weak defense, for the reason it cannot be defended.

One man said, "One member of my lodge (Odd-fellows) has drawn out in sick benefits over six thousand dollars." Counting him at twenty-four dollars a month, he would have to be sick over twenty-one years. And allowing for the time in the intervals between the thirteen weeks' allowance according to their laws, it would make him an old man indeed, He would answer for their patriarch they use in their initiation without any "dressing up." I venture the remark that there is not an Odd fellow in the State of California who has received one-half of six thousand dollars, unless it be some one who has stolen it from some subordinate lodge or the Grand Lodge.

There were men present who had belonged to the order, and testified that I gave it straight; and many were the expressions of gratitude, even by outsiders, for the address. One gentleman said to Elder Tibbett, "I had gone so far as to send in my application to join the Freemasons." The elder says to him, "What do you think about it now?" He answerd, "I am glad I did not get in before I heard that address. I will never join them now."

Mr. Editor, such words are encouraging to us, and we love to hear them, and thank God for them and take courage to press the battle on. One brother here, who joined the church, agreed to leave two secret societies. Quite a number subscribed for the *Cynosure* and two for the *Lodge Lamp*, and we feel that it will take the lodgemen and their sympathizers a long while to smile away the arguments and the impressions we made at Clearwater yesterday. May the Lord bless all, and open all eyes to see the great evil of organized secrecy. P. B. WILLIAMS.

FROM OUR MISSOURI COLPORTEUR.

ST. JOHN, Mo., Oct. 21, 1896.

EDITOR CYNOSURE:—I have been at work since Oct. 10th in Yates Center, Americus, Emporia, Moody and Kansas City, Kan., also at Chillicothe, Gault and Lucerne, Mo. In Moody a young lady, who was a Star Mason, looked over the exposition and said it was not correct, and that Masonry could not possibly be exposed. Here also I met a commercial traveler for a Kansas City firm, who said that they made him saw wood while being initiated in the A. O. U. W. It made him angry, and when his friends taunted him about it he denied it, and then went back and helped to work the same mean trick on the next man who was initiated.

In Americus I found Bro. J. G. Bignol, who, I believe, is the third preacher I have met that is preaching openly against secrecy. Bro. Pyle here tells me that a few years ago an anti-secret lecturer was mobbed six miles west of here, and walked to Americus, arriving at 2 A. M. under the escort of friends. While I was on the street here showing my literature, one man denounced as false all that was in the books. He appealad to an old Freemason in the crowd, but the old man said that every word he saw in the exposition was true. He testified that he was now a Christian and denounced Freemasonry. His wife, who had been a Star Mason, has also renounced that order, with two other secret orders to which she belonged. It was at Americus I met one of the most devoted Christians, Mrs. H. Pyle, who is sighing and crying for the sins of the people of that town.

The Free Methodists are holding prayer meetings and regular preaching services each week. But there are high degree Masons who declare before God that all expositions of Freemasonry are false, and that a man who has taken the higher degrees can't help but be a Christian, for he has sworn to defend the cause of Christ. No wonder that some say while there is a great cry for missionaries to go to the heathen lands, yet we have worse heathenism in all of our cities and towns, and practiced by ministers themselves. I pray God to hasten the time when we will be delivered from such dangerous leaders.

John the Revelator says: "I am Alpha and Omega, the beginning and the end, the first and the last; blessed are they that do his commandments that they may have a right to the tree of life and may enter in through the gates into the city; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolators and whoever loveth and maketh a lie." Paul says to

the Corinthians, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived," Christ says, "they will say unto me in the last day, have we not prophecied in thy name, and have we not cast out devils in thy name, and in thy name done many wonderful works, and yet will I say unto them, depart from me ye workers of iniquity, I never knew you."

J. T. Cullor

RAPIDLY APPROACHING A CRISIS.

St. Paul, Minn., Oct. 28, 1896.

Editor Cynosure:—If Sabbath-school papers published the truth which the *Lodge Lamp* publishes they likewise would be forbidden transportation in the mails as they are now carried. It is a well-known fact that they do not publish such unpopular truth, and the Freemasons also know it. To hold back the truth in unrighteousness as the majority of Christian publications do, is falsehood, against which the wrath of God is revealed from heaven. Read Rom. 1:18.

I am doing all that I can do to get subscribers. I met a Methodist D. D. on the street the other day; he is a pastor, and I asked him if he received the *Lodge Lamp*. He replied in the negative; his subscription has expired. I asked him to renew. To this he replied: "I cannot afford it." Now he belongs to two secret societies, G. A. R 's and G. T.'s, and while he says that, he knows that his bishops and brother pastors are Masons and good Christians, he cannot believe that what their "Ecce Orienti" say that Masons swear to is true. And if he did believe it to be true he would think it is all right, because his lodge gods blind his eyes to the truth. It is extremely difficult to get any one to subscribe for the *Lodge Lamp* or any other paper that tells the truth. However I will do all that I can.

A Freemason takes possession of this postoffice on the 1st of November. And if McKinley is elected, a Freemason will be President of the United States. Last Monday I called on the pastor of one of the most luxurious and wealthy churches in this city; he is a 33rd-degree Mason, loves Masonry, preaches in favor of it, and has the Masons assemble in his church as such on Easter. Says that Masonry is a great blessing to the world, and that when young men ask him in regard to it he always advises them by all means to join; it will keep them, he says, from the saloons, clubs and bad places; that it puts him in fellowship with Jews, and by means of Masonry he had been able to bring them to unite with his church, many of them while he was a pastor in Boston. He says that he is acquainted with the Masonic works of Oliver, Mackey, Sickels, etc. Oh, dear me!

A pastor who subscribes for the *Cynosure* said, that all he knew about the paper was, that an Episcopal pastor, who is a Freemason, showed him a copy of it on the sly, and ever since he saw it he has been wanting to get it. "The whole world lieth in the wicked one," and things are approaching a crisis with amazing rapidity.

W. Fenton.

CORRESPONDENCE.

NO INTERFERENCE WITH THE TURK.

Beloit, Ala., Oct. 20, 1896.

Editor Cynosure:—I see in your issue of Oct. 22d, a quotation from the speech of Hon. E. F. Wheeler before the American Board of Missions, in which he urges the sending of a powerful fleet to the Mediterranean accompanied by a sufficient number of troops to demand at the commonwealth what has been denied to our diplomacy.

I yield to no one in my detestation and horror at the cruelties of the Turkish government, and her utter disregard of treaty obligation, but war is not the remedy.

1. It would be a departure from our traditional policy of abstaining from all European affairs. It would almost inevitably involve us in war with Turkey, and perhaps with Russia and other European powers.

2. It would inflict suffering and death upon great numbers who are in no way responsible for the wrongs done to Americans or to our missionaries, while the persons really guilty would escape any personal penalty.

3. It would give our national endorsement to the spirit, the practice and the methods of war, all of which are wholly un-Christian.

4. It would be a confession of the failure of diplomacy, arbitration and all other moral influences as the methods for the settlement of international wrongs, and would put back the time when there can be a general disarmament and men can "beat their swords in plowshares, and learn war no more."

Far better it would be to adopt the plan recommended by Mr. Gladstone in his recent speech at Chester, England, of withdrawing all diplomatic relations from the Turkish government until such times as it should show itself worthy of belonging to the family of nations. Should the United States, together with Great Britain, do this, it would more strongly appeal to the fears of Turkey and the moral sense of mankind than any fleet or army that could be sent into Turkish waters. Such withdrawal of national recognition would be strictly in harmony with both human and divine law, and be open to no objection, even from those who regarded it as but a preliminary measure.

But would not that be leaving our missionaries as well as the Armenians to the mercies of the Turk? No more so than when they first went there sixty years ago. No more so than were the apostles and the primitive Christians at the mercy of the Roman empire. The truth is, that all our foreign missionaries are presumed to go out in the name of the Lord, and dependent on him for protection, and on moral influences solely for success in their work. It was by these methods that the primitive church made such wonderful progress and modern missions have been such a marked success. Wherever Christian work has been made dependent on the power of the sword it has ignominiously failed. When the Armenians will cease from their vain attempts to right their own wrongs by a resort to war, and together with the missionaries will appeal to Him who is mighty to save, they may expect deliverance.

H. H. Hinman.

SAD CONDITION OF ARMENIA.

Chicago, Ill., Oct. 21, 1896.

Editor Cynosure:—One of the saddest results of the massacres in Armenia is the helplessness of the thousands of orphaned children, some of whom have lost both parents by death, and others whose fathers have given up their lives for the love of Christ, and whose mothers are suffering the torments of the lost in Turkish harems. From the district of Silvan, near Diar, comes the following report of their condition:

"In our going about among the villages, we saw girls, not a few, who had returned from the hands of their captors, weeping bitterly, shrieking and crying, 'We are defiled, defiled! No one will take us in marriage, for not only are we defiled, but those who would, notwithstanding that, take us, dare not for fear of our captors; and, also, the young men are few, most of them having been slain by the sword. Our fathers and mothers have been killed and we are become vagrants. What shall we no; whither shall we go; to whom shall we turn for protection? Alas!' The writer continues.

"How pitiable, how hard and bitter such a lot, especially for girls in their weakness, bodily, mentally, morally, spiritually. With my loudest voice I beg you to find some relief for them. We have already found a great many such; they can easily be brought away, and are anxious to be delivered at the earliest possible moment. Wherever we see them, they are imploring, crying out and begging for deliverance. There are, also, many children in a most pitiable condition. There are many other things, even worse than what I have mentioned, that I have not time to write."

From Malatia one of the Relief Committee writes: "There are between 2,500 and 3,000 orphans here. The greater part of them have mothers living, as not many women were killed. About 1,500 were killed, and they were almost entirely of the bread-winning class. This leaves the population extremely destitute."

Later a member of the Relief Commitee at Harpoot writes: "One feature of the situation calls for serious thought and effort. It is the large number of widows and orphans left without any bread winners on whom to depend for support. A careful canvass of the city of Malatia and seven near villages, shows that there are 1,883 orphans and 630 widows there. The number in Arabkir is said to be even larger. In the village of Haboosi there are between thirty and forty orphans who wander about the streets as the dogs do, eating and sleeping where they can. Every town and village furnishes its contingent of widows and orphans, and the villagers are too engrossed in the struggle to provide bread for their own families to care for these helpless ones as they would ordinarily do. What is to become of them?"

D. A. Richardson.

THE CAUSE OF HARD TIMES.

Washington, D. C., Oct. 28, 1896.

Editor Cynosure:—Endorsing the efforts to lessen the number of licensed saloons does not prevent the expression of emphatic opinions against the entire license system. For instance, at a "no-license" meeting held in the Fifteenth Street M. E church, under W. C. T. U. auspicies, Rev. W. W. Van Arsdale, pastor of that church, said: "The greatest foe with which the community and the country has to contend is the liquor traffic. It is equally the greatest enemy of the home, the church and the nation. No matter how high an authority may be, it cannot make legitimate or respectable that which is neither. There are more crimes and fouler crimes traceable to the saloon than to any other source. People who advocate high license merely desire to regulate crime for money.

"The liquor crime is on a par with murder. The legalized fee placed by the government on iniquity and crime makes it a participant in it. Any man who enters the liquor business loses his self-respect. Licensing the traffic has been tried for 400 years, but in all that time the sin has increased instead of diminished. God never intended that a protecting shield should be thrown over iniquity. One who is guilty of knowingly signing a petition for the licensing of a saloon in his block is as guilty of sin in the eyes of God as the man who sells the liquor."

Rev. E B Bagby, pastor of the Ninth Street Christian church, and ex-chaplain of the House of Representatives, preached an interesting sermon on "Hard Times and How to Make Them Easy," this week, from the text, "Charge them that are rich in this world's goods that they be not high minded." He said in part: "A glance backward over the last twelve months will give an idea what makes, and who are crying hard times. Last year over a billion dollars were spent for liquor and another billion for theatre tickets; six hundred million for tobacco and cigars, and millions for baseball tickets."

C. A. S.

THE LODGE AND THE SALOON.

SIXTH LETTER.

Blanchard, Iowa, Oct. 19, 1896.

Editor Cynosure:—It is due to the Missouri officers, to say that there was no plot laid to drag anyone across the line; it was an inspiration of the moment. We state this because litigation grew out of that arrest. Its legality was at first disputed, but it was proved by other arrests of a similar character to be all right; nevertheless the temperance people, to gratify the clamor of the lodgemen, set the druggist free, and had him arrested by requisition of the governor.

They did this also to show the magnitude of his crime, for requisitions are not given for small offiences. There are lodgemen in power in Missouri, but the temperance people had them bound beforehand by word and honor to go by the law; and because of the magnitude of the crime and the operations of local circumstances they could not do otherwise than keep their word.

The first trial was appointed to be held at Hazel Grove schoolhouse, two miles south of Blanchard, and when the hour arrived the good people were there in such numbers that the officers realized that the law must be executed. Here we want to say that we had an officer worthy of honor in Justice Hurst. He stood nobly by the law and the right from the beginning to the end.

The criminals took a change of venue to Rockport, the county seat of Atchison county, Mo. This town is noted both for its lodges and its saloons, but this much can be said to its credit, they do everything according to law. They even

get drunk according to law. But our men had violated the law, and when this was known, they found no sympathy in Rockport. They were found guilty, and their crime was so great that it was impossible for them to pay the fines that might have been imposed.

The good people now showed that they were good and Christlike. They did not thirst for their brothers' blood as the lodgemen reported. All they asked was that goodness and peace and law should reign in our town. Hence, they did not insist on these criminals being sent to the pen, as we know now that they should have done. Under these circumstances the court only imposed what the criminals were able to pay, and set them free. Temperance had won the day; the saloon was a thing of the past, and all good people were willing to forgive and forget, and to move on in sobriety, love and peace. But the lodge druggist had no thought of this. He was no sooner set free than he began to plan for revenge.

J. R WYLIE.

CHRISTIANITY VS. ODD-FELLOWSHIP.

LARWILL, Ind., Oct. 16, 1896.

EDITOR CYNOSURE:—In studying the nature and tendency of Odd-fellowship, I find it more subtle in deceiving those who are drawn into its magic net than other secret societies. In the initiatory degree the candidate passes through a ceremony of high-sounding words and solemn Scripture quotations which no doubt make him feel serious. Like the fly lured into the spider's web and held there until dead, so the candidate goes on until he has taken one, two and more degrees. Finally, after being solemnly advised by the Vice Grand that "it is my duty to administer to you a solemn and binding obligation, one which we have all taken, but which will not conflict with any of those exalted duties you owe to your God, your country, your family or yourself,—with this assurance, are you willing to take such an obligation?"

The candidate answers, "I am," and takes the third obligation, which firmly fixes the web of Satan's craftiness around him, where he will be left to die spiritually unless the saving grace of God comes to his rescue.

Dear reader, do you think the candidate is told the truth when the above assurance is given? In order that we may rightly decide this question. I will quote the obligation in full:

I, —— ——, in the presence of the brothers of the order now assembled, do solemnly promise that I will never communicate to anyone, unless directed to do so by a legal lodge, the signs, tokens or grip, the term, traveling or other passwords belonging to the Independent Order of Odd-fellows. Nor will I expose or lend any of the books or papers relating to the records or secret work of the order to any person or persons, except to one specially authorized to receive them; that I will never reveal any private business which may be transacted in my presence in this or any other lodge. I also promise that I will abide by the laws, rules and regulations of this lodge, of the Grand Lodge of the Independent Order of Odd-fellows of (here name of State) or any other Grand or working lodge to which I may be attached. I further promise that I will never wrong a Subordinate or Grand Lodge to the value of anything. Nor will I take part, or share directly or indirectly, in any illegal distribution of the funds or other property of the lodge, but will, to the best of my ability, endeavor to prevent the same. Nor will I wrong a brother or see him wronged without apprising him of approaching danger, if in my power so to do. Should I be expelled or voluntarily leave the order, I will consider this promise as binding out of it as in it. To the faithful performance of all which I pledge my sacred honor.

After this the Vice Grand gives the following instructions, which I give only in part:

"Stranger, you have now entered into a society that is far more important than you may at first imagine. It conforms to law, to religion and sound morality, and does not permit anything contrary to the allegiance we owe to our country or the duty we owe to ourselves. Let good conduct procure you the esteem of your family and friends."

Now, dear reader, go back with me and see whether or not it will do what they claim for its members.

I claim it is a falsehood. In the first place, it conflicts with the exalted duty man owes to God, by breaking his divine command, Thou shalt not forswear thyself. It binds to do, under oath, you know not what; it may be positively sinful.

2. By surrendering liberty of conscience; that is, instead of deciding whether or not it is right to take such an obligation, the candidate surrenders it entirely to the man that administers the same.

3. The name of Jesus Christ is entirely excluded.

4. It denies free thought and free speech in the clause of the obligation which reads: "Should I be expelled or voluntarily leave the order, I will consider this promise as binding out of it as in it." So you see, if a man afterward sees that it is wrong, it forever forbids him saying anything about it to anyone.

5. He binds himself to abide by the laws, rules and regulations of the Grand Lodge of the State, or any other Grand or working lodge of the I. O. O. F. Look at the inconsistency of a Christian, and especially a minister of the Gospel, who has never been asked to make such a vow by any church or class of God-fearing people, binding himself to abide by rules and regulations of which it is not even expected he should know or understand the first principles; men who ought to be, by precept and example, warning the people of the unfruitful works of darkness, and crying aloud, "Repent, for the kingdom of heaven is at hand." But, alas! alas! we have a goodly number of ministers who, instead of ascending the hill of the Lord and abiding until endued with power from on high, they ascend the steps leading to the lodge-room; and after being blindfolded and going through a lot of tomfoolery, then comes out and, owl-like, looks wise, and thereby deceives many who are in need of being warned of the secret combinations which are not for good but for evil.

I cannot see how Christians, especially ministers, can escape the righteous indignation of a just God; and if they do not truly repent they will, in the day of judgment, receive the greater damnation.

6. And he further promises that he will never wrong a subordinate or Grand Lodge to the value of anything. Nor will he take part or share, directly or indirectly, in any illegal distribution of the funds or other property of the lodge, but will, to the best of my ability, endeavor to prevent the same; nor will he wrong a brother (Odd-fellow) or see him wronged without apprising him of approaching danger, if in his power to do so. I wish to raise the question, how much protection or safety, in the above obligation, is assured to a man or men as the case may be, that they will not be taken advantage of in any kind of a business transaction with Odd fellows? Is an Odd-fellow under any obligation, in accordance with the above, to be either truthful or honest with his fellowman outside the brotherhood?

No, he is not; but on the contrary, it gives him license to take advantage of his fellowman outside the brotherhood regardless of right or wrong, and this is contrary to the divine command, "thou shalt love thy neighbor as thyself," or as you wish that others should do unto you, do ye even so unto them.

JOHN HELFRICH.

THE A. M. A.'S JUBILEE.

BOSTON, Mass., Oct. 22, 1896.

EDITOR CYNOSURE:—The fiftieth anniversary of the American Missionary Association was held in Tremont Temple, Tuesday, Wednesday and Thursday, Oct. 20, 21, 22 The addresses of welcome were delivered by Governor Roger Wolcott on behalf of the commonwealth of Massachusetts, and Mayor Josiah Quincy for the city of Boston. The responses were by Rev. Samuel E. Herrick, D. D., pastor of Mt. Vernon church, on behalf of the church, and President Merrill E. Gates, LL D, president of Amherst College and society, on behalf of the president of the association. The annual report of the executive committee was read by Rev. A. J. Lyman, D D., of Brooklyn, N. Y. It set forth that the debt of the association had been reduced from $96 000 to $66 000. The association has received in contributions and legacies $26,000 more than last year. Of this amount $20 000 has been subscribed and paid into the "Jubilee Share Fund."

Last year the expenditures were $75,000 less than those of 1893. Work has been done on behalf of five different races in our land. This consists in establishing and supporting churches, missions and schools of all grades, primary, normal, high school and college. This work is carried on among 8 000,000 colored people through the South, 2,000,000 poor whites in the Appalachian Highlands, the Indians of the Dakotas, Montana, Nebraska and Washington, the Eskimos of Alaska and the Chinese of the Pacific Coast

In the South there are six chartered institutions, 43 normal and graded schools, 27 common schools, 413 instructors and 12,449 pupils. The number of colored people who could not read and write in 1890, was the same as when they were emancipated in 1863, but then there were only half so many, and 4,000,000 have been taken from the ranks of illiteracy. In the past ten years the illiteracy among the poor whites has been reduced fourteen per cent. There are 218 churches established among the colored people, with 10,708 members, and 127 ministers and missionaries.

Among the Indians fifteen churches have been established with 929 members, 82 missionaries and teachers, 21 schools, 520 pupils and 26 missionary out-stations. The funds available for this work have been reduced from $57,880 to $35,000 during the past year, and this has crippled the work. The Santee Normal Training-school for Indian boys and girls has been reduced from 241 pupils in 1893, to 93 in 1896. Of the native Indian missionary societies of the Dakotas, six jubilee share pledges of $50 each, making a gift of $300, were pledged to the A. M. A.

The Alaska mission at Cape Prince of Wales, Alaska, is the only one under the auspices of this association in that northland. It was temporarily closed, but now is open. The missionary, in connection with his school and church work, keeps a herd of reindeer. They furnish food and means of transportation to the Eskimos.

The Chinese Missionary Society was organized in 1866. They commenced work in Canton, China, in 1890. They have already contributed $15,000 to mission work in China. They have a property in Canton valued at $4,000. They have property in Hong Kong valued at $9,250. They have also a twenty-years lease of a chapel in Ci Ning. The Chinese missions in California have educated and sent back to China, Chinese workers who have reached 300,000 Chinese with the Gospel. An interesting mission was also established among the Chinamen in Salt Lake City. The Women's Missionary Union has contributed $229,000 to the A. M. A's. treasury. During this year $29,021 21, the largest amount ever given in one year, has been contributed.

In the evening Rev. Lyman Abbott, D. D., delivered a sermon from Matt. 23:8. "But be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren." Each nation gave a message. The Greek's message was truth; the Romans, order; the Germans, liberty, and the American message is brotherhood. Every national campaign is an educational force. Our questions are to be debated and settled in a good-natured and courteous way. How shall the superior treat the inferior race? The old Roman method was to conquer and make tributary. The Turkish method is to exterminate. We treated the Negro after the first method and the Indian after the second. But Christ's method is to create a brotherhood. Free the slaves, give the Indians their rights. Educate the poor whites, the Negroes and the Indians. Lead all to Christ, whose blood cleanses from all sin. And thus, whether white or black or red, a man's a man for a' that and a' that.

The Fisk University Jubilee Double Quartette rendered fascinating music at each session. On Wednesday morning, Rev. Joseph H. Twichell, Conneticut, gave his experience as a worker among the Chinamen; and Rev. A. I. Riggs, D.D, Nebraska, and Arthur Tebbetts, Cannon Ball Mission, North Dakota, described their work among the Indians. Rev. Henry Hopkins, D. D., Missouri, gave the address of the morning. At noon on Wednesday and Thursday a patriotic meeting was held in Faneuil Hall. The addresses were worthy of the occasion and the men.

On Wednesday afternoon Rev. James Brown, of Alabama, a graduate of Talladega University, and for six years a pastor of a large congregation of colored people, spoke of the church work among the Negroes, and J. R. Savage, for several years a professor in the above university, spoke of the school work among his people. They urged that the church and the schoolhouse were the agencies for lifting their people up. The idea that work means slavery and freedom means idleness must be rooted out, and the dignity of freedom to work inculcated. The hand and head must be developed proportionately. And the heart must be moved by the life of Christ Jesus our Lord.

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How to Treat the Eyes.

Never poultice an eye under any circumstances whatever. Binding a wet application over an eye for several hours must damage the eye, the assertions of those professing to have personal experience in this to the contrary notwithstanding.

The failure to aggravate an existing trouble by binding a moist application over an inflamed eye, which application is supposed to remain for an entire night, can only be explained by the supposition that a guardian angel has watched over that misguided case and has displaced the poultice before it had got in its fine work. All oculists condemn the poultice absolutely, in every shape and in every form. Tea leaves, bread and milk, raw oysters, scraped beef, scraped raw turnip or raw potato and the medley of disgusting domestic remedies popularly recommended are, one and all, capable of producing irremediable damage to the integrity of the tissues of the visual organ.

How to Wear Your Handkerchief.

Just now the only proper way is to tuck the little square of linen and lace in one's sleeve at the wrist, allowing it to fall and partially conceal the hand, somewhat after the manner of the pretty wrist flounces on the new sleeves. Do not commit so marked a breach of good form as to tuck your handkerchief in at any part of your bodice, but if you want to get the full ornamental value from its pretty border of point de venise or Irish lace, no more effectual method could be devised than this newest fashion.

How to Steady Pictures.

A housemaid with a duster is everlastingly setting askew small pictures and the average room after dusting looks sadly awry. All sorts of picture hooks have been invented which are supposed to so grip the picture cord that it will always hold the picture evenly on the wall. Then, again, corner clamps have been brought out, one for each corner of the picture, the clamps being driven into the wall, but everything of that sort has some objection. The simplest and most infallible way of holding a picture immovable is by making a small gimlet hole in the extreme lower point of the inside of the frame, where it touches the wall, and at this point drive a small brad into the wall, leaving about half an inch protruding. The hole in the frame caps this brad like a socket, and the ordinary dusting of the picture does not move it in the least.

How to Make Tomato Jelly.

One can of tomatoes or eight medium sized ones skinned and stewed. Pass through a sieve and add to them one-fourth of a box of gelatin which has been dissolved in a little hot water. Season with pepper and salt, stir well and pour into a mold and place on ice. When cold and set, garnish with crisp lettuce. This is excellent for salads.

How the Thimble Originated.

Holland claims to have invented the thimble, though it is also claimed that explorers in the ruins of Herculaneum have found many of these useful little articles.

The Anglo-Saxons called it a thymel, or thumb stall, as it was first worn on the thumb, as sailors now wear it when making their sails, etc.

The manufacture of them was first introduced into England from Holland in 1695, and they were then made of iron, horn and leather, but in the progress of civilization and art the precious metals were used, and now they are often set with precious and semiprecious stones, adding to their beauty, but not to their usefulness.

How to Remove Mildew.

Mildew may be removed from cloth by rubbing the piece discolored with soft soap and then covering it with chalk and putting it in strong sunlight.

How to Make Sachet Powder.

An agreeable perfume which is also a preventive to moths is made as follows: Take of cloves, caraway seeds, nutmeg, mace, cinnamon and Tonquin beans each an ounce; then add as much Florentine orris root as will equal the other ingredients put together. Grind the whole well to powder and put it in little bags among your clothes. This will retain its freshness for a long time and will daintily perfume the clothes.

How to Treat a Sick Baby.

For children suffering with summer troubles the following will be found excellent:

Boil a cupful of water, and in it, mixed with cold water, put 2 teaspoonfuls of prepared flour; then take malted milk and mix with 2 spoonfuls of unsweetened condensed milk and pour on the flour. To prepare flour: Boil 2 quarts of flour for five hours (tie it up in a cloth); take off the outside when done, and you will find a solid ball of flour; grate as you want to use it.

Besides curing the complaint the malted milk assists digestion, the condensed milk will fatten and the flour makes bone and muscle, while as a blood producer nothing is better than to give the little one every day the blood from half a pound of meat very slightly broiled before pressing. Add a little salt to flavor.

How to Clean Burned Dishes.

Baking dishes that become burned in the oven and plates and platters that become blackened with the food scorched upon them should not go through the tedious process of scraping. Simply put a little water and ashes in the dish and let it become warm, and the burnt and discolored portions may be easily cleaned without injuring the dish.

Wanted—An Idea Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their $1,800 prize offer and list of two hundred inventions wanted.

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7. To the Boys who Hope to be Men.
9. Ministers at Rival Altars.
10. A Pastor's Confession.
15. Secrecy and Sin.
16. Selling Dead Horses.
19. Freemasonry a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
30. Masonic Oaths Null and Void.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
45. Ought a Seceding Mason to Keep his Lodge Oath?

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—25 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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An Address by Rev. B. Carradine D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, NOVEMBER 5, 1896.

IMPOSSIBILITY OF CONCEALMENT.

"No man, when he hath lighted a candle, covereth it with a vessel or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret that shall not be made manifest; neither anything hid that shall not be known and come abroad."—*Luke 8: 16, 17.*

Our Lord here warns against attempting to conceal or monopolize any principle or law of his religion. And he bases this warning upon two important features of Christianity:

1. Its absolute unselfishness. It finds its great happiness in sharing its blessings with others. It is at war with the practice of secret orders in confining their light and good things to a select circle. Secretism or concealment is hostile to the very nature of Christianity.

2. It is in vain to attempt to conceal, because by a law of Divine Providence every secret thing shall be revealed. "Murder will out" is a maxim framed out of the experience of the ages. The Freemason who walks our streets vainly imagines that the uninitiated do not know what he does inside the lodge. But the revelations of scores of Masons who have come out from the lodge, and published its inside workings to the world, so that to any intelligent reader it is clearly manifested what is done in these dark chambers. But however men may succeed in keeping secrets on this side the grave, yet in the intense light of the great white throne the last day must reveal every secret work.

PROF. JOHN ROBISON, LL. D.

Our readers will note that we have quoted frequently of late from a book entitled "A Conspiracy Against all Religions and Governments." It was written by an Edinburgh professor and published in New York in 1798 We attach great importance to it because it was the first Anti-masonic book on record. The prominence of the author, who was a Freemason and distinguished educator, and who had intimate relations with European governments, and who was familiar with the actors and history of the French Revolution, all contribute to make this book the most striking testimony against the lodge hitherto published. It is highly probable that this book had much to do in opening the eyes of William Morgan and the Anti-masons of his time.

The following facts regarding the life of Dr. John Robison, the author of this remarkable book, we take from Johnson's Universal Cyclopædia.

He was born at Boghall, Sterlingshire, Scotland, in 1739, and graduated at the University of Glasgow in 1756 He was employed as tutor in the British Navy, and accompanied the expedition to Quebec in 1759. He was called to the professorship of Natural Philosophy in Glasgow University in 1766 He went to Russia as secretary to Admiral Sir Charles Knowles in 1770, and was made inspector of the corps of Marine Cadets at Cronstadt, with the rank of Lieutenant Colonel, in 1772. He was professor of Natural Philosophy in the University of Edinburgh from 1774 till his death, Jan. 30, 1805

Besides his book on Masonic conspiracy, he was the author, in 1803, of two volumes of lectures on the Elements of Chemistry. In 1804 he published "Elements of Mechanical Philosophy." He was also the author of numerous contributions on natural science to the Encyclopædia Britannica, and of four volumes entitled "A System of Mechanical Philosophy."

"I LOVE THY KINGDOM, LORD."

"I love thy kingdom, Lord, the house of thine abode."

This couplet has been sung by many spiritual Christians, and presents the test standard of all genuine members of the Church of Christ. There are some things which act as an index to our love of the cause of our Redeemer. One of these is regularity in attendance upon worship. Wild animals visit their watering places regularly; saloon patrons visit their poisoned fountains regularly; lodge devotees with pride refer to their record of being absent from the raising of Hiram but once in five years. Christians should be regularly at church. The centers in which we are found most are those toward which we gravitate, from the law of affinity.

"I love thy kingdom, Lord,"

means a devotion of all our powers to the advance of this kingdom. Here necessarily comes in the removal of obstructions: lodge, saloon, Sabbath desecration, against all of which as loyal lovers of our Master, Christ, we will certainly be arrayed according to our enlightenment and fidelity. What are we doing? 'Tis well to talk with our past hours and ask them what report they have carried to heaven, and how they might have borne more welcome news.

KEEP THE "LODGE LAMP" BURNING.

The efforts of lodgemen, through the postoffice department, to put out the light of this little sheet, have called forth many protests from our workers and contributors.

Secretary J. P. Stoddard writes: "It shows the importance which the wily craft attach to this little paper with a great influence. East, west, north and south, and friends everywhere, must rally and stand together in this crisis. I send you, on enclosed blanks, subscriptions for the *Lodge Lamp*, and I will begin at once to canvass on receipt of further blanks. 'In the Lord Jehovah is our strength.'"

Rev. Wm. Fenton writes: "I have spoken to our present postmaster in St. Paul about the objection to the *Lodge Lamp*, because people subscribe for it and send it to their friends. He says that he believes he has a right to pay the *Pioneer Press* company for 100 copies of their paper to be sent through the mail to whomsoever he pleases."

Rev. W. B. Stoddard writes: "I attended a district meeting of the Ohio Synod in Allegheny, Pa., and gave them the situation regarding subscribers for the *Lodge Lamp*, and in a short time I took thirty subscriptions."

Secretary P. B. Williams, of Portland, Ore., writes: "I will push the *Lodge Lamp* to the extent of my ability. This is surely lodgery showing its hand at a high rate. Do we call this a free country?"

While the secret lodge is bringing its influence to bear in shutting out the little *Lodge Lamp* from newspaper rates in the mails, the following item from the *Record* will show how partial is the discrimination in favor of politics:

These are busy days for Washington Hesing and his assistants. They are helping along the campaign of education by their smooth manner of handling tons upon tons of political literature which is being sent out by the three parties. Yesterday they handled and sent out to the substations and the country postoffices of Illinois, 275,000 separate packages, which were mailed under franks by the gold Democratic committee. During the last ten days they have sent out from the central station more than 300 tons of printed matter from the Republican national committee, and more than half that amount from the silver Democratic national committee. Postmaster Hesing said: "It is somewhat of an expense on the government. Those documents cost eight cents a pound before the postoffice gets through handling them."

DEATH OF REV. J. L. BARLOW.

It is with sorrow and a sense of bereavement that we record the death of Rev. J L Barlow. It occured Oct. 24th at the home of his daughter, Mrs. Helen Rowley, in Bemis Heights, N. Y. He had labored during the past year as pastor of the Baptist church at Hagedorn's Mills, N. Y., and only a few weeks ago wrote us that he had demitted his charge on account of failing health. He was one of our ablest writers, and frequently wrote for the *Cynosure* ever since its first issue. He was pastor of the Wheaton Baptist church two years, and has many friends there. He was also pastor at Bloomingdale, Ill., for some years We hope next week to publish his picture and a more extended notice of this veteran worker in our cause.

PERSONAL MENTION.

—Elder H. H. Tucker, of Bridgeton, Me., was made a Master Mason when a young man, but like a multitude of other honest men, he left it as soon as he found out what it really is. He is now a valuable witness against the lodge.

—On Tuesday the 27th, Rev. A. T. Pierson, whose teachings always awaken a great interest on the part of everyone, begins a month's lectures at The Moody Bible Institute of this city, in addition to the regular course. All of these Bible lectures are free, and the public are most cordially welcome.

—Every army needs privates as well as officers. No pastor can be a whole church. With Anti-masonic ministers our cause requires Anti-masonic congregations.

—A Chinaman after using opium thirty-nine years gave it up on being converted. Replying to the question as to how he could succeed in breaking off the habit he said: "I used my two knees."

—Mr. and Mrs. Daniel Powers have moved their Beacon Light Mission to Philadelphia, where we heartily commend them to all *Cynosure* friends in that city and vicinity. They will be found at 1231 West Dauphin street.

—"Facts and Photographs" is a booklet of some thirty pages, 5x8 inches. It has fine page portraits of Rev. A. J. Gordon, D. D, Rev. R. A. Torrey, Rev. W. G. Moorhead, Joseph Cook, Rev. B Carradine, D D, Rev. M. C Ranseen, Howard Crosby, Frances E Willard, John Quincy Adams, William H. Seward, Rev. Charles G. Finney and Pres. C. A. Blanchard. It contains the testimonies of men devout in piety, profound in scholarship and eminent in statecraft; also the testimonies of seceders from the lodge, as well as extracts from standard Masonic writers. Price postpaid only five cents.

—*The Preacher's Magazine* for November reaches us with rich and varied topics bearing upon Thanksgiving season. The excellency of the articles are notable. "The Daily Bread," by the Rev. Mark Guy Pearse, is a discourse of great merit. "How Men get their Sermons," suggestions from some living preachers, by the Rev. John Edwards, contains entertaining and valuable thoughts. The Homiletical department is liberally supplied with choice and short sketches and outlines. "Thanksgiving Offerings" (notes for an address): "How to Spend Thanksgiving," "Perpetual Thanks," by Anna Maria Hellier, is helpful. "A Bible Reading on Thanksgiving," Notes and Illustrations. It is a capital number. Fifteen cents a copy, $1.50 a year. Wilbur B. Ketcham, Publisher, 2 Cooper Union, N. Y.

SPECIAL OFFER.

Until Jan. 1, 1897, new subscribers to the *Christian Cynosure* for one year will receive *The Peterson Magazine*, if they state their wish to receive both. The price for the two will be only $1 55, practically the price of the *Cynosure* alone. *The Peterson* is an old and well-known magazine. For sample copies send ten cents to 109 Fifth ave., New York City.

IOWA ANTI-SECRET CONVENTION.

TO MEET IN THE FRIENDS CHURCH, NEW SHARON, IOWA, NOV. 17, 18.

PROGRAM.

Tuesday, November 17, 1896.

2 P M.—Devotional.

2:30—Address of Welcome by Rev. H. C. Pemberton, New Sharon, Response by Rev. T. P. Robb, Linton. Business, appointment of committees.

RECESS.

7:30 P. M.—Prayer. Greetings from Iowa Presbytery of the Reformed Presbyterian church by Rev. J. A. Black, Wyman. Address, Our Work, by Rev. W. I. Philips, Chicago.

Wednesday, November 18th.

10:00 A. M.—Devotional.

10:30—Report of committee on resolutions. Action upon report. Business.

RECESS.

2:00 P. M.—Prayer. Reports of committees and general business.

3:00 P. M.—Address by Rev. W. L. Ferris, Cherokee.

RECESS.

7:30 P. M.—Prayer Address, The Church vs. Secret Societies, by Rev. Howard Brown, Indianapolis, Ind. Address, Rev. S. H. Swarts, D.D., Morris, Ill. Adjournment.

MASONIC CATECHISM.

Q. What is a Republican?
A. Grand King, and most Worshipful Sir Knight and High Priest, etc., etc.
Q. What is a Freeman?
A. A man with a cable tow about his neck.
Q. What is liberty?
A. The most perfect specimen of liberty in the world is to be seen in the most Worshipful Lodge—to-wit—a man, stript and blindfolded dragging around the room by a rope, swearing to perform unlawful acts under penalty of having his throat cut for ear to ear.
Q. What is equality?
A. It is perfectly exemplified in the various degrees and magnificent titles of the craft—from the Entered apprentice to the King of Heaven.
Q. What is Morality?
A. Morality consists in concealing secrets, murder and treason not excepted, and in protecting our friends, right or wrong.
Q. What is humanity?
A. The highest possible instance of humane feeling is to put a seceder to death. It is our bounden duty so to do—and so strongly exemplifies our attachment to the craft and all worthy Masons.
Q. What is science?
A. True science is found only in the Lodge. It consists in the sublime ceremonies of Masonry—such as the resurrection of Hiram Abiff—the finding of the Ark—the murder of Akirop—and other edifying mysteries.
Q. When did Masonry begin to exist?
A. Long before the creation.
Q. How long will it continue?
A. Forever and a day.
Q. What was the greatest display of Masonic power?
A. The putting to death the author of Jachin and Boaz—for it was done with a secret hand.
Q. What was the most unfortunate event for Masonry?
A. The execution of Morgan—perfectly right in itself—but not skillfully done.
Q. Why are not the Masonic penalties executed upon all seceders?
A. All things are lawful, but all things are not expedient.—The Sun.

THE JUDGE'S CELEBRATED ARGUMENT.

Who the Judge is I need not say, for as soon as the argument is seen, or heard, it will be recollected what distinguished individual has frequently and familiarly used it. If anyone doubts who the individual mote be, let him ascribe him to the most honorable judge that he ever saw.

Whether the Judge is the real author of the argument, I confess I have myself some doubt. I think probably the members of the Lodge would attribute the sublime argument to Hiram Abiff. But whoever may be the author, the argument itself is extremely popular.

I have called it the Judge's argument, because he has entered, passed and raised it to the sublime degree of Mastership in this city.

The argument is this:—A man cannot travel with safety to himself in a new country, if not a Mason; whereas, he is perfectly safe if a Mason. This, the Judge says, he has realized in his own experience, when this country was new.

If this argument has any core in it—if it is not perfect nonsense—it implies that all robbers and pirates, and all other sources of trouble, come exclusively from the Masonic Institution. Masonry certainly cannot afford protection to a traveler from anything but Masonic difficulties.

I am not insensible that many enthusiastic Masons have pretended to believe that their divine art enabled the traveler to keep off the ague and fever, by the Masonic ceremony called Abracadabra. This is boasted of even in the Monitor. It would be ludicrous, indeed, to see the Judge traveling through a prairie, and "ever and anon" holding up the grand hailing sign of a Master Mason, to keep off the ague and fever!

But supposing that Masonry would enable one to understand the science of Abrac, that would not protect the traveler from all the perils of a new country.

Sometimes new countries are infested with pole-cats, and always with extensive mud-holes. Now, I confess I should feel myself very much amused to see our eminent Jurist making signs to one of the odoriferous animals above named, or to such a mud-hole as would remind one of Bunyan's slough of despond. I am confident, however, that the slough would not creep out of his path, nor the skunk (as the Yankees call it) give an answering signal at all to the liking of his Judgeship. My reason for coming to this conclusion must be obvious to all. It is this: Neither the mud-hole nor the pole-cat having been initiated into the mysteries, could possibly be supposed to understand the signs.

When I say that neither the mud-hole nor the skunk have ever been initiated, I do not, by any means, intend to insinuate that members who would powerfully remind one of these things are not sometimes met with in Lodges. All that I intend to show is that whether men or beasts, or Heroines of Jericho, or things without life, nothing could understand the signs or be kept at bay by the signs except the man, or things had previously been instructed so as to fully understand the mystery of these signs.

The celebrated argument of the justly celebrated Judge is not only inconclusive, but if I were a Mason I would say it was rascally; for, as has been stated, it implies that all the rascals are Masons.

I am far from believing that all rascals are Masons. I readily admit that taking oaths secretly, and for the sake of personal emolument, or taking oaths with unnecessary frequency, or taking oaths without intending to keep them very precisely, has a tendency to make men rascals, but the argument of the Judge goes much farther; for were we to admit, for the sake of giving the worshipful Judge a fair chance, that all Masons are rascals, it would not justify his conclusion, that a Masonic traveler is always safe, for other rascals may waylay his course who would not understand his signs and of course would not respect his siganls any more than the pole-cat or mud-hole.

I close with a well-known fact which entirely upsets the Judge's masterpiece. It is this: Many an individual who never tampered with his conscience by taking the unlawful oaths of Masonry has traveled extensively and met with no uncommon disaster.

Another argument much used by another Judge in this city, and one, too, of immeasurably transcendent excellence in the estimation of the worshipful craft divine, is that Anti-Masons are lice. What a sublime Lodge-manufactured argument. Do these sons of the handmaid imagine that all their pruriency is caused by the Anti-Masons? I think they itched a little for office before Anti-Masonry was much heard of.

But be it so that Anti-Masons are lice, I solemnly aver I would rather choose to be actually the most poverty-stricken louse that ever shaggled over the bare hide of a beggar, than ever to participate in the smallest possible part in the blasphemy of the Masonic Institution.

Lice have no future state unless Masonry should prove true, and then our future state be only transmigration, but Christianity proving true, how can Masons lift up their faces before him whom they have mocked and behold that he is no other than the Architect of the Universe.

One would almost be persuaded to think, from this last juridical argument, that the philosophic among the Masons are not such arrant hypocrites as they have generally been supposed. It is barely possible that as skeptics are often addicted to the most extravagant credulity, that philosophers may imagine themselves to be what they profess, the very ancient Egyptians, transmigrated through innumerable generations of monkies and gobblers, etc.

If we could bring ourselves to give this credit to these philosophic Solomons, the whole affair would become perfectly plain. The Egyptians, when chastised with the visitation of lice, acknowledged that it was the finger of God; so these philosophers, if real enthusiasts and not arrant hypocrites, imagining themselves to be these very Egyptians, now again come up in the form of human beings, after having been so long punished in the various shapes of all doleful creatures, feel as if the finger of God was still upon them in the form of lice.

I confess, however, that I cannot bring myself to a state of mind sufficiently indulgent to consider them philosophic madmen. I believe (though it is painful to think it) that they are deliberate deceivers. Their argument respecting the lice only shows them undignified as well as disingenuous.

MASONRY IN EUROPE.

Death, inevitable death, from which no potentate can protect them, awaits every traitor of the order.—Marquis Constanja.

Irreligion and unqualified liberty and equality are the genuine and original secrets of Freemasonry, and the ultimatum of a regular progress through all its degrees.—Abbe Baruel.

Same to same—in describing the Priest's degree—it is all one whether it be true or false, we must have it, that we may tickle those who have a hankering for religion.—Wieshaupt.

But not only are secret societies dangerous, but all societies whose effect is mysterious; the whole history of man is a proof of this position; in no age or country has there ever appeared a mysterious association, which did not, in time, become a public nuisance.—Prof. Robinson of Edinburgh University.

In a letter from Weishaupt (the infidel) to Zwack, in 1786, he says: "You can't imagine what respect and curiosity my first degree has raised; and which is wonderful, a famous Protestant Divine, who is now of the order, is persuaded that the religion contained in it is the true source of Christianity. O man! man! to what mayest thou not be persuaded? Who would imagine that I was to be the founder of a new religion?"

The fraternal equality professed in Masonic lodges is very flattering to those who have not succeeded in their scramble for civic distinctions—such persons become the most zealous Masons and generally obtain the active offices in the lodges, and have an opportunity of speaking with authority to persons whom in public society they must look up to with some respect.—Prof. Robinson.

A French author says: The horrible and sanguinary Oaths, the Daggers, Death-heads, Crossbones, the imaginary combats with the murderers of Hiram, and many other gloomy ceremonies, have a tendency to harden the heart, to remove its natural disgust at deeds of horror and pave the way for those shocking barbarities which made the name of Frenchmen abhorred in all Europe.—Lefranc.

"Christians and Jews, and Turks, and Pagans stand,
One blended throng, and undistinguished band.
We hope with good conscience to Heaven to climb
And give Peter the *pass-word*, the *grip* and the *sign*."

Free Masons ought not to be members of the Christian Church. It is important this should be distinctly understood. None of us will pretend that a man cannot become a Christian who has been a Mason, or that such as repent of this and all their other sins, should not be received into the church. What we maintain is that those who support Masonry, either by frequenting the lodge or by bearing a certificate of Masonic standing, should not be permitted to hold a membership in the Christian Church. If they declare for Pythagoras and Mahomet, let them not pretend a friendship for the Nazarenes. If the Lord be God, let them serve him; if Baal, let them go to the Temple of Baal.

Masonry, possessing corporate powers, acts in secret and shuns the corrective of public opinion—Republicanism acts openly, courts public opinion and thrives best where public opinion is unrestrained and has the most perfect influence. Masonry must, from its very nature (secrecy being essential to its existence) be confined in its benefits to a few—Republicanism, by its very name, indicates a directly opposite character, the securing the greatest possible degree of good to the whole community. Masonry enjoins on its votaries resistance to the execution of the laws of the land when endeavored to be enforced against a guilty brother. Republicanism requires its votaries, in all cases, to afford every facility in their power to the due operation of the laws. Brutus condemned his son to death. These three points are sufficient to show that Masonry is not Republicanism.

The Day That's Coming.

The heav'ns shall glow with splendor,
But brighter far than they
The saints shall shine in glory,
As Christ shall them array.
The beauty of the Saviour
Shall dazzle every eye
In the crowning day that's coming
By and by.

Our pain shall then be over.
We'll sin and sigh no more,
Behind us all of sorrow
And naught but joy before—
A joy in our Redeemer,
As we to Him are nigh,
In the crowning day that's coming
By and by.

Let all that look for "hasten"
The coming joyful day
By earnest consecration
To walk the narrow way;
By gathering in the lost ones,
For whom our Lord did die,
For the crowning day that's coming
By and by.

—Selected.

DARKEST LONDON.

What an American Newspaper Man Learned by Living Ten Weeks In Whitechapel.

"The squalor of east London and the miserable condition of its swarming thousands have been often depicted, but a man has to live in that wretched quarter, as I did for ten weeks this summer, to thoroughly understand its hopeless condition," said Mr. Edward Price Bell of Terre Haute, Ind., to a Washington Post man.

Mr. Bell went abroad for the express purpose of studying the social conditions of London's great submerged class, and he wrote for the Chicago Record a number of exceedingly interesting letters on that topic. He is the first journalist from this side the ocean to undertake such a task.

"For ten weeks," he said, "I lived in Toynbee hall, right in the heart of Whitechapel. It is an institution carried on by graduates of Oxford and Cambridge for the amelioration of the wretched denizens of that parish. Its methods are academic, not religious. The college men who are back of the cause are sincere and animated by the noblest impulses of humanity. They are doing much in a practical way for the people they are sacrificing themselves to lift up. They are having the rotten old houses torn down and habitations built fit for the residence of human beings. They are giving more air and sunlight and making sanitary improvements in quarters where all laws of sanitation have been ignored. They have never ceased agitating till some of their number gained membership in the county council, on the board of guardians for the administration of the poor laws and in parliament. In this way they are enabled to advance the work of reform to which their lives are dedicated. All who wish to study at Toynbee hall are heartily welcome.

"Some of the theories of the hall may seem a trifle impracticable, but doubtless they all make for good. One idea is that the Whitechapelites are bettered by having the privilege of listening to fine music and of seeing grand paintings. The doors of Toynbee hall are thrown open, and the hordes of the district pour in to hear the music and view the works of art, but whether they are improved by it or not I would not venture to say.

"The number of missions of charitable societies of religious bodies banded together for philanthropic work in east London is almost endless. Besides, hundreds are engaged in individual work for the same purpose. And what does it all amount to? So far as I could determine it was all utterly futile, utterly impotent. The task of reclaiming 1,000,000 of earth's most depraved and destitute inhabitants seems too great for human achievement.

"No doubt a little good is done, but in proportion to the amount of misery that cannot be reached the percentage of improvement is like a drop of water to a deep river. As far as raising the mass to a level of decent humanity is concerned it will take centuries. The destiny of the children of that region is a fearful problem. They swarm more like rats or ants in the dark courts and narrow lanes than like human beings. From infancy they are accustomed to rags, to constant hunger, to drunkenness, to vice in all its forms. A great per cent of them are of illegitimate birth, for the marriage tie is but lightly considered there. Their wretched mothers get drunk whenever they have the opportunity. All the barrooms are thronged night and day with outcast women, and the proportion of drunkenness is greatest among females.

"One of the schemes of reform is to colonize, and General Booth has carried out that plan with considerable success. But the few hundreds or even thousands that are sent out make no perceptible difference. The vacuum is quickly filled, for it seems that nothing can keep down the birth rate of east London, and the wretched continue to reproduce their kind.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Nov. 8. Comment by Rev. S. H. Doyle.

TOPIC.—The most interesting thing I know about foreign missions.—Acts xvii, 16-31.

The topical reference presents to us one of the most interesting foreign missionary incidents in the New Testament—Paul standing in the cultured city of Athens, in the areopagus on Mars hill, preaching "Jesus and the resurrection" to the philosophers of Greece. It should inspire us to select many interesting things concerning this important work of Christ's church.

When Christ came, the whole world was open to Christ. Rome was the one great power of the world, and under the protection of Rome the missionaries of the cross could go practically throughout the whole world. Later on many large sections of the earth were closed to the gospel, but today again the doors of heathendom stand wide open, and the missionary may enter. In two years (1858-60) 875,000,000 souls were opened to the gospel, 40,000,000 in Japan by treaty with Great Britain, 390,000,000 in China by Tien-tsin treaty, 260,000,000 in India by transfer of the government to the crown, 150,000,000 in Africa by Livingstone's explorations, 25,000,000 in Italy and 10,000,000 in Mexico. The doors of the world are wide open. Will we go in and possess the land for Christ?

This interesting incident in Paul's life suggests three important missionary facts:

1. Why the heathen need. Paul's soul was stirred within him at Athens because of the city's idolatry. Athens was the most idolatrous city in the world. It was wholly given to idolatry. It was a city of idols and even had one inscribed "To the Unknown God." It should have worshiped God in Christ. It was worshiping idols; hence its need. This is but a picture of heathendom today. It should be worshiping God, but instead is bowing down to nature, to gods of its own handiwork, or to the gods of the human heart; hence its great need. The number of these idol worshipers in comparison to the number of Christians and Christian workers among them is simply appalling.

2. What the heathen need. Paul saw the great need of the Grecian idolaters, and "he preached unto them Jesus and the resurrection." A resurrected Christ is what heathendom needs today. It is dead in trespass and in sin. It is blinded by ignorance and superstition. It needs a living Christ to give life instead of death, and to open the eyes of the blind.

3. How this need can be supplied. By the preaching of men. Prayer and pains, men and money are the agencies by which this living Christ may be sent to heathendom. Heathendom needs the best men. Paul was the best preacher of his day. God sent him to the foreign field. God needs His best men today in the foreign field.

Interesting and important missionary facts, taken from "The Missionary Pastor:"

DISTRIBUTION OF CHRISTIANS.

In United States, 1 to 4 4-5 persons evangelical Christians; in foreign field, 1 to 1,200 persons; in United States, 1 minister to 740 souls; in foreign field, 1 missionary to 200,000 souls; 1 medical missionary to 2,500,000 persons; in United States, 1 Christian worker to 50 persons; in foreign field, 1 to 24,000 persons.

ANNUAL EXPENDITURES IN UNITED STATES.

Liquor and tobacco	$2,000,000,000
Popular amusements	400,000,000
Dogs	200,000,000
Kid gloves and ostrich feathers	25,000,000
Foreign missions	5,200,000

Is it any wonder, in the face of these figures, that the world is not Christianized?

Christian adherents in foreign field in 1894	3,801,000
Those not Christians	1,200,000,000
Annual increase	8,000,000
Dying yearly without Christ	36,000,000

Bible Readings.—Isa. xlii, 6, 7; xlix, 6; lii, 7; Nah. i, 15; Math. xxviii, 19, 20; Luke ii, 25-32; Acts i, 8; ix, 26-40; xiii, 1-31, 46, 47; xvi, 9, 10; xvii, 16-34; Rom. i, 14-16; x, 14, 15; I Thess. iii, 1-13; Rev. xxii, 17.

God's Works as Object Lessons.

And all God's works are object lessons—divine parables—that unfold to us under natural symbols God's wonderful goodness, the vastness of His providence, His fidelity to His covenants, and in the scenes that now surround us in this glorious springtime we may catch a glimpse of our own resurrection, and what heaven will be.—Presbyterian Messenger.

Our Strong One.

There is, there can be, no distress so great, no emergency so sudden, no enemies so strong, as to defeat or mar the plans of our strong one.—J. C. Vandeventer.

Protestants In Germany.

The latest statistics give the number of Protestants in Germany as 31,000,000 and the number of Catholics as 18,000,000.

LADIES' INTERNATIONAL.

Mrs. Florence Grey Is an Organizer of This Association.

Mrs. Florence Grey of Paris has arrived in Chicago. Mrs. Grey comes here in the interest of the Ladies' International association. The object of this association is to establish in every country in which a branch of it exists an academy of practical arts for women. The association is composed of many leagues, the first of which was started in Paris several years ago, with the object of establishing such an institution in France. The idea is to give all women who wish to perfect themselves in modeling, sewing, cooking or any other

practical art an opportunity to study under the best teachers. If they arrive in a strange city, one of the league will look after their general welfare, see that board is obtained at moderate prices, and that their everyday life is comfortable. Charity is a word unknown to the organization, as the object is to make students pay a reasonable price for what they are taught, making them in turn self supporting. The plans for the Ladies' International association in America are arranged under the direction of Miss Elise Mercur of Pittsburg. Mrs. Grey, however, is practically the woman who keeps the American branch alive. She is devoted to the cause, and her enthusiasm keeps the movement before the people. Mrs. Grey is not, however, very well satisfied with what she has done in New York, but she has great faith in the west and expects to accomplish a great deal in Chicago. She will make arrangements during her stay here for a labor congress, to meet in October, 1897. The association has just issued the first number of its official organ. It is called The Iron Ring, and it will be published quarterly.—Chicago Herald.

The Women Are Losing Ground.

The Methodist Episcopal conference at its meeting in Cleveland last May directed the subsidiary bodies to vote again on the woman question. They are to say by their votes whether they desire to have the organic law of the church so amended as to make women eligible to seats in its supreme legislature and judicatory. Ten of the annual conferences have already complied with the general conference's direction. The vote in the ten conferences as reported stands as follows: For letting the women in, 282; for keeping them out, 283. Last year six of the ten conferences gave 298 votes for admitting the women against 150 for excluding them. It is noted that the "yes" vote falls off in every one of these conferences. It is not a case of heavy losses here and there, but of a moderately uniform loss all along the line. As the vote starts off it does not encourage the advocates of woman's right to sit in the general conference.—Elmira Gazette.

Women and the Bicycle.

The Wheelmen's Municipal league of San Francisco has declared for the woman suffrage constitutional amendment. An evening paper of that city pertinently remarks in this connection:

The wheelmen of the city, in deciding to vote for woman suffrage, are doing good politics. There is less of sentiment in this decision than of practicality, as there always is in good politics. The wheelmen are not proceeding to discuss theories, but to meet a condition. Their position is that there are 3,000 lady cyclists in San Francisco, all of whom earnestly desire good, smooth streets. These ladies, of course, have no votes, so all they can do is to lend their moral influence to the campaign for better roadways. Their moral influence is great, but truth compels the admission that votes are more effective than moral influence when politics is being done.

A Bed Cover.

A beautiful new bed cover of latest fashion is made from fine white organdie. In the center there is a square of the material bordered by a band of renaissance lace. Next this is a wide border of the muslin, then a narrower border of the lace. The spread is finished with a wide frill of the muslin. The pillow shams that go with the spread are also of muslin. The square of muslin in the center of each sham has a large ornamental letter, made from the braids used for renaissance laces. Book muslins of a good quality could be used for such a cover, which is usually over another of colored or white china silk.

A Skirt For Evening Wear.

As yet there is but little change in the width of the skirt for evening wear. It still consists of front, two side gores and three back gores. It must just touch the ground all round us; except for chaperons the skirts are still worn without train. Success depends entirely upon the care taken in hanging the skirt. Cut each width precisely by the pattern, taking the greatest care not to alter it at the waist. An additional length is added or a superfluous length removed at the same place—namely, at the foot. Commence all seams at the waist, tacking each one before it is machined, and whenever a gore and a selvage come together, tack the gore upon the selvage. Before commencing the machine sewing try your machine upon the same thickness of material as you propose to sew, in order to see that the tension is quite right, as in sewing silk or satin fabric it is of the utmost importance that you shall have no work to unpick; the pristine freshness of the material is so fragile, and once dissipated it can never be restored.

Fit the skirt at the hips in the lining first and note carefully what alterations

you make; then repeat these in the fabric. Press the seams lightly and tack the material and lining together at the waist. Now place them upon the waistband, which must be made up the correct size, and turn the skirt up at the foot upon the figure. From the skirt cuttings you can obtain the tiny frill to finish off the foot of your skirt, and it will hang exceedingly well if lined with linette of the same shade for preference, whereas if you have a silk lining contrast is better. It seems superfluous to add that the back gores must be stiffened in their entire length.—Pittsburg Dispatch.

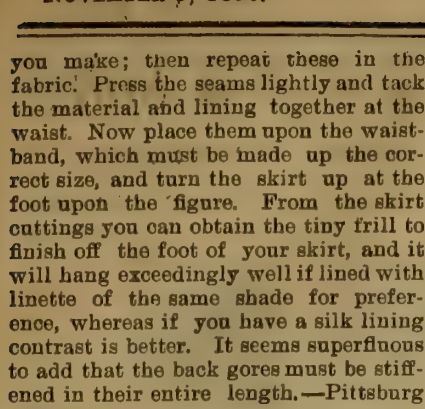
BOYS' FIRE DEPARTMENT.

It Is Thoroughly Organized and Equipped For Quick Work.

Several Brooklyn boys have organized a fire department of their own. The ages of the little firemen range from 11 to 15 years, Ernest Grant, the foreman and organizer of the company, being the oldest. They have a complete patrol outfit, consisting of two goats seven hands high in their bare hoofs, one regularly constructed patrol wagon of small size made to fit the goats, one fire extinguisher improvised from a tin water cooler and a half inch rubber tube, one scaling ladder and all the appliances found among the equipment of a modern patrol company's headquarters. The uniforms are blue overalls and blouses, with rubber boots, rubber coats, fatigue caps and gaudy red fire hats of regulation block.

The goats' names are Tom and Bill, and they have been trained by the boys until there is not a horse in all the regular department which responds more faithfully and quickly to the clang of the alarm gong than do Tom and Bill. With them the boys have made a "quick hitch" record of ten seconds. No such sleek goats were ever seen on the rock ribbed hills of Shantytown. Tom is a wiry haired maltese, and Bill boasts a brindled yellow complexion.

The boys live near the house of engine company No. 35, and all summer long each of the lads was prompt at roll call at 8 o'clock every morning. Their names were duly registered in the blotter, and each was given an hour off at lunchtime. All fire alarms and the time they were sounded were entered in the blotter with red ink. In fact, every-



thing about the place was conducted just as it is in a regular patrol house. All day the goats stood in their stalls back of the lilliputian patrol wagon ready to dart out and place themselves under the drop harness at the sound of an alarm. All was bustle and excitement about the shed at such a moment. Foreman Grant shouted his orders in a shrill voice as all were slipping on their boots, rubber coats and fire hats.

"Willie and Jakie, grab the axes! Davy and Jonas, take the hooks! Charlie, grab the roof rope!" he would shout.

The goats came clattering out, and the fire brigade was off with a bang, the gong on the front of the wagon clanging loudly. The company's mascot, a fox terrier dog, ran, barking, ahead. Around the corner they would speed to the house of engine No. 35, often arriving there before the regular company had started out. They remained at the firehouse ready to respond to any alarms that might come in while engine No. 35 was away.

Since school began the young firemen have taken a vacation, but next summer they will organize again.—New York World.

A LONDON RUMSHOP.

LOATHSOME DEN OF VICE AND HUMAN DEGRADATION.

Men and Women, Clothed In Filthy Rags, Swill Liquor Like Hogs—Mothers Feed Their Children on Ale, While Gray Haired Women Reel With Intoxication.

The promoters of the rumshops of east London have some nice sounding names for the dives in which manhood and womanhood are hourly perishing. One of the most loathsome dens out of hell, situated in the Whitechapel district, is called the Princess Alice. A place almost as bad, standing near the north entrance to Tower bridge, bears the title of the Angel. These resorts are beyond adequate portrayal in words. They are so thoroughly and frightfully wicked, so utterly and infamously low, that anything like a faithful description of them would read like the product of a diseased imagination. The Princess Alice is in the same block with Toynbee hall, the institution that is to London somewhat similar to what Hull House is to Chicago, and it is next door to Wadham House, a residence for students giving more or less thought to questions of social reform. Both Toynbee and Wadham have many times joined battle with their undesirable neighbors, but the latter have always come off with banners flying and without the loss of a single day's business. It is not on record that the reformers ever did so much as stop the sale of a pot of beer over the dirty counters of the Princess Alice. The Toynbee residents are all Oxford and Cambridge men, and they know full well the theories of advanced social life, but they are no match for the rumseller at the corner of the street.

England is a great country for compartments. You find them in railway carriages, in theaters and in restaurants. You also find them in the Princess Alice. One does not have to take one's drink along with other people, but can approach a section of the bar in a small compartment and drink in seclusion. At least that is the theory of the gin mill compartment. But the theory fails here as it does on the railroads and in the restaurants. The compartments of the railway carriages, when there is much travel, become ill ventilated miniatures of the roomy and airy American coach. The compartments in the restaurants, when there is any rush, have all the people they will hold, and so the compartments at the Princess Alice are never quiet and secluded. On the contrary, these holes in the wall are nearly always jammed and jammed with the lowest type of human beings on the face of this earth.

Saturday nights at the Princess Alice witness wholesale carnivals of drunkenness. At these times the compartments are crowded almost to suffocation, and the wretches gathered there struggle one with another for precedence at the bar. They are not all men by any means. Oftener than not more than half the crowd are women, and each woman not infrequently has a child or two with her. It is a mere commonplace to see dissolute mothers, the suggestion of every virtue obliterated from their faces, feeding their little girls ale or beer on the counters of this scandalous den. The men and women all crowd in together and swill liquor like hogs. Their dress, without exception, is the dress of desperate poverty. The men wear an infinite variety of hats, clothes and shoes, but none of them has any article of apparel that is not green with age and heavy with filth. Their faces are blotched, distorted and unshaven, and their eyes bear witness to awful eras of sleeplessness and dissipation. They drink until their money is exhausted or until they can scarcely stand, then they go out of their own accord or are forced out and stagger away with maudlin mutterings. When the crowds in the Princess Alice are great, one may often see a man in the advanced stages of intoxication braced against the wall, half asleep, held from falling by the crush about him. Sometimes he loses consciousness entirely and goes down in a heap. Then the bartender clears the compartment sufficiently to drag the wretch to the sidewalk. A policeman comes along, wakes the offender up, and if he can walk starts him off. If he is past walking, the officer calls for the wagon and sends him in.

The chief horror of the Princess Alice, however, is presented in the degradation of its female clientele. In America the large majority of drunkards, especially outside the large cities, are men. In Liverpool and London, according to the statistics of the Woman's Christian Temperance union, there are about six drunken women to one drunken man, and casual observation would indicate this proportion to be true.

Many of the females of the Princess Alice are mothers whom the curse of drink has caused to forget every obligation of motherhood and home. Many of them are little past girlhood. Drink is the overmastering passion of these outcasts. They seem to have no other pleasure, no other concern of any sort whatever. Numbers of them know nothing about home life, nothing of affection, nothing of any one of the fundamental humanities. The appetite for drink possesses and consumes them. It causes them to lie and cheat, to beg and steal. Any form of iniquity is welcome if it only holds out the promise of a quantity of rum. Like that of the man, the dress of these creatures is as poor as it can be. It seldom rises above rags, and very dirty rags at that. It is harrowing enough to witness the debauchery of the younger women, but when one sees an old woman, with gray hair and furrowed face, drunk and maudlin, staggering from the lethal portals of the Princess Alice without a friend, penny or a home, one is tempted to ask in agony of heart, "Is Christ really risen?"—Chicago Record.

The Ceylonese are pleading for the same prohibition of opium selling to natives as exists in England, or at least for the same protection to the people as has been afforded to the Burmese.

SABBATH SCHOOL.

LESSON VII, FOURTH QUARTER, INTERNATIONAL SERIES, NOV. 15.

Text of the Lesson, I Kings ix, 1-9—Memory Verses, 4, 5—Golden Text, Prov. x, 22—Commentary by the Rev. D. M. Stearns.

1. "And it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do." According to verse 10 the work occupied 20 years, and during all this time Hiram, king of Tyre, helped him with cedar and fir trees and with gold, according to all his desire (verse 11). For this service Solomon gave Hiram as a kind of present 20 cities in Galilee, which, when Hiram saw, were not pleasing unto him, and he called them Cabul, or displeasing (verses 11-13). It is impossible to please every one, and the great joy of a real servant of the Lord is that he seeks not to please men, but God, who trieth our hearts (Gal. i, 10; I Thess. ii, 4). Concerning all this work it is written that Solomon made all that came into his heart and prosperously effected it (II Chron. vii, 11). This was wholly due to the blessing of the Lord, which maketh rich and to which toil addeth nothing (Prov. x, 22, R. V., margin). The temple is suggestive of the New Jerusalem, the Bride, the Lamb's wife, which is to come down from God out of heaven and be a center and source of blessing to all nations on the millennial earth. It is now being builded and will be the pure and eternal home of the redeemed out of all nations. At the building of Solomon's temple there was neither hammer nor ax nor any tool of iron heard in the house while it was building, for the stones were made ready before they were brought thither (I Kings vi, 7). Believers are the living stones in the living temple and are all made ready down here in the quarries of daily life before brought to the place of building (I Pet. ii, 5). When we receive the Lord Jesus, we are by His blood made fit to enter heaven (Col. i, 12), but by all His healings with us from that time we are being prepared for our place in His temple. There is not a trial nor a blow too many in all the daily life, but a "needs be" for every one.

2. "That the Lord appeared to Solomon the second time, as He had appeared unto him at Gibeon." At Gibeon the Lord had said to him, "Ask what I shall give thee" (I Kings iii, 5). And the Lord was so pleased to have him ask only for wisdom that He gave him both riches and honor, which he had not asked (verse 13). Now, after 20 years He appears a second time to bless him yet more. Our Lord Jesus came the first time to give wisdom and righteousness to all who will accept Him. He will come the second time, without sin unto salvation, to bestow the completeness of His redemption (I Cor. i, 30; Heb. ix, 28). He is ever the same great giver, giving grace and glory to all who receive Him.

3. "And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before Me." When we ask anything according to His will we know that He heareth us, and knowing that He has heard us we know that we have the petitions we desired of Him (I. John v, 14, 15.) The Lord accepted the house to put His name there, and assured Solomon that His eyes and His heart would be there perpetually. There is something very comforting in this for every believer, for if we present our bodies according to Rom. xii, 1, 2, we may be sure that He accepts the sacrifice, and if His name and eyes and heart would be upon a building of wood and stone, how much more will they be upon every member of the church which is the body of Christ.

4. "And if thou wilt walk before Me, as David, thy father, walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee." Compare chapters ii, 4; vi, 12; xv, 5. To walk before God in truth with all the heart is the sum of Christian living. To Abram God said, "Walk before Me and be thou perfect" (Gen. xvii, 1). The Lord being with us (Math. xxviii, 20), it only requires that we steadfastly believe it, and trust Him to live out His life in us, according to Gal. ii, 20. A walk with God implies agreement, humility and full control of the Spirit, but if we are only willing God will do it (Amos iii, 3; Mic. vi, 8; I John ii, 6; II Cor. vi, 16).

5. "Then I will establish the throne of thy kingdom upon Israel forever, as I promised to David, thy father." The promise to David was unconditional that his throne would be established forever (II Sam. vii, 12, 16). It will be fulfilled in Solomon if he will walk before God with a perfect heart; if not, it will have to wait for some other who will so do. The king has not yet sat on David's throne who completely filled the bill, but He lives and waits for it, and will do it when He shall come the second time. See Isa. ix, 6, 7; Luke i, 32, 33; Jer. xxiii, 5, 6; Acts ii, 30.

6, 7. "If ye shall at all turn from following Me then will I cut off Israel out of the land which I have given them, and Israel shall be a proverb and a byword among all people." The Lord had said about the same thing to Moses in Deut. iv, 26, 27, and 28-37, and for over 18 centuries the world has seen it fulfilled, for they continued as a nation to despise His word and misuse His prophets until there was no remedy (II Chron. xxxvi, 16). When in the fullness of time the Son of God Himself came to be their Saviour and King they cast Him out and killed Him, saying, "We have no king but Cæsar." Hence for all these centuries since our Lord was crucified the land has been desolate and Jerusalem trodden down of the gentiles.

8, 9. "Why hath the Lord done thus unto this land and to this house? Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt." Thus, said the Lord, would people ask and be answered when they should see the desolations of the city and the land, and so it has been. Whether the Lord deals with Israel or with the church, He desires to show the abundance which He has for and loves to give to His people, that He may be known and trusted in, to His glory and His people's good. See in Deut. xxviii, 1-4, the fullness of blessing which was within Israel's reach simply on condition of obedience. See in Math. xi, 27-30; John xiv, 13, 14; xv, 11; xvi, 24; Rom. xv, 13—some of the fullness that would be manifestly ours to God's glory if we would keep ourselves wholly for Him. Consider also Eph. iii, 20, 21, Jude xxiv and similar exceeding great and precious things which would be to His glory in us if we would be His obedient ones, living only unto Him. "Of the children of Israel did Solomon make no bondmen" (I Kings ix, 22), and while we who are redeemed delight to be the bond slaves of Jesus Christ there is no slavishness in His service, for we are at the same time children and friends, free in our Father's house to enjoy all that is His and to delight to do His will.

HISTORY OF A WEEK.

Tuesday, Oct. 27.

Li Hung Chang has been appointed minister of foreign affairs of China and proposes to inaugurate modern proceedings in the Flowery kingdom.

By the explosion of 1,800 pounds of nitroglycerine in the Acme dynamite works, near Hulton, Pa., James La Bree and Joseph Kusie were killed, and James Sing, Robert Sing, Emma Johnson, and two unknown boys seriously injured. The two dead men were mangled beyond recognition.

Henry Offerman, of New York city, 40 years old, an agent for the Equitable Assurance company, has been missing from his home since Oct. 16, and has just inherited a share of a $6,000,000 fortune.

Challemel-Lacour, recently president of the French senate and formerly ambassador of France in London and minister for foreign affairs, is dead.

The University of California is to be made richer by $4,000,000 by donations from various persons, chief among whom is Mrs. Phœbe Hearst, widow of the millionaire senator from California.

Chicago silver trades unionists have requested all the employers of that city to give their men a holiday on election day.

Wednesday, Oct. 28.

Rev. L. W. Eckert, of Easton, Pa., has asked his congregation to reduce his salary because of the hard times.

Mrs. Martha Squires, of Nelsonville, N. Y., who celebrated the 102d anniversary of her birthday Oct. 11, died yesterday. She was in her usual health, seemingly, when she awoke, but dropped dead shortly after leaving her bed.

Major Dickinson, of New York, did not forget in his dying moments his horses, and in his will ordered that his favorite road mare, Ella B., and the little pacer, Ed Annon, shall be kept in comfort as long as they live at his farm in Maryland.

Thursday, Oct. 29.

Secretary of the Navy Herbert has selected the following names for the new battleships now under construction: Alabama, Illinois and Wisconsin.

Friday, Oct. 30.

A severe storm prevails along the coast of Portugal. A fishing boat has been lost near Setubal, eighteen miles southeast of Lisbon. Fourteen fishermen were drowned.

Paris tribunals have decided that the habit of gambling in the wife is a valid ground for divorce.

The birthday anniversary of Bolivar was generally observed at Caracas, Venezuela.

Saturday, Oct. 31.

Mr. and Mrs. Henry E. Dixey, who have been separated for the last six years, have settled their differences and are once more living together.

Commander William Boothman, of Weitzel post, No. 425, G. A. R., of Chicago, has resigned. He has been charged with misapplying county funds intended for indigent veterans, veterans' widows and children.

Obituary: At Caledonia, Wis., Bernhardt McQuinlan, 100. At New York, Francis Daniel Bunce. At San Francisco, Herman Levison. At Carlisle, Ill., J. Elliott, 79. At Belvidere, Ill., ex-Postmaster R. G. Whitman, 49. At Columbus, O., J. R. Bliss.

Monday, Nov. 2.

Dr. J. H. Bushnell, aged 82, brother of Governor Asa Bushnell, of Ohio, died at Washington Saturday. He went there during the war to engage in government hospital work and remained to practice medicine.

Fire destroyed the upper stories of an Italian boarding house at Buffalo, N. Y. Several inmates were badly burned; one woman, name unknown will die.

During the "sound money" parade at Cincinnati Saturday Henry Loewenstein, a prominent capitalist and director of the Cincinnati Abattoir company, dropped dead while marching with his employes.

The snow and wind storm of Friday caused heavy losses of cattle in the upper Missouri and Cheyenne river ranges in South Dakota.

"Oklahoma Bill," alias William Payne, alias Pratt, a thug out on bond on a hold-up charge, committed suicide at Kansas City by shooting.

Ira Burnige, aged 17, and Grace Sayler, aged 18, were drowned at Wheaton, Kan. They were sweethearts, engaged to be married and attempted to ford a creek.

ITEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Some of the Principal Happenings of the Week Reported by Telegraph and Placed for Convenience of Our Readers—Matters of Interest.

Chicago, Oct. 30.—The grand commandery of the Knights Templars of Illinois finished its business Wednesday. The principal matter transacted was the installation of the new officers and reports of the few remaining committees. The grand council of Royal and Select Masters was called to order by Grand Master Lord, who delivered the opening address. Representatives from forty councils were present. Among the officers elected were: Grand master, George M. Gross, Chicago; grand recorder, Gil W. Barnard, Chicago.

Terrible Scene at a Fire.

Arcola, Ills., Oct. 29.—With agonizing shieks and cries almost human in their intensity three horses, with manes and tails burned off, hide scorched and smoking, and eyes destroyed by flames, ran through the streets of this city at an early hour Wednesday morning. The animals belonged to Hon. Joseph Ewing, ex-member of the legislature, whose farm lies just east of here. His large barn and granary burned at 5 o'clock in the morning, inflicting a loss of $10,000, with but light insurance. It was evidently incendiary, and the work of an organized gang of firebugs operating in this vicinity. The injured animals were shot and put out of their misery.

Country Road of Brick.

Monmouth, Ills., Oct. 30.—Monmouth township, Warren county, has completed 3,000 feet of brick pavement, the first hard country road ever put down in the United States. The brick is single course, laid on six inches of sand, supported on each side by two and one-half feet of crushed stone. The cost will be less than $5,000 a mile. The township has several miles of crushed stone, which has given good satisfaction. A 3-mill five year tax is proposed for payment of the improvement.

He Charges Abduction.

Waukegan, Ills., Oct. 30.—August Peters, who disappeared from his home in Highland Park over a month ago, and was subsequently found imprisoned in a breakwater, located, it was said, by a clairvoyant, has commenced prosecution of his alleged abductors. George and Ben Goldberg, sons of Isaac Goldberg, are charged with the crime. They have been arrested. The Goldbergs are rival merchants to Moses & Son, who employ Peters.

Killed by His Wife While Hunting.

Vandalia, Ills., Nov. 2.—Near Haerstown, this county, Edward Armstrong, accompanied by his wife, who is a good markswoman, went hunting for quail. Mrs. Armstrong was in a cornfield and could not see her husband, who was on the other side of the fence. She fired at a covey of birds, the charge striking her husband in the back of the head and killing him almost instantly.

Wind Raises Lake Superior.

Superior, Wis., Nov. 2.—The water in this end of Lake Superior is the highest it has ever been, and has flooded the pits of the elevators and mills, stopping the shipment of wheat. It was 4 feet above normal, forced to this end by the heavy wind, but is now receding, after doing damage to low lands. The Duluth-Superior Bridge company is obliged to suspend operations.

Wanted—An Idea Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their $1,800 prize offer and list of two hundred inventions wanted.

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Sets of Teeth	5 50
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No charges for Painless Extraction when teeth are ordered.

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NEW IRON LASTS and HOME REPAIRING OUTFIT

The Latest, Neatest, Cheapest and Best Outfit Ever Invented.

THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8, and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

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COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1, neatly boxed, $3.00, or with the paper one year, $3.75.

W. I. PHILLIPS, Publisher,
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

HORROR IN A MINE.

SIX MEN KILLED BY FIRE-DAMP BREAKING LOOSE.

Being Probably Set Loose by a Blast—Two of the Victims Lose Their Lives While Heading Rescue Parties — Possibility That More Bodies May Be Found.

Wilkesbarre, Pa., Oct. 30.—A terrible explosion of gas occurred in No. 3 mine of the Lehigh and Wilkesbarre Coal company in South Wilkesbarre between 1 and 2 o'clock yesterday afternoon. Six men are known to be dead and two injured. It is not yet known how many men were in the mine at the time of the explosion, but twelve are reported missing, and it is believed all of these have perished. The dead who have been brought to the surface are: William R. Jones, fire boss, married, and John Joseph, assistant mine foreman, wife and five children. Others known to be dead, but who cannot he reached because of the black-damp, are: Thomas Owens, miner, married and family; William Lacey, rock-miner, married and family; James Herron, laborer, married and family; Joseph Worth, fire boss, married and family. The injured. so far as known, are, David Williams and John Davis, both overcome by black-damp.

Cause Never Likely To Be Known.

The cause of the explosion will possibly never be known. The mine was idle for the day. Usually there are from 400 to 500 men employed in the mine. Had they all been at work when the explosion occurred the loss of life would have been fearful. The only men in the mine yesterday were the company hands and fire bosses, who were at work in the rock tunnel changing the air course. Among those at work in the tunnel were: Thomas Owens, William Lacey and James Worth. The place was very gaseous and the men worked with safety lamps. It is believed that the gas was ignited by a blast. David Williams, the driver boss, was at the head of the slope 500 feet away when the explosion occurred, and was hurled some distance and injured. He was the only one in that vicinity who escaped alive.

Work of Rescue Promptly Organized.

The explosion was so severe that it was plainly felt at the mouth of the shaft. The roof of the fan house was blown off and all the air-ways and brattices inside were wrecked and blown away. The alarm was promptly given, and hundreds of men, women and children rushed to the head of the shaft. The grief of the womanking who had husbands, sons or brothers in the mine was heartrending. The work of organizing rescue gangs was begun without delay. It was a perilous undertaking, as the sequel proved, but no man faltered. Fire Boss William R. Jones and Assistant Mine Foreman John Joseph selected the men for the first party, and themselves led the way. All were overcome by the dread after-damp, but not until they had found Driver Boss David Williams. All except Joseph succeeded in reaching the foot of the shaft and were removed to the surface, but the old fire boss, Jones, succumbed to the deadly after-damp and died in half an hour after being brought out, despite the efforts of the doctors, who did their utmost to revive him.

Four Men in the Rock Tunnel.

Joseph, the other hero, became separated from the first party, and the second rescuing party found his body and removed it to the surface. A number of company men who worked in a different part of the mine reached the surface by the No. 5 shaft, and also by another opening. It is thought possible to reach the four men in the rock tunnel until the air currents are opened. Superintendent Lawall and other officials of the Lehigh and Wilkesbarre company were early on the scene and did all in human power to aid the men below. Large streams of water were sent down the shaft to establish a temporary air current while the work of rescue was in progress. Lawall believes there may yet be six men inside, but an old miner insists that there are twelve. It is the general supposition that all are dead. On March 2, 1890, in this same colliery eight men were imprisoned and died before they could be reached by the rescuing party.

Later—The bodies of Thomas Owens, William Lacey, James Herron and Joseph Worth, who were at work in the tunnel, were found at 9 o'clock last night. They were horribly burned and hardly recognizable. The rescuers are now at work clearing the tunnel in the expectation of finding more bodies. It is believed, however, that six is the total number of dead.

Missionary Society Managers.

Springfield, Ills., Oct. 29.—The following managers were elected for the ensuing year at the meting of the Home Missionaries of the M. E. church of the United States: Mrs. W. Ampt, Mrs. J. B. Jones, Mrs. G. H. Thompson, Mrs. M. H. Goodwin, Mrs. J. W. Gosling, Mrs. J. L. Whetstone, Mrs. James Dale, Mrs. Dr. Carey and Mrs. G. O. C. Curtis—all of Cincinnati; Mrs. Anna Kent of East Orange, N. Y.; Mrs. W. L. Boswell of Philadelphia, Mrs. E. C. Albright of Bucyrus, O.

Accident to Crane the Full Back.

Princeton, N. J., Nov. 2.—Crane the full back of the Princeton "Scrub" had his collarbone broken during practice Friday.

THE MARKETS.

New York Financial.

NEW YORK, Oct. 31.

Money on call easier at 6@10 per cent.; prime mercantile paper nominally 7@10 per cent.; sterling exchange steady, with actual business in bankers' bills at 484½@484¼ for demand and 481½@481¼ for sixty days; postel rates, 48?@482½ and 485½@486; commercial bills, 4.80@480¼.

Bar silver, 64; Mexican dollars, 50½.

United States government bonds firm; 4's registered, 116½; do coupons, 117½; 5's registered, 110; do coupons, 111; 4's registered, 106½; do.coupons, 107½; 2's registered, 93; Pacific 6's of '97, 101.

Chicago Grain and Produce.

CHICAGO, Oct. 31.

Following were the quotations on the Board of Trade today: Wheat—October, opened 77¼c, closed 70¾c; December, opened 73¼c, closed 72¼c; May, opened 78c, closed 77¾c. Corn—October, opened 24¼c, closed 24½c; December, opened 25½c, closed 25¼c; May, opened 28¾c, closel 28¾c. Oats—October, opened nominal, closed 17¼; December, opened 18½c, closed 18⅝c; May, opened 21¾c, closed 21⅝c. Pork—December, opened $7.10, closed $7.10; January, opened $8.27½, closed $8.37½. Lard — December, opened $4.27½, closed $4.32½; January, opened $4.45, closed $4.50.

Produce—Butter: Extra creamery 18c per lb; extra dairy, 16c; fresh packing stock, 7@8c. Eggs—Fresh stock, 17c per doz. Poultry — Turkeys, 8c per lb; chickens (hens), 6½c; spring chickens, 7½c; roosters, 4c; ducks, 8@9c; geese, $3.00@6 50. Potatoes —Burbanks, 20@22c per bu; Hebron, 18@20c. Sweet potatoes—Illinois, $1.00@1.30 per bbl Honey—White clover, 13@14c per lb; broken combs. 9@10c; extracted, 5@6. Apples—Common to fancy, 50c@$1.50 per bbl.

Chicago Live Live Stock.

CHICAGO, Oct. 31.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 11,000; sales ranged at $2.40@3.45 pigs. $3.15@3.50 light, $3.00@3.15 rough packing, $3.15@3.52½ mixed, and $3.15@3.45 heavy packing and shipping lots.

Cattle—Estimated receipts for the day; 800; quotations ranged at $4.95@5.30 choice to extra shipping steers, $4.45@4.85 good to choice do, $4.15@4.55 fair to good, $3.80@4.00 common to medium do, $3.40@3.80 butchers steers, $2.50@3.30 stockers, $3.35@3.70 feeders, $1.50@3.25 cows, $2.40@3.80 heifers, $1.75@3.75 bulls, oxen and stags, $2.70@3.35 Texas steers, $2.90@3.90 western rangers, and $3.00@6.00 veal calves.

Sheep and Lambs—Estimated receipts for the day, 5,000; sales ranged at $2.00@3.00 western, $1.50@2.75 Texans, $1 50@3.10 natives, and $2.75@4.50 lambs

Milwaukee Grain.

MILWAUKEE, Oct. 31.

Wheat—No. 2 spring, 70c; No. 1 northern, 74c; December, 71¾c. Corn—No. 3, 23½c. Oats —No. 2 white, 19@20c; No. 3 do, 18½c. Barley—No. 2, 34c; samples, 24½@34c. Rye—No. 1, 36@36½c.

St. Louis Grain.

ST. LOUIS, Oct. 31.

Wheat—No. 2 red cash elevator, 74c bid; track, 75@76½c; No. hard cash, 66c nominal; December, 76⅝c; May, 81½cnominal. Corn—No. 2 cash, 23½c; December, 23c; May, 26⅝c bid. Oats—No. 2 cash, 16½c; May, 22¼c. Rye —33c.

Detroit Grain.

DETROIT, Oct. 31.

Wheat—Cash white, 80¼c; cash red, 80¼c; December, 81⅝c; May, 86½c.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Oct. 25 to Oct. 31:

John McCall, Andrew Boardman, Rev W B Stoddard, S O Irvine, Rev P B Williams, Jacob Phillips, J C Rider, J B Dodds, J Griffin, Rev W Fenton.

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THE TWO DANAS.

Utterances of Fifty Years Ago Rise Up to Haunt Plutocracy's Chief Scribe.

[Special Correspondence.]

Had the Anti-Interest league been in existence a couple of generations ago, it would no doubt have received an application for membership from C. A. Dana, the editor of the New York Sun. Readers of labor papers will remember a speech of his that went the rounds of the labor press about a year ago. The speech was delivered on the Fourth of July just 50 years before. He was at that time a member of the colony at Brook Farm. In fact, everybody who was anybody 50 years ago was either at Brook Farm or else wrote for its paper or spoke for it or showed sympathy for the undertaking. Among these we need only mention Emerson, Hawthorne, Parker, Lowell, Greeley and the Alcotts. While now the "scholar in politics" is making plutocratic appeals, the scholars of that period were working for social reform.

Just before the first half of the nineteenth century was completed the revolution swept the large cities of Europe. The one in Paris attracted the most attention. The most conspicuous figure in that revolution was Proudhon, the author of "The Bank of the People." At that time Mr. Dana wrote a number of letters to the New York Tribune, describing Proudhon's banking plan and giving it his most enthusiastic indorsement. Nothing that is being said in the present campaign equals them either for fearlessness or for thoroughgoing radicalism. Yet today Mr. Dana is the ablest and bitterest enemy of labor and reform and is the head of the goldbug contingent.

To show the shallowness of the plutocratic cry, these letters have been dug up and republished and are the sensation of the campaign. They are "mighty interesting reading," for they show the real opinions of the goldbug leader at a time when with the enthusiasm of youth he upheld the no interest and no robbery theory. And all this was before most of his confreres, the present puny apologists of privilege, had started or about the time they were beginning their careers of mediocrity. The chief being exposed, the rank and file are of no consequence. HENRY COHEN.

The Plain People.

The most resultful work in this world is done by the unpretentious people who toil on from day to day, unnoticed and unsung, often cast down, getting no cheer, hearing no commendation, anticipating no reward, but honestly performing their duties. These are the people that the world depends on. You cannot rely much on the extraordinary people. Phenomena are interesting as studies, but not of much value for service. You cannot depend on exceptional things. The lamp which continues its flickering is better than the rocket for steady illumination. The plain people do the world's work. And they are behind the leaders, giving them their place and their power. The renown of great men comes principally from men who have no renown in themselves.

Unknown people make other people known. The mountains rest upon the plain ground. The parsonage in Epworth, England, caught fire in the night. The father rescued seven children, but one was left in the building. He found his way through smoke and fire to the window and called for help. The call was heard by two peasants. They made a ladder of their bodies, one peasant standing on the shoulders of the other, and down the ladder came the imperiled boy, whose name was John Wesley. All Methodism salutes John Wesley, and all Christendom repeats the salutation, but God commands us to salute as well the two unknown peasants without whom Methodism would not have had a John Wesley.—Rev. J. F. Carson.

Prussian Miners.

According to an interesting report published by Franke in the Prussian official mining organ there were in 1893 in the mines of the Dortmund district 206 lavatories and 167 colleries, with 232 shafts. In these washing facilities were afforded to 132,450 men, or 95.7 per cent of the entire mining population. The lavatories are quite close to the mouth of shaft or pit, the average distance being 100 feet. At several of the pits the lavatories can be reached without the men having to go out into the open air, and most of them are so arranged that the surrounding buildings afford protection against the weather. In 117 cases entirely separate buildings are used, and in 92 lavatories form the chief portion of the buildings, the other portions being used for lamps and for offices. The buildings are usually brick, roofed with wood, corrugated iron or roofing felt. The floors are of cement, asphalt, flags, plaster, bricks or wooden grids. In many cases the washing and dressing rooms are distinct. In 139 lavatories there are 365 baths, averaging one yard depth of water, and in 90 lavatories there are 2,526 shower baths, 10 of which are supplied with cold water and 2,516 with warm water. The water used is usually river or well water, mine water being used only when it is clean and good. The water is in most cases heated by steam. The lavatories are usually heated by steam pipes.

Reached the Bottom.

President Knight of the United Mine Workers of Indiana has prepared a statement in reply to one recently made by President Talley of the Operators' association, in which he said the cheaper mined coal of Illinois has been encroaching on the place heretofore held by the Indiana product in the Chicago market. Mr. Knight says:

"It is true that our men have not had steady work for years past, but so long as the miners in this country can produce as much coal in seven months as the country can consume in 12 it is useless for any state to expect steady work. The miners of Illinois were only able to secure work for 180 days last year, and that, too, in spite of the fact that they had no strikes nor labor troubles, and a reduction of wages here in order to secure a part of their work would only result in a corresponding reduction there, so that in a short time we would all be getting the same work as now, only at less wages.

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GEORGE WASHINGTON. *Rev. Ezra Styles, D.D., in the "Philadelphian," July* 23, 1830: "Hitherto I have neither advocated nor opposed Masonry, unless it be in the relation of a conversation between General Washington and Governor Jonathan Trumbull the second, which the latter more than once repeated to my father. The latter, when *aid de camp* to the former, asked him if he would advise him to become a Mason. General Washington replied, 'that Masonry was a benevolent institution, which might be employed for the *best* or *worst* of purposes; but that for the most part it was merely *child's play*, and that he could not give him any advice on the subject.'"

"I belonged to two secret societies, and have bumped against nearly all of them, and know what I am talking about. Their sociability and benevolence may be all well enough; but they belong to the world. . . . . I have about made up my mind that the whole thing is of the world, and the enemy of God and his church Brethren, why don't you say Amen? You know I am telling the truth; and I pray that you may have grace to receive it in love, as I have spoken it. As Christ's disciples we can make no compromise with the world The friendship of the world is enmity against God."—*From Bible reading, by L. W. Munhall, evangelist, on Separation, given Feb.* 25, 1890, *at Somerville, Mass.*

"God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and his service, and to the church by depleting and robbing her of her male membership, THAN ANY OTHER ONE ENEMY OF CHRIST. There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."—*From Dr. George F. Pentecost's Bible Studies,* 1889, *p.* 389.

"We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."—*From Pres. Finney's book, "Character, Claims and Practical Workings of Freemasonry," pp.* 260, 263.

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked with unbelievers. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right."—*Address by Dwight L. Moody in Farwell Hall, Chicago,* 1876.

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THE WAY IT LOOKS

TO MEN UP IN THE TWO GREAT POLITICAL TREES.

Final Figures and Statements by Hanna and Jones—Bryan Makes a Suggestion to His National Chairman — Republicans Figure on 311 Electoral Votes and Democrats Insist That They Will Have 252.

Chicago, Nov. 2.—The campaign in the middle western states for the most part came to an end Saturday night. In Chicago and Cook county, where the heat of the fight has been, the rounding up for the candidates was finished Saturday evening, and the last speeches were made. Both parties claim to be sure of the result, and express confidence that the count tomorrow night will show a large majority for their men. The only change that has been made in the estimates of either party is the concession of Chairman Jones that Illinois is a doubtful state, a concession that Campau does not make. Jones says that Bryan has at least 252 votes in the electoral college, and nothing can take them away. Hanna is far more sweeping in his estimates of McKinley's prospects, and says the Ohio man will not have less than 311 votes, and others may come later. Both issued last appeals to the people Saturday, and said they had victory already won, and all that remained was to clinch the matter in counting the votes.

Bryan Gives Jones a Suggestion.

Chairman Jones last night received the following dispatch from the Democratic leader: "I suggest that you urge all members of silver clubs throughout the United States to give the entire day Tuseday, if possible, to our cause. In states where the bolting Democrats have been allowed to use the party name it will be necessary for our people to warn voters against the deception, and at polling places they will be useful to meet the misrepresentations which may be circulated too late to be answered by our speakers or through the press. The gold syndicate and the trusts are fighting for existence, and we must be prepared to meet them at every point. W. J. BRYAN."

Hanna Issues a Final Appeal.

Republican National Chairman Hanna Saturday evening issued a final appeal to voters to unite in "rebuking at the poles Tuesday the dangerous principles enunciated by the Chicago platform" and register their answer to "the attempts to excite passion, prejudice and selfishness for the benefit of a few who are willing to destroy the national honor and endanger the national existence for personal ambition and individual profit." The appeal continues: "It is, as recently said by Major McKinley himself, a 'time when the voice of the partisan is hushed in the chorus of patriotism which sounds from one end of the country to the other.' Let every loyal citizen take this thought to the polls with him on election day, and the country will be saved from the danger which confronts it; and saved by that same loyal devotion which obliterated party lines in defense of the nation on an occasion of equal, but not greater peril."

Jones Calls for a Fair Ballot.

Democratic National Chairman Jones has issued a statement which begins: "The great struggle to right the wrong of 1873 has been won. The only work remaining to be done is to see that the people have an opportunity to vote as their consciences dictate, and that the votes be counted as cast." The statement urges all lovers of their country to watch the polling places, to see that the law is not violated, and says that the Democratic committee has offered a reward of $500 for the necessary evidence to convict any one guilty of attempting to bribe any voter; also $500 for evidence to convict any one attempting to coerce or intimidate any voter.

ESTIMATES OF THE STATE LEADERS.

Both Parties Are Claiming All the Electors in the Middle West.

The Associated Press has obtained estimates and claims from the state leaders of both parties all over the Union. They are widely at variance, even when it comes to figuring on the majority in New England states that are given up by the Democrats. The fight for Illinois that has been waged by both the leading political parties in the campaign that is just closing has been one of the hottest struggles ever known in American politics. At the close of the campaign Hanna and the state leaders declare themselves positive that the state will give McKinley 100,000 plurality; the "National" Democrats figure on 80,000 for McKinley; Chairman Jones says it is doubtful with the chances favoring Bryan, and J. D. Campau puts it in the Bryan colmun as safe.

In Ohio the Republicans claim the state by the largest plurality ever known except that of 1894. The Democrats claim that they have an even chance on Ohio and that the result will be even closer than at the last presidential election, with a probability on their advices of Bryan getting the electoral vote. That Indiana is in doubt is the opinion of those who try to look on the fight without prejudice. Still Chairman Gowdy, of the Republican committee, claims the state by 25,000, with ten congressmen out of thirteen. Chairman Martin, of the Democratic committee, says the Democrats will carry the state by from 25,000 to 40,000. "There is no way I can figure it," said he, "by which our majority will be less than 25,000. We shall certainly carry the state and will elect nine congressmen."

In Michigan the Republican state central committee has made three separate canvasses which they claim to have been very thorough. Their figures on the last canvass give them a 35,000 lead. The Democrats made no systematic canvass, but figured their majorities by estimates made from actual canvasses of certain scattered localities, and claim about the same majority. Chairman Curry, of the Iowa Democratic state committee, has issued a claim that the state will give Bryan 30,000 plurality. Chairman McMillan, of the Republican state committee, estimates that McKinley will have at least 75,000 plurality.

Regarding Wisconsin State Chairman Coe said that he was confident that the Republicans would carry the state by 60,000, and get ten representatives. State Chairman Peck claims the state for Bryan, but gives no figures. He also claims that three of the congressmen to be chosen will be Democratic. Chairman Rosing, of the Minnesota Democratic state committee, says that his party has the state absolutely certain for Bryan by at least 25,000. The Republican leaders, while expressing the most complete confidence in the results as being favorable to them, will give no figures, saying they are willing stand by those they have heretofore given—30,000 for McKinley.

In Missouri the Republicans hope to carry St. Louis by enough to wipe out the Democratic majority outside, while the Democrats claim the state by about 30,000. The Kansas campaign has been a hot one; both parties claim the state, the Republicans by 10,000 and the fusionists by 15,000 to 30,000. Nebraska the Republicans claim, and place 5,000 as the conservative minimum plurality. They think it will be from that to 15,000. The silver forces place Bryan's majority at 3,000. South Dakota is claimed by both sides with equal confidence. Colorado will doubtless give Bryan a very large majority, the Bryan men claim 120,000

North Dakota—Republicans claim the state by 5,000, Democrats by 3,000; Wyoming—Republicans looking for 1,500 plurality, Democrats for 3,500; Montana—Bryan men claim two-thirds of the vote, Republicans concede the state to Bryan; Idaho—Will go for Bryan certainly; Utah — Similar to Idaho; Oregon — Exciting campaign closes with the Republicans claiming 4,500 for McKinley and Populists 2,200 for Bryan; Washington—Both parties claim victory, Republican by 5,000 and Bryan men by 15,000 to 20,000.

Reno, Nev. 2.—Nevada will stand by the silver colors which she was the first to unfurl on the political field. It is generally conceded that the electors for Bryan and Sewall and the silver Democratic candidate for congress, F. G. Newlands, will be elected by an overwhelming majority.

STATES EAST AND SOUTH.

New York McKinley Men Claim $250,000 Majority for Their Man.

In the states east and south the claims are varied. Republicans say they will carry New York by 250,000, even claiming New York city by 50,000; Democrats claim 60,000 majority in the city and say this will carry the state for Bryan as the Republicans are going to be fooled in the farmer vote. Pennsylvania is claimed for McKinley by 200,000 to 300,000, while the Democrats hope to keep the plurality down below 100,000. Maine is expected to give 50,000, the Democrats only hoping to make it less.

Massachusetts is set down for over 150,000 plurality; Democrats give no figures. Vermont is booked for 35,000 for McKinley by the Republicans and the Democrats say nothing. The same can be said of Rhode Island—Democrats hope for nothing. New Jersey is claimed by the Republicans by 40,000 and by the Democrats by 7,000. In Connecticut the Democrats concede McKinley 8,000; Republicans claim 25,000. The Democratic managers concede New Hampshire to McKinley by 10,000; Republicans claim 20,000.

In the south, North Carolina, South Carolina, Georgia, Florida, Alabama, Louisiana and Arkansas, are conceded to Bryan on all hands, the only question being one of pluralities. In West Virginia both parties are claiming the state, the Republicans by 12,000, the Democrats giving no figures. In Maryland the same state of affairs exists, except that the Democrats give figures—9,000 to 10,000. The Republicans claim 18,000. Kentucky is also claimed by both parties, the Republican figures being 15,000 to 20,000, and the Democratic 18,000.

Texas is claimed for fighting ground by the Republicans. A conservative view is that the combined anti-Bryan vote sure is 200,000, the Bryan vote 200,000, and the "vest pocket" vote 100,000. The Bryan managers claim a plurality of 150,000 over McKinley. Tennessee is claimed by both parties, the Democrats putting their plurality at 25,000 to 30,000, and the Republicans claiming 15,000. Democrats claim Virginia by 50,000 for Bryan and the Republicans, while claiming the state for McKinley, give no figures.

SAYS HE EXTERMINATED THE BAND.

Figh in Cuba in Which Fifty-two Rebels Were Buchered.

Havana, Nov. 2.—Lieutenant Colonel Fondeviela secured information that the insurgents had a camp in the neighborhood of Cogimar, near Guanabacoa, which is just opposite the city of Havana. He went in pursuit of the insurgents, but they were warned of the movements of the column. They encamped between Penalvar and Cambute and countermarched by Dona Felicia to the mountains of Guanabao. Lieutenant Colonel Fondeviela pursued and overtook the insurgents as they were passing the river Barucayabo.

He took the positions which they held at Bodega Sitio, in the mountains of Guanabao and put to the bayonet the last of them in their retreat. The loss of the insurgents was fifty-two killed, while on the Spanish side the column lost one captain and fourteen privates wounded.

Death of General Torrence.

Chicago, Nov. 2.—General Joseph T. Torrence died at 9 o'clock Saturday evening at his home, 88 Bellevue place. Though the general had been confined to his bed for a fortnight only he had not been well for many months. Since the middle of the summer his physician, Dr. R. D. MacAuthur, had realized his condition was serious. The ailment which caused the death of General Torrence was Bright's disease. The funeral will probably be held at 2 p. m. tomorrow at the house. The Rev. Thomas C. Hall, of the Fourth Presbyterian church, will officiate. Interment will be at Rosehill.

Lake Schooner Wrecked.

Two Harbors, Minn., Nov. 2.—The schooner S. P. Ely was totally wrecked on the breakwater here early Friday morning. Her crew, which took to the rigging, was finally rescued by the tug Ella G. Stone before the arrival of the life-saving crew from Duluth.

French Floods Enormously Destructive.

Paris, Nov. 2.—Telegrams received from the departments bring news of further floods and of an alarming rise in the rivers. Enormous damage to property has been done, but no fatality has yet been reported.

MRS. CLEVELAND'S HORSES SCARE.

President's Wife Keeps Cool and so Does the Coachman.

Washington, Oct. 29.—The horses attached to the president's Victoria, which contained Mrs. Cleveland and a friend, became frightened yesterday afternoon at the large iron derrick in front of the treasury building. The bay horse reared back, while the chestnut started forward and fell. The alertness of the footman, who jumped from the seat and quickly jerked the fallen animal to its feet, kept the other animal from treading on its fallen mate. As soon as the chestnut had regained its footing the team dashed around the corner into F street at a furious gait.

Coachman Beckett, who held the reins, retained his presence of mind and quickly checked the runaways before any serious damage happened. The occupants of the Victoria were the calmest people in the crowd. After letting the horses stand for a few moments Beckett whipped them up and proceeded down F street, the same as if the accident had never happened.

MEDALS FOR TWO UNION HEROES.

One a Chaplain Who Did Good Service Carrying a Musket.

Washington, Oct. 29.—A medal of honor has been awarded to Milton L. Kaney, late chaplain Fifty-fifth Illinois volunteers. At the battle of Atlanta, July 22, 1864, the chaplain voluntarily carried a musket in the ranks of his regiment and rendered heroic service in retaking the federal works which had been captured by the enemy.

A medal of honor has also been presented to Frederick W. Fout, late sergeant Fifteenth battery Indiana light artillery. In an action near Harper's Ferry, Va., Sept. 15, 1862, this officer voluntarily gathered the men of the battery together, remanned the guns which had been ordered abandoned by an officer, opened fire and kept it up until the enemy surrendered.

TWO KILLED AT A CROSSING.

Train Comes Along "Unobserved" and Does Some Deadly Work.

New York, Oct. 28.—Dr. W. W. Palmer and Miss Fanny Palmer, his granddaughter, 16 years of age, of Keansburg, N. J., were killed yesterday and William Hauran, of Atlantic City was probably fatally injured by a train of the Central railroad of New Jersey at Keansburg. Mr. Hauran had gone to Keansburg to visit the Palmers, and all three, with a daughter of Dr. Palmer, were in a carriage crossing the railway track, when a train that had been unobserved by them struck the vehicle, wrecking it.

Dr. and Miss Palmer were both killed instantly. Hauran can scarcely survive his injuries. Dr. Palmer's daughter was not seriously hurt.

Murder by a Boy of 13.

Red Bluff, Cal., Oct. 28. A report has been received from Battle Creek in this county that Santone U. Nurez, a Portuguese, was shot and instantly killed by his step-son, Jos Sosza, a boy about 12 or 13 years old. His mother is also implicated in the crime.

Fire at San Francisco.

San Francisco, Nov. 2.—The three-story brick building, occupied as a chocolate, coffee and spice factory by D. Ghirardelli & Sons, was destroyed by fire Friday. The fire started in the coffee roasting room. Loss, $75.000.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The loss of the schooner Waukesha and drowning of six of her crew, including the captain, off Muskegon, Mich., on the night of Nov. 7, was due to the drunkenness of the captain and several of the crew, and is one of the late object lessons on prohibition.

One of the most extraordinary and encouraging movements of our times is the crusade against Freemasonry, started at the Catholic Congress, at Trent, a few weeks ago. It is extraordinary in its methods, the leader of the crusade purposing to set out with a library and museum of Masonic books and symbols, proving that it is a survival of the Phallic worship and Diabolism. An agent is to come to the United States with this historical exhibition.

Many of our churches find themselves surrounded by conditions radically different from those which existed two or three generations ago. Immigration has introduced into our population strange and heterogeneous elements, ideas and customs. The shifting of populations and their congestion in cities is creating new problems and complicating old ones. The Sabbath is being more and more secularized. Popular unbelief denies to religion many of its historic sanctions, and the saloon, by becoming an organized power, has greatly strengthened many of the forces of evil.

The *Scientific American* says: "It is our observation that beer drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer drinkers. Intellectually a stupor amounting to almost paralysis arrests the reason, changing all the higher faculties into a mere animalism, selfish, sluggish, varied only with paroxysms of anger, senseless and brutal." A higher than the *Scientific American* has said: "But what they know naturally as brute beasts, in those things they corrupt themselves."

REV. J. L. BARLOW.

The above portrait is of one prominently connected with our reform since its first organization. He was born Oct. 27, 1818, and died Oct. 24, 1896. The following is the story of his life briefly told. At the early age of twenty-three he became editor of the *Western New Yorker* in Perry, Genesee Co., N. Y. Later he started the first paper printed in Deckertown, N. J., called *The Sussex County Home Journal.* In the early fifties he became associated with one John Dow as publisher of the *Mirror of Temperance* in Port Jervis, N. Y. He was familiar with many of the actors in the Morgan tragedy, and was till his death the most prominent and reliable witness to those important events. His series of articles published in the *Cynosure* last summer was most important testimony on the Morgan abduction and murder.

Rev. J. L. Barlow was ordained to the Gospel ministry in 1853, and was installed as pastor of the Baptist church at Seymour, Conn. His pastoral changes since that time have been as follows: At Montville, Mass., September, 1854; Greenfield, N. Y., January, 1856; Stillwater, N. Y., May, 1859; Lansingburgh, N. Y., December, 1860; Broadalbin, N. Y., March, 1863; Dundee, Ill., November, 1868; Bloomingdale, Ill., May, 1870; then back to Stillwater, N. Y., May, 1871. In 1874 he removed his family to Syracuse, N. Y., and entered the lecture field for the National Christian Association. For three years he did effective work for this cause from pulpit and platform, and through the press. In the spring of 1878 he settled as pastor at Ridgetown, Canada; next at Menomonee, Wis., in January, 1879; at Willimantic, Conn., April, 1881; Lima, Ind., August, 1884; Wheaton, Ill, May, 1885; Grundy Center, Ia., May, 1887; Bloomington, Wis., May, 1888; Richmond, Ill., May, 1891. His last pastorate was at Hagedorns Mills, N. Y. His step-daughter, Mrs. Simeon Rowley, of Bemus Heights, N. Y., at whose home he died, gives on our ninth page some additional facts respecting his life.

The *Lodge Lamp* matter remains *in statu quo.* The postoffice officials have taken no farther steps to forbid second-class rates to the *Lodge Lamp*, and our friends are sending in subscriptions, but not in as large numbers as we had hoped. Let any one who can, send in lists and pay for them himself. There is no law against paying for papers, and having them sent to your neighbors.

The greatest revival in Israel's history was in the time of Ezra and Nehemiah. But it did not come until Jeremiah, Daniel, Ezekiel and other good old reformers got in their work of warning the people. And even then it was not till after a period of awful national tribulation, when the nation was carried captive to Babylon, and Jerusalem destroyed. Have we not reason to fear that a great revival will not come to our American churches except through a pathway of fearful judgments?

A great spiritual quickening would dissipate doubt, would kindle enthusiasm, would open our eyes to the providential significance of changed conditions, would make us quick to discern the teachings of the Spirit concerning new social obligations, would subordinate all our activities to spiritual ends, would deliver us from the bondage of materialism, and, more closely uniting us in the bonds of Christian fellowship, would prepare us for that large co operation demanded by the magnitude of the redemptive work which awaits us, and make us and our churches "live more abundantly."

The published returns of the railways of Great Britain for 1895 contain much interesting information. They tell of 21,174 miles of railway open for traffic in the United Kingdom. In the last twenty years, however, about 4 500 miles of new line have been opened for traffic, and construction still goes on at the rate of about two hundred miles a year. Twenty-five billions of dollars is now invested in the British railways. The net receipts represent a return of three and eight-tenths per cent of the total paid-up capital. If it were possible to gather all the railway employes in the United States into one body they would make one of the greatest armies of the world. On June 30, 1895, as reported to the Inter-State Commerce Commission, the total number of railroad employes in this country was 785,034. The largest class in this number are the trackmen, numbering 209,853. Multiply the number of employes by four or five, and we would have something like the figures for the people who are directly supported from the railway interests of the United States.

THE DEVIL'S VISIT.

BY E. BRAKEMAN.

[*Suggested by Anderson's "Two Moods."*]

Weary and sad, at night's "low noon,"
When most one feels night's weird power,
I sat fit subject of its gloom,
And dreamed away the silent hour.

Low burned the fire in yawning grate,
And on the wall cast shadows dim,
Very alike my mental state,
Where faith and hope lay faint within.

The "mystic" babblers all had gone,
Who had that evening made my home
Unpleasant all the hours along,
Left me in reverie thus alone.

Why longer wage this useless strife?
Error and wrong will never die;
If gainful to them in this life,
To truth must we prefer a lie?

Plead we for justice, truth and right;
Our words to them seem idle tales.
Darkness they love, and hate the light;
Naught we can say for good avails.

Armored their souls with sordid greed,
Religion theirs, a mystic spell,
Half Christian, and half pagan creed,
To cheat, they hope, both heaven and hell.

Why should I feed this herd porcine,
Who never chew a cleanly cud,
Who tread beneath their feet unclean,
Jewels and husks alike in mud?

Who fail with dull distempered eyes
To see in truth a lovely mein,
Who happiest are when most unwise,
Their chains of lodgery, freedom deem.

Better let others sins alone,
And mend my own imperfect ways.
Have I not evils all my own,
To give me warfare all my days?

Have I my own ship sailed so clear
Of rocks, and shoals and wrecking lea,
That I teach others how to steer,
And make their voyage successful be.

On every coast, on every strand,
Wrecked Argosies dismantled lie;
Built the tempests to withstand,
And the wild waves to defy.

Companions of these stranded wrecks
How do I know mine may not be?
I am the veriest fool to vex
My soul how others sail the sea.

How much called truth in ages past,
By millions e'en who loved truth's way,
An Ignis Fatuus proved at last,
That led its trusting dupes astray.

Chased, lived, and for it fought and died,
—Deemed it would stand the eternal test,
—Thought all men wrong themselves beside,
Has vanished now at time's behest.

Of all the millions marching fast,
To where life's fevered dreams shall cease,
My fate like theirs shall be at last,
To slumber in forgetful peace.

The mocking centuries silent tread,
Shall measure off earth's destined years,
Blot out the names of all her dead,
And mine with theirs, my hopes and fears.

I am long past three score and ten,
My narrow-margined life why fill
With woes and wants of other men?
For *self* I'll live—*my own sweet will!*

This last my lips pronounced with voice,
I started up in angered fear.
Wretch, I cried, that's cowards choice;
Thought-making demons must be near.

Some hopeless devil—whispering liar,
Is luring me away from right.
I'll trim my lamp, rebuild my fire,
And chase the gloom and chill of night.

Chase these distempers from my soul,
Nor let the charms of selfish ease
My motives or my acts control,
Nor seek myself alone to please.

My youthful blood now cooled by age,
And judgment ripened, war can wage
With double skill, if arms divine
Are wielded by these hands of mine.

Were error dead, our work were done;
The conflict ended, battle won.
But when the war fierce rages, then,
Times call for brave and manly men.

Of motive pure, and steady nerve,
Who in the conflict faithful serve,
Who feel the grandeur of the fight,
And dare to do for God and right.

Of evil I've enough, 'tis true,
That mars the best my hands can do;
But blotted worse my work—not less,
By coward, idle selfishness.

Not the fair height of truth sublime,
At first attempt may mortals climb,
For if the altitude is gained,
Slow, toilsome effort must obtain.

With many a trip, and wounding fall,
And backward slip; yet after all,
Such spirits onward, upward go,
And creed-bound bigots leave below.

We follow where their feet have gone,
Who still new heights have venture on;
Whose courage and convictions are
Equal to all they do or dare.

Attempt to turn such brave men back?
Go thwart the sunrise from its track;
Or stars pluck from the vault of night,
But think not such strong souls to fright.

The man who pleads for truth and right,
Wages for God no needless fight,
Nor fails to leave, when lips are dumb,
Impress on ages yet to come.

That phase of truth I plainest see
Is God's own message—best for me,
One best I can to others give,
Failing in this, 'tis vain to live.

As cloudless sun of center day,
So shines one truth upon my way;
The "Secret Empire" is God's foe,
He bids me help to overthrow.

If faith and hope at times grow weak,
Strength from the Mighty One I'll seek,
Who gave my soul this strong desire
For this work—nobler, holier, higher.

Then hireling priests—those Gospel frauds,
Whose varnished lies the lodge applauds,
Who well-known truth dare not confess,
For fear of some "unpleasantness."

Go, whispering demon of the night;
Go, guileful angel-seeming sprite;
For lo, the day is dawning fast,
And let this visit be your last.

* * * * * * * *

P. S.—Was it a dream? I am not sure.
What thinks the grand old *Cynosure?*

Geneva, Ohio.

ARGUMENTS OF SECRETISTS.

BY REV. J. R. LATIMER.

It is amazing the arguments secretists advance to sustain their cause. "A drowning man catches at straws." Surely here is evidence of a drowning cause. We have a striking illustration of this in the arguments advanced to trouble that young brother, a student of Straight University, Louisiana.

Here is one: "The Lord Jesus Christ sanctioned secret societies when, in the garden, he left his disciples to watch while he held a secret meeting with the Father." If that is not grasping at straws in argument, it would be difficult to describe it. According to this, secret prayer would be a sanctioning of secret societies; and so of all the believer's personal communings with God. What nonsense, to call it by no severer name. There was absolutely nothing savoring of secretism in that event of Christ's life.

Let the reader examine all the references to it. Matt. 26: 36–45; Mark 14: 32–41; Luke 22: 39–46. Matthew and Mark tell us he was withdrawn from his disciples a little space. Luke is more exact, and tells us it was about a stone's cast. That would not be very far. It could hardly be called even secret prayer. If he spoke aloud, the disciples could have heard, if listening. It was a moonlight night; for the Passover took place at the time of full moon; and the disciples could, in all probability, see him, if they so desired. This was very different from the methods of secretists in meeting behind tyled doors and closely-curtained windows.

Here is another argument of the same kind. They say that "on the mount of transfiguration Christ held a secret meeting with Peter, James and John; and when they came down Christ charged them to tell no man, and thus obligated them to secrecy." There is a world-wide difference between secret society methods and what Christ did on that occasion. Christ did not first put the three disciples under oath with some horrid penalties "ever to conceal and never reveal" what they were about to see and hear, and make their taking of such obligation upon them a condition of enjoying the privileges to be enjoyed on the mount. Neither did he obligate them afterward to perpetual secrecy in regard to all they had seen and heard. This we know from the fact that after his ascension they gave publicity to it. Thus it will be seen that there is nothing in this incident for secretists to build on.

Their claim that a man who joins the Freemasons will never dare to divulge the secrets, even after he is expelled from the lodge, and that all the expositions of it are spurious and gotten up to make money, is very transparent. If these revelations and expositions are all a tissue of lies, why is it they raise such a howl from the craft? It is the truth that hurts. If I throw a stone toward some dogs on the street and immediately I hear a howl from one of the curs, I feel sure one has been hit.

So when this "exposition stone" is hurled at the lodge, and at once there is a howl set up from the craft, we know they are hit. Men don't go into a business that they know will bring upon them much persecution, as the anti-secrecy work does, to make money or even to get a living.

Rose Point, Pa.

THE NEEDLE AND THE NORTH STAR.

BY REV AMOS JUDSON BAILEY.

"For where your treasure is, there will your heart be also," is the short way in which the Master states the case. The heart is the needle, and the treasures of the heart are the pole-star toward which it turns because it was made to do so.

Men who try to do right by rules to which their hearts do not respond, are like one lost in the woods and "turned around." As soon as they are left to themselves they will go in the wrong direction because the needle—the inclination—the heart points wrong. Trying to guide men by rules which do not apply to the case in hand, is like giving a bewildered man directions to go so far north, then turn west, then north, and so on. He does not know which way north is, or which way west is, and as soon as he leaves you he turns in the wrong direction.

All of this philosophizing has a practical side. Not long ago the writer was in company with a minister who was at the time a candidate for the pastorate of a vacant church. In speaking somewhat freely of his prospects of a call, and his hopes of success should he accept that pastorate, he said among other things, that he was an Oddfellow and a "high-up" Mason. It seemed to be his opinion that such affiliations would help him to "draw" in that town. The pastor who had just left that church was not a member of any secret order. He was not pronounced in opposition to secret societies, but he had no courage to work to get men into the church while they were in the lodge. Knowing these facts, it was interesting to listen to comments of the people on the "candidate," and their comparison of him with the retiring pastor.

One man, who announced himself as a Mason, said, "But that cuts no figure with me." His idea was, that for his pastor he wanted a man who could preach well, and who could persuade people to be Christians, and who could get people, not in the habit of attending church, to come to the services. Reflection: Men may want to use Masonry for selfish purposes themselves, or for social purposes, but they do not want their pastor to use it, because they do not want their church to be only what Masonry can make it. Even a vile man wants his own household pure; and if any man has any heart for the church or its services, he wants them pure services, and he wants a pure church. But if one loves the lodge, or is enthusiastic in politics, or is interested in some business project, he may become interested in a church as he is interested in a lodge, a chamber of commerce or a social or political club, if the church turns aside from church work to give his scheme a "helping hand," not otherwise.

Along this line we well remember the case of a town which had been struck by a "boom." It came about that one of the churches in the town started an enterprise which depended for its success on the "boom." In this way the church en-

terprise became a part of the "boom," and it was taken up by persons who had no interest in the church as a center of purity, or in its services as a means for the saving of the lost. But these men came into the church, and they "demanded" (of course only by suggesting what would interest them) that the services of the church be such as would harmonize with the "boom" methods of the business men of the town.

They were glad to go with the church as long as the church was going their way. And the church "turned around" by its enthusiasm for the success of its enterprise, followed easily and swiftly the methods suggested by "the best business men of the town." They thought that they were going right, but when the more spiritual members of the church were looking for the gates of heaven and saw only the gaudy arches of a Mardi gras parade, they were disappointed. Then they awoke to the fact that somewhere they had been "turned around." Those who had bewildered them were amazed at their disappointment, and said: "Why, we knew that you were not going toward the gates of heaven, but we thought that you had decided to come this way instead." Not that they used these words, but their conduct said this.

Not long ago a body of ministers, assembled to discuss questions of interest to the churches, decided that they ought to express themselves on the moral features of the political campaign, then at its height. They all protested that they ought not to commit themselves, as a body, in any politically partisan manner. But the resolutions which they adopted, when read by the public, made the same impression on the readers as the strictly partisan resolutions of political clubs. The hearts of these good brethren were so "turned around" that they thought that they were keeping clear of partisan politics. But every politician knew that they had gone bodily, and with all of the force of their "standing" as ministers, into the very front ranks of the political party forces. Their hearts were so set in that direction that they went into the party ranks in their very effort to keep out of them.

Further reflection: Men who trust to their membership in the lodges to help them in their church work, will generally find that men who have no heart in the church will not be drawn that way by a lodge preacher. Men who love the church, though members of the lodge, do not want the lodge brought into the church. They may want to use the lodge themselves for selfish purposes; and they know that the lodge can help nothing but selfishness. For this reason they do not feel that the lodge can be of any help to the church; or that lodge membership can help the preacher of the Gospel of Christ.

It is as foolish, to say nothing more, for a minister to suppose that lodge membership will help him to get men into the church, as to suppose that he can get them in by going into business, or by announcing himself as a circus clown. Men who go to church because the preacher goes to the lodge, may, like the coward in battle, *be there*, but they are *not in it*,—and no slang in the expression.

The man whose heart is in the lodge will not find his heart satisfied in the church. Men do not go to church to hear science, or politics, or business. But whatever they may desire as the chief aim of their lives, when they go to church it is because somewhere there is a soul-longing for something pure and good and Christlike. This longing the church can satisfy; and such a longing it ought to try to create. A man with a bewildered heart can never find his way out of the woods. If left alone men follow their hearts, and so it is essential that the "treasure" be in heaven, and that the heart be not bewildered. A pure heart and a right standard are essential to a true life.

Seattle, Wash, Oct 29, 1896.

THE MYSTERIES OF INIQUITY.

Somehow and some way, in the providence of God, sin exists. It marks the devil's tread; and wherever in all the universe the trail of that hideous monster is found, there abounds that terrible negative of righteousness—sin. We cannot understand its origin. Its study would envelop us in a shroud of mysteries. But nevertheless sin exists; and blessed be God, Jesus comes to eliminate it from our world.

It is human to be selfish. Selfishness intrenches itself securely behind the bar of secrecy, and the prime development of that iniquitous principle of secrecy is the lodge. What is the lodge? It is that congregation of fools who assemble behind tyled doors and screened windows to hide from the world their pernicious imaginations. Satan inspires them to congregate and rehearse the wild romances of heathen superstition.

Above the victim's head as he enters may be inscribed, "None but fools enter here." He is blindfolded before he goes in. This no true, honest man will endure. He next repeats oaths which might make devils tremble. His person is divested of clothing and exposed to the ridicule and jest of his fellow lodge members. His precious God-given time is spent in performing rites to his Worshipful Master and other supreme dignitaries. He repeats oaths too blasphemous to mention. He squanders his money in the support of an evil work of darkness. The apostle says, 'Every spirit that confesseth not that Jesus is come in the flesh is not of God." It is therefore of Satan, because it refuses to acknowledge his Son, Jesus Christ. But he says it is charitable. If after he is dead his wife gets five hundred dollars, which may not be half of what he has paid in, is that charity?

Finally, after having surveyed every aspect of the lodges, after having turned on the light of God's truth, the verdict proclaims them a system of iniquity and a mighty bulwark of Satan Why? It blights the reason, corrupts the heart, generates selfishness and strife, disgraces character and dishonors God. O Virtue, arise in thy might! O Saviour, come in thy strength and remove these poor blinded souls from this barricade of wickedness! Fly for thy life, oh, thou lodge member! Come forth and be saved before it is too late and your doom is sealed. Listen to the divine decree: "And now shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him whose coming is after the working of Satan, with all power and signs, and lying wonders." 2 Thess 2: 8, 9

New Castle, Pa. GEO. H. MCCLELLAND.

BOBALINDA OWEN'S VIEWS.

Pray listen to the voice of the handmaid of Masonry. I am as sincerely attached to Masonry as Masons are to Religion. I have at least a hundred things to say in favor of the craft divine, and I am in such a hurry to say them that I don't know which to say—for the half will never be told.

1. Masonry is a good thing, because many a Mason has said so at least a thousand times. It is true some have said it is a bad thing, but that is not at all to the purpose. Almost all that have left the divine Institution are so narrow-hearted as to be peculiarly attached to the Christian religion, in preference to Mahometanism or Swedenborgianism. A great part of them are indeed PRIESTS, of all the different denominations. Poh! of Richard Rush. He has the very spirit of his father, Dr. Benjamin Rush of Philadelphia. Dr. Rush (let his friends say what they may) never was a liberal-minded man. He always was in favor of total abstinence from ardent spirits, and he had the audacity to call himself a Christocrat—which signified, Christ to govern. O, poor Richard Rush! Fie upon him! He is a Christocrat, too, I suppose, and so are all the other poor fools who have left us by thousands! Let them go; we can do without them. Poor bigoted fools!

2. Masonry is a good think. Anybody can see it that has half an eye. It takes young men in as soon as they come to the years of consummate foppery and shows them that Mahometanism and the mysteries of Pythagoras or Swedenborg are just as good as the mysteries of Moses or Christ. In the spirit of the language of our glorious Monitor, "It will tame the Priest and induce him to embrace the heaten worshipper of devils and the worshipper of Mahomet with as much cordiality as the worshipper of Christ."

Masonry has a fine influence on young men in learning them to swear. Although the Masonic obligations is not, strictly speaking, an oath, yet it has a singular tendency to produce that kind of firmness of soul which fools call hardness of heart.

Masonry keeps young men from squandering money. It takes from them all the money they have, and, of course, leaves them none to squander.

Masonry is a grand jury. It is sitting in secret to find a bill of indictment against the whole religious world; and it will, in due time, displace Christianity and bring in the doctrine of Zoroaster under the name of Swedenborgianism, and all the world shall be united and worship the Supreme Architect of the Universe, under the emblem of the sun. You may think me imprudent in making this full disclosure, but mark my words, this freedom which I now use will bring the liberal, commonly called skeptics, by thousands to our standard.

Masonry is a good thing, for it is a government within a government, and although Old Hickory condemned this with respect to the Indians, yet, I am confident, the same old hero himself would be in favor of it with respect to Masonry. What have we in the United States that is really powerful except Masonry? Nothing, absolutely nothing. Jesuitism is a tiny baby and Masonry a Sampson.—By a "Heroine of Jericho."

We certainly shall all agree that Masons ought not to be countenanced as preachers of the Gospel. Certainly it cannot be proper for a preacher, whose duty it is to keep back nothing, to unite himself to a society, the grand object of which is to conceal secrets of fearful import. When preachers are Masons the unavoidable consequence is to lead the young and unsuspecting into these secret recesses, where Jesus says: "I have said nothing." Supposing these preachers are not in the habit of attending the Lodges, does that help the matter? No, in no wise. They have merely retired and carried with them their diplomas or certificates of membership. Some ministers of the higher orders of Masonry have retired from the lodges and carried with them diplomas signed by officers of the lodge, who style themselves successors in office to the Holy Trinity. Do we wish to have men preach to us who pretend that the Holy Trinity has gone out of office? If men are Deists, let them have the magnanimity to say so, and not like Voltaire, act the infidel in the garb of the Christian. Let everyone fight under his own colors.

Free Masons are bound, by oaths of allegiance to another government, where they enjoy great honors and emoluments. Had they sworn allegiance to the British government, though the fact is not secret, we should not cloth them with civil power in the United States. As members of the Masonic commonwealth, they have the privilege, not only of being called worshipful, but of wearing crowns and sitting on thrones, and this ought in all conscience to be sufficient.

The success of the deep water scheme for Galveston, Texas, has been recently emphasized by the arrival at that port of the biggest ocean tramp steamer in the world. When this ship put to sea, Oct. 17th, she had in her hold 28 000 bushels of wheat, 18 000 bales of cotton, hundreds of tons of cotton-seed meal and cake, and a miscellaneous lot of ore, walnut logs and other cargo. It is a matter of great interest to Texas, and in fact the whole West and Southwest, that through the port at Galveston they may save hundreds of miles of railroad transportation in reaching the markets of the world.

The Lodge Lamp is suffering a Masonic attack, which is a compliment to the paper, that calls for every friend to rally to its aid and send in as many subscriptions as possible as once.

The postal officials, subservient to Masonic pressure, instituted an inquisition through the Secret Service Department of the Government upon our subscribers, and now threatens to withdraw from the paper the rights of second-class matter, on the ground that some did not pay their own money for their subscriptions. Let every freeman send in his subscription at once.

Masons who have taken only three degrees, and have not studied their system carefully, do not always know it as others who have not actually been Masons. They sometimes confess that they learn what they had not thought of before.

REFORM NEWS.

READY FOR THE PENNSYLVANIA CONVENTION.

THE LAST ANNOUNCEMENT.

OAKS, Pa., Nov. 3, 1896.

EDITOR CYNOSURE:—This day has been largely spent in convention work. I send you herewith the program as arranged. It may be slightly modified. As you will see at once we have a strong program and with God's blessing are to have a strong convention. I have not put all on the program who would gladly address us. Experience has taught that conventions with crowded programs are not so helpful as those in which all who will may take part. There are a number who have promised five minute talks not on the program.

HOW TO REACH THE CONVENTION.

The Green Tree Brethren church, in which we gather, is but half a mile from the railroad stations on either the Reading or Pennsylvania R. R's. The station to which friends should come on the Pennsylvania R. R. is called Perkiomen; on the Reading, Oaks. These stations are on the Schuylkill Valley divisions of these R. R.s, 25 miles north of Philadelphia and 34 miles south of Reading. Trains leave the Broad St. station, Philadelphia, via Pennsylvania R. R., 10:19 A. M., 2:10 P. M. and 4:18 P. M. The main station, Reading, 6 A. M., 7:56 A. M., 10:15 A M., and 1:45 P. M. There are frequent trains on the Perkiomen branch. Carriages will be at the stations.

THE ENTERTAINMENT.

A committee has been appointed by the church to arrange for the free entertainment of friends coming from a distance. The plan is to provide tables near the church that we may get meals together as much as possible, and distribute us to the farmers for over night. To secure entertainment friends should write me at once, stating that they are planning to come. If a number are coming from your church or town, state the number that hope to come. Dont be bashful about writing. Friends here know there is a big meeting coming and are preparing for it.

MANY GOOD THINGS IN STORE.

I can't here tell you of the many good things we are to enjoy. A splendid program, plenty to eat, a chance to get acquainted and encourage one another, and above all the blessed divine presence, permeating, radiating and quickening us into united service in seeking the destruction of this giant evil in our land. Oh, how we should consecrate, pray and labor in these trying times! Shall we not make a special effort and all "come up to the help of the Lord against the mighty!"

SOME CANNOT COME.

There are some friends in the State who for financial or other reasons cannot meet with us; but all may help. All can pray. Many can write and pay. If you believe in the work being done by the National Christian Association can you do less than spend a little time, paper, ink and a two-cent stamp to cheer and help those of like mind in convention? Of what shall you write? Express sympathy; make suggestions. Tell how many lodges there are in your section, and how much you are contributing annually in seeking their overthrow. Don't say the convention will be a success anyway. I live in the country or a little town, and a letter from me will never be noticed. To be sure the convention will be a success, but you will not be a success if you don't help God's work what you can. The convention will be a greater success if you help make it such. The friends in Pennsylvania have taken hold of the work splendidly. The *Cynosure* list increases rapidly. What grand results can be achieved if everyone will do his or her part.

Of course we need money; that goes without saying. One lady gives $10 towards the expense of this convention; a brother writes that he will send $5; cannot you spare $1, more or less? All contributions will be turned over to the finance committee, and reported by them to the convention.

EXTEND THE NOTICE.

Programs will be printed and sent to those asking. Tell your pastor of this great gathering. Ask him to announce it from the pulpit and ask the church to appoint delegates. If you are a pastor write that you are coming, and tell of the delegates coming with you.

Remember, this is the last announcement of this convention to appear in the *Cynosure*.

Don't delay. All write at once. Address, W. B. Stoddard, Oaks, Montgomery, Co. Pa.

W. B. STODDARD.

BRO. WILLIAMS' BUSY CAMPAIGN

IN SOUTHERN CALIFORNIA.

PORTLAND, Ore., Oct. 29, 1896.

EDITOR CYNOSURE:—On Monday night, Oct. 19th, I spoke in the Free Methodist church in Los Angeles to a small audience. The pastor, Bro. Leonardson, was on hand to cheer your agent on in his good work, as was also Rev. W. W. Logan of the First United Presbyterian and Rev. Mr. Chambers of the Reformed Presbyterian church. These men are all true to God and their covenant vows. Bro. Todd and Bro. Hedges were also present. Bro. Todd said afterward, "When you come back again I will see that you have a central place to speak, and that you are thoroughly advertised."

Before time for speaking here I called at the home of a gentleman residing beside the church. He was a mechanic, and had been crippled while working on a building. He was lamenting to me about having to lose his time while so crippled. I saw he wore some lodge badge, and said: "I presume your lodge takes care of you while afflicted?" He answered: "Not much. In my lodge you have to die to win, and you pay pretty heavy for it at that." It gave me a good opportunity to preach my anti-secrecy principles to him. He agreed with everything, acknowledging that he believes the lodge to be a swindle, and said he would much prefer open insurance, but did not know of any such companies. I referred him to the "Fidelity and Casualty," and hope that I spoiled another man for the lodge.

The next night I spoke at Santa Ana in the Free Methodist church, Rev. Shepherd, pastor. Here we had a larger congregation, but not what it should have been. The crowds were wild on politics, and went to the halls to hear that subject discussed.

Since 1860, there has not been such an exciting campaign. Here I met once more my old friends, Rev. T. H. Orgon and wife, L. Warner and Deardorfs, formerly of Portland. The pastor after I was through speaking said: "I would give five dollars for the young men of Santa Ana to hear your address." I got acquainted here with Rev. Dearing of the M. E. church, who is one of the strongest opposers of the lodge I have met anywhere. He took the *Cynosure* a year, and we hope to hear from him in the future.

The next night I went back to Clearwater and spoke. The people were deeply convicted but would not start on a better life. The meeting was continued by Elder Tibbetts, and we hope for success.

On Thursday I started for home, arriving here on the 25th, early in the morning. Rev. J. F. Gilhorn preached in the forenoon, at our home church, and I preached at night; the pastor being away at the Kalama Quarterly Meeting. We had good congregations and very good interest. It is good to get home now and then. What will it be to get to our heavenly home where we shall "go out no more forever?"

Nov. 2.—When I arrived at home I found work awaiting me in no small amount. One special item of business is the *Lodge Lamp*. I want, under the circumstances presented in the *Cynosure* of this week, Oct. 29th, by the editor, Rev. W. I. Phillips, to raise on the Pacific Coast one thousand subscribers for the *Lodge Lamp* at ten cents a year. I hereby invite and urge all friends on the coast to assist me. Take subscriptions at ten cents a year. Have each one sign the paper and send all names and cash to me here at Portland, Ore.

In discussing the financial question the past week with a prominent politician, he introduced the lodge question by saying. "You may as well argue against all lodges because some of them have objectionable features." I said to him in reply, "Sir, that's just what I'm doing, and expect to do. I argue against all of them, believing them to be one of the greatest curses in the land." He turned to me at once and said, "I am not sure but you are right about that."

An evangelist here, of one of the most popular churches, said to his presiding elder that he found the lodges a great hindrance to his work at two or three places east of the mountains. The presiding elder immediately answered him, "Yes, we must oppose those institutions. It was quite a sacrifice for me to leave the Grand Army of the Republic, but I had to cut loose from it in order to consistently oppose secret societies, which are encroaching so upon the church."

So much, so good. This shows how the popular churches are beginning to feel in some places on the subject. I often think if we could only enlist all who are at heart opposed to secret societies, we could down them in a very short time, as we could many other prominent evils. The agitation is not in vain, but is accomplishing good, though the work may seem slow.

If a soul thou wouldst redeem,
And lead a lost one back to God,
Wouldst thou a guardian angel seem
To one who long in guilt hath trod?
Go kindly to him, take his hand
With gentlest words within thine own,
And by his side a brother stand,
Till all the demons there dethrone.

Sometimes it takes reproof and rebuke to "lead a lost one back to God." We must use every means to accomplish good. By the charm of a correct example, by our prayers and by our reproof of sin. A correct life among men is one of the greatest factors for good.

In an important engagement during the Mexican war, when our forces were being repulsed, an officer raised himself in his saddle, wheeled about and dashed into the enemy's lines, pausing just long enough to shout, "Men, follow me." His army wheeled on the enemy and gained a signal victory. Each lodgeman should adopt the language of that man, turn away from their evil doings, pausing just long enough to say to his fellow lodge man, "Follow me."

Gen. Phil. Sheridan rode bravely into the ranks of his fleeing troops, and they turned defeat into victory. This was by a good example.

But, in our great struggle for the right, we must not forget prayer. Prayer will arrest the sinner when all other agencies fail. We are all the captive of some Christian prayer if saved now. But we must reprove and rebuke sin. Not sentimentally, but with a heart burning with love and zeal for their salvation. Do not wait till you can fix up a fine story to tell, but go, brother, with love in your heart, and a deep desire to lead the sinner away from sin to Christ, and he can be won. For it is proverbial "there's a way to every heart if we can but find it."

One thing is doubly certain, we can never get men saved by deception. By making them believe they are pretty good when we know they are pretty bad, and if they do not repent they will be lost forever. "What thou doest, do quickly; the King's business requireth haste."

P. B. WILLIAMS.

CORRESPONDENCE.

CARNAL ORDINANCES.

CLEAR LAKE, Iowa, Nov. 2, 1896.

EDITOR CYNOSURE:—I have received a letter from a friend in which he represents the use of water in baptism, and the use of bread and wine in the Lord's Supper as "carnal ordinances" which ought not to be continued; dwelling emphatically on the baptism of the Spirit, and eating the flesh and drinking the blood of Christ by faith. I readily admit the "one baptism" of the Spirit, which is equivalent to regeneration, Eph. 4:5; but the baptism of the body is a figure of the baptism of the soul, even as the circumcision of the flesh was an image of the circumcision of the heart, Rom. 2:28, 29. "By one Spirit are we all baptized into one body," 1 Cor. 12:13. The Holy Spirit is the administrator, and the spirit or soul of the believer is the subject of the operation. I also cheerfully allow that believers eat the flesh and drink the blood of the Son of Man in the presence of outward ordinances or in the absence of them. John 6:53, 54.

But John says, "I indeed baptize you in water," Matt. 3:11. Does "water" not mean water here? Peter asks, "Can any man forbid water, that these should not be baptized?" Acts 10:47. Does "water" not mean water there? Three of the evangelists report that Jesus took bread and the cup, and gave them to the disciples, Matt. 26:26–

29; Mark 14:22–25; Luke 22:19, 20. Do "bread and the cup" not mean bread and the cup here? Paul records the fact and adds: "For as often as ye eat this bread and drink this cup, ye do shew the Lord's till he come," 1 Cor. 11:23–29—not in the paschal feast at Jerusalem, but in the Lord's Supper at Corinth. Does Paul mean that the "bread and the cup" do not mean the bread and the cup there?

As to the continuance of Gospel ordinances, read the commission, "Go ye, therefore, and make disciples of all nations, baptizing them"— the disciples—"into the name of the Father, and of the Son and of the Holy Spirit, teaching them"—the disciples—"to observe all things whatsoever I have commanded you; and lo, I am with you always even to the end of the age, Amen," Matt. 28:19, 20. On this passage I make the following remarks:

1. The commission was not given to the apostles exclusively. It includes pastors and teachers to the end of time.

2. Baptism administered by men proceeds on a profession of faith; baptism administered by the Holy Spirit proceeds on the reality of faith.

3. Baptism administered by men does not save the soul; the baptism of the Holy Spirit does.

4. The baptism of the Spirit is so far from superseding the necessity of water baptism, that it is made the ground and reason for it. "Can any man forbid water that these should not be baptized who have received the Holy Spirit as well as we?" Acts. 10:47.

5. The commission includes the Lord's Supper. It is one of the things which Christ commanded. As the passover commemorates Israel's deliverance from Egyptian bondage, so the Lord's Supper commemorates the redemption of the church from the bondage of sin and Satan, and is often to be repeated. The churches in the apostolic age broke bread every first day of the week, Acts 20:7, and the practice was continued for three hundred years, and has come down to our times in various religious denominations.

6. The "carnal ordinances" of the old dispensation have come to an end, Heb. 9:10, and Christians are forbidden to return to them, Gal. 4:9; but the ordinances of the Gospel will last while the dispensation lasts. My friend laments the divided state of the church, and so do I. But all the members of Christ's "one body," however much they may lose sight of each other, are joined to the head by an invisible and indissoluble bond, and not one of them shall be lost.

JOHN BROWN.

NEED FOR REFORM ORGANIZATIONS.

WASHINGTON, D. C., Nov. 4, 1896.

EDITOR CYNOSURE:—Washington will be represented at the twenty-third annual convention of the National W. C. T. U., which will be held in St. Louis, November 13 to 18 inclusive, and much local interest is felt in the matters to come before the convention, especially in connection with the Armenians.

I saw a letter this week, from the editor of a church paper, which objected strongly to the young people's auxiliary societies which have become so numerous in the churches during the last few years. Instead of giving my own opinion on the subject I will quote a question and answer from a report of a secretary of a Y. branch of the W. C. T. U., read at a recent Model Union held in Foundry M. E. church. The question was: "I would like to ask if it is wise to try to organize the young women into W. C. T. Unions, while so many of them are so absorbed in church work and other young people's societies; will not the church absorb all their energies, and is not the church work enough?" The following is the answer: "We deem it eminently wise to organize for Y. W. C. T. U. work. The young people's societies in the churches do not furnish the education for young women along special lines so greatly needed as does the Y. Distinctively church work is not enough, nor should it absorb all the time and energy of our young people so long as there remains one open saloon or house of shame, nor so long as the cigarette and tobacco habits remain to curse our young men, and vile literature and vicious pictures are sent broadcast through our land to poison the youthful mind. The Y. W. C. T. U. is a needful society." Doubtless members of all the other societies could give answers equally as stong.

In accordance with their annual custom, last Sabbath, the nearest to October 31, the actual date of the nailing of Martin Luther's protest to the door of the church at Wittenberg, was observed in the Lutheran churches of Washington as Reformation Day. Several strikingly good sermons were preached, notably that of Dr. Domer, pastor of St. Paul's, which gave a historical synopsis of some of the difficulties Luther had to meet and to overcome in his efforts to preach and teach the reform which was so badly needed. As Dr. Domer truly said: "It is easy now for us to preach, to teach, to utter our convictions of truth. It was not so when Luther attacked the iniquities of the church and led the way into the freedom we now enjoy."

Rev. Dr. T. C. Easton delivered the first of a series of five sermons on "Scenes from the Life of Joseph," last Sabbath, in which he said: "The mother shapes the boys character. Her face the first sight, her arm the first refuge, her life the first example. But for Rachel and her training the history of Joseph and of the Jewish nation would have been entirely different. The hand that rocks the cradle rocks the world. The time for seed planting of true greatness is in the early years of a boy's life; this is the mother's opportunity." C A S.

CHRISTIANITY VS. ODD-FELLOWSHIP.

LARWILL, Ind., Oct. 22, 1896.

EDITOR CYNOSURE:—When men first hear the high-sounding words and solemn Scripture quotations of Odd-fellowship they say, it is not as bad as some other secret orders. But it is far more deceptive in drawing, especially young men, into its net. Masonry is more or less shocking when a man is first initiated. The ungodliness of Odd-fellowship and the inconsistency of Christian men joining it is manifest to all who have given it any study. The Venerable Warden provides himself with a long gray beard, long gray wig, a long black robe tied closely about the neck and waist and reaching to his feet, everything being done to give him the appearance of a very old man. Then when his time comes he gives the candidate the following lecture:

Be serious, then, while I address you as a man. Listen to the voice of wisdom speaking from age and experience, and let it sink deep into your heart. These trembling limbs and this wrinkled brow betoken that the weight of years is upon me. I have indeed seen many years, and many solemn changes have passed before me. A wise man has said: "I have been young but now am old, yet have I not seen the righteous forsaken or his seed begging bread." I would impress this upon your mind, and add another maxim, which I pray you also heed and be wise It is this: that in the practice of friendship, love and truth will be found the best safeguard against the ills of life. Forget it not; forget it not.

The age of the one who acts the part of the old man is usually from 21 to 35 years. He may be the most profane man in the surrounding community. He may be a drunkard, saloon-keeper, gambler or a professor of Christianity. Worst of all he may be the minister, who in his last sermon in the village church so eloquently admonished the people to flee the wrath to come. He is now found in the secret chambers as the candidate to receive such Christian admonitions possibly from one of the above named characters acting the part of an old man, who has not the least idea of the goodness and mercy of God by experimental knowledge. Dear reader have you ever heard of anything more inconsistent for a Christian, than to be an actor in such a burlesque? The candidate is now conducted blindfolded to the chair of the Worthy Vice Grand, when the following charge is given:

"Stranger, having entered within these walls you are never to make known the secrets of this order, or make any discovery to any person or persons upon any pretense or for any purpose. Will you comply with these rules?"

Candidate answers, "I will."

How can a man, and especially a minister, tell the truth either to his wife, his parishioner, most intimate friend or any one else, when questioned concerning the secrets of the order, after binding himself as above?

1. He promises never to make known the secrets of the order, which according to the working of the clause means, that he will keep secret the secrets of all the degrees which follow the same as the one into which he is being initiated.

2. That he will not make any discovery to any person or persons, etc. Does not this include the wife, children or any one who perchance may be a member of the family? Should any of them ask questions concerning the secrets of the order, what can he tell them without breaking his obligation, which the majority value so highly? Probably they do tell them everything except the most needful, essential thing, the truth.

JOHN HELFRICH.

EXTRACTS FROM LETTERS.

REV. S. G. READING, PASTOR OF THE ERIE AVE BAPTIST CHURCH, WILLIAMSPORT, PENN.—I want to attend the Pennsylvania State Convention if possible. This city is lodge-cursed. Forty or more churches and the ministers are mostly in the lodges, and the rest are as silent as the grave in reference to them. The Swedish Lutheran minister is the only one beside myself that is known to be against the secret lodge. The whole lodge prejudice is arrayed against me and the work I am trying to do. They use the boycott against me in every way possible. I have been here between nine and ten years. I organized the church of which I am pastor in May, 1887. We have now 400 members and began with forty-two. The lodges do all in their power to keep people from attending our church, and the other pastors take advantage of the prejudice and preach to and flatter the lodgites. I firmly believe that the lodges are a great peril to our country and a mighty hindrance to the salvation of men. The Masons laid the corner-stone of a public school building here a few days ago.

REV. ELY E. MALMSTROM, MAPLETON, UTAH CO., UTAH.—If the facts concerning Joseph Smith were studied by all Christians, and carefully pointed out to all persons inclined to listen to the cunning, crafty arguments of the Mormon elders, I think then that very few persons would join the Mormon or Latter Day Saints church, and this would be the only and most effectual way to stop its growth. As great a fraud as Mormonism is, yet there are over 200,000 persons that believe that Joseph Smith was a true prophet. Smith truly made profession of great things; if his claims be true, then we are all condemned if we do not heed him. If he be a false prophet, and his claims only false pretences, then it is just as necessary to investigate his claims, so we can prove him false, and thus warn our fellowman.

Smith makes the great claim that he had been ordained to the Aaronic priesthood by John the Baptist. He says: "And also John the son of Zacharias, which Zacharias he visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias, which John I have sent unto you, my servants, Joseph Smith, Jim and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained, even as Aaron."

Please notice first the important point, that Smith in this instance means the same Elias as Luke does. Smith further says: "And also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse." If the above quotations from "Doctrines and Covenants" show that Smith is trying to make out that Elias and Elijah are two distinct persons; nothing is further from the truth, and only proves Smith's ignorance; and he makes out that God and Elijah are just as ignorant as himself, because Elias is the Greek name—the New Testament was written in Greek. Elijah was the Hebrew name—the Old Testament was written in Hebrew.

BRO. LEADBETTER, AUBURNDALE, MASS. — I praised the Lord when I read that open letter from a seceded Mason to Hon. Wm. McKinley, published in the *Christian Cynosure* of Sept. 17th. Every syllable seemed inspired like the Lord's messages to the old prophets, telling us the Lord reigns to-day "as when Daniel knew the writing was signed." When the Lord chose a hero to write the doom of American slavery, he took Abraham

Lincoln, a servant of the people, free from lodge shackles, and brought him in safety to the White House. While Beauregard's cannon opened on Fort Sumter and the black flag of war and desolation was raised, and when the Lord's hero signed the emancipation proclamation he knocked the shackles from four million slaves before the ink was dry on the parchment. Those years of blood were met by men raised up by the Lord for the occasion. Our President was wearied and worn, and a minion of despotism planned to enthrone slavery and crown himself by murdering Lincoln. But that minute his shot was fired, his own death agony commenced. The Lord splintered the bone of his leg across the corner of the platform, and he remained in suffering until the Lord snuffed out his candle with Boston Corbett's bullet in the old barn where he had taken shelter. "The Lord reigneth;" and though wicked men may appear to triumph, yet in the end the right will prevail.

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WILLIAM E. DODGE, NEW YORK CITY. — The reformation of the eighteenth century which saved English Christianity from the paralysis of formalism began with special seasons of humiliation and prayer. The great missionary movement of this century is traced to a concert of prayer among the ministers of the United States, in which their British brethren afterward joined. A year ago the ministers of one of the denominations in England observed a quiet day with such happy results that this year it is proposed that the ministers of all free churches of Great Britain unite in the observance of such a day in common. Can we do bt that God has in waiting a great blessing for the churches, and through them for the world, provided we who are set to minister to them are endued with the power of more abundant life? Are not God's "way" and God's "saving health" the deepest needs of our times? Let us then join in the Psalmist's supplication: "God be merciful to us, and bless us; and cause his face to shine upon us; that (in order that) thy way may be known upon earth, thy saving health among all nations."

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M. N. BUTLER, ALBANY, MO.—Whitelaw Reid, who was candidate for Vice-president on the Republican ticket, is editor of the *Tribune*. At an editorial banquet in New York City he gave a public toast that was reported by the associate press and published from Maine to California, and from the northern lakes to the everglades of Florida. He said to those metropolitan editors there assembled:

"There is no such thing in America as an independent press, unless it is out in the country towns. You are all slaves; you know it and I know it. There is not one of you who dares express an honest opinion. If you express it, you know beforehand that it would never appear in print. I am paid for keeping honest opinion out of the paper I am connected with. Others of you are paid similar salaries for doing similar things. If I should allow honest opinion to be printed in one issue of my paper, like Othello, before twenty-four hours my occupation would be gone. The man who would be so foolish as to write honest opinions would be out on the streets hunting for another job. The business of the New York journalist is to distort the truth, to lie outright, to villify, to pervert, to fawn at the feet of Mammon and to sell his country and his race for his daily bread, or for what is about the same thing, his salary. You know this and I know it; and what foolery to be toasting an 'independent press.' We are the tools and vassals of rich men behind the scenes. We are jumping jacks; they pull the string and we dance. Our time, our talents, our lives, our possibilities are all the property of other men. We are intellectual prostitutes."

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BRO. GEO. DUDLEY DODGE, HAMPTON FALLS, N. H.—When in the teens of this century my immigrant, maternal grandfather was told by his Baptist brethren in Boston, that as a preacher he had better discard both his frilled shirts and his ale drinking; he did so at once; though ten years later the Baptist preacher of this vicinity had toddy with his Sabbath dinner. But a church of that order organized here in 1828, embodied a prohibitory clause in its creed; and though its first annual report pictured it as "a rock washed by an ocean of rum," yet from that time headway began to be made against the drink evil or devils. An aged citizen is still living who claims to have been the first here to sign the pledge of total abstinence.

The old stage tavern where Webster once made a plea and Whittier ate his last meals, formed the scene of drunken carousals, now stands as a monument to the prohibitory principles of its owner, Miss Sarah Abby Gore, who after having put it in perfect order at large expense, has allowed it to stand idle for a year rather than swerve in the least from prohibitory terms. All honor to her at whose residence, next door, her friend, the poet, breathed his last.

Here Huzzy lived and Whittier died,
The first and last of noble race.
Beneath thy arms, O giant elm,
Outstretched to guard the hallowed place.

Here lived the sire of grand old Dow,
The Washington of sober Maine,
To whom all knights of temperance bow,
And strike for freedom in his name.

THE LODGE AND THE SALOON.

SEVENTH LETTER.

BLANCHARD, Iowa, Nov. 2, 1896.

EDITOR CYNOSURE:—There is an old proverb which says, "When the guilty are set free the righteous must suffer." This proverb proved true in our case. The fact is that the man who will sell intoxicating drink to his fellow-man, under the dazzling light, which the closing years of this nineteenth century has brought to bear on the subject of intemperance, is capable of committing any crime, to accomplish his ends or to satiate his vengeance, when he can do so without too great danger to himself.

As the lodge system trains men in "deeds of darkness," and binds them together with false bands of honor to stand by each other, it affords the greatest opportunity that the world has ever seen for wrong doing with the hope not only of escaping justice, but also of being held in esteem in the community in which we live. And while there may be many men who have been enticed into the lodge, who would scorn to make use of this opportunity, yet it is a notorious fact that all lodgemen are not so virtuous, and the danger is, that even good men under trying circumstances will be tempted to use this power and opportunity to shield themselves; for Burns speaks the truth when he says:

"I'll no say men are villians a',
The real, harden'd, wicked,
Who hae nae check but human law
Are to a few restricted—
But, och! mankind are unco weak,
An' little to be trusted;
If self the wav'ring balance shake,
It's rarely right adjusted."

All lodgemen can testify that lodges are of no use whatever, but only a bill of expense, unless by their means we can secure something that is not to be obtained in the natural and God-ordained relations of the state, the home and the church. But as all things lawful can be obtained in these relations, and are within the reach of all in this land of liberty, the lodge can add nothing to our possessions except of things unlawful; hence it is vitally and eternally wrong.

No man ever joined the lodge to gain lawful ends, for these can always be better accomplished in the open light of day. As a rule it is selfishness,—purely selfishness—selfishness of the most intense kind that leads men into the lodge; and so long as they are under the control of this passion, they will use the lodge opportunity and power to accomplish every end that this tyrant of selfishness demands.

Any other man than a lodgeman, convicted of the crimes of which our druggist was connected, and fined to the last cent he was able to pay, would never have been able to enter suit against his fellowmen except on the most righteous and clearly evident cause; and no lawyer, but a lodgeman, would ever have pleaded a case for him that was the least doubtful.

But our druggist found ready tools in the lodge lawyers of Clarinda, our county seat. He secured the assistance of the prosecuting attorney, and the services of the great temperance, national reform, lodge lawyer, Senator Clark. Where they got their pay no one knows, unless the lodge footed the bill for the "moral good" of our town; or the brewers, who had lost their Blanchard trade, sunk a little of their profits for (the moral good) spite; or possibly the lawyers worked simply in hope of spoils; or possibly all three worked together forming a trinity of Satanic effort to avenge the accursed cause of intemperance; all that we know is that when we thought the battle was over, and hoped for righteousness, sobriety and peace, we found that suits had been entered at Clarinda in the name of our druggist against Sheriff Luther Johnson and Deputy Sheriff J. H. Walkinshaw, for criminal arrest and civil damages.

Just think of it! A criminal convicted on every count on which he was tried, and confessing to many others, suing the officers of the law for crime and damages! To my mind such a thing is impossible, except through criminal influence with the custodians of the law. Lawyer Clark seemed to be the main influence in pushing these suits. Be it known that this Clark was one of speakers at the soldier's reunion at Blanchard, in Sept. 1895, where he delivered one of the greatest temperance speeches that ever the community listened to, while at the same time and for six months before he had been exercising his splendid gifts and endowments in trying to bleed to death the good people of Blanchard in the interest of intemperance. "Is Saul also among the prophets?"

J. R. W.

HOW TO HELP THE ARMENIANS.

CHICAGO, Ill., Nov. 2, 1896.

EDITOR CYNOSURE:—I think the most feasible plan of caring for the Armenians is to find them homes in Christian families, who will receive them and bring them up until they are able to earn their own living. This would involve an expense of about $25 per year for each child. It should be stipulated that the children should attend a Christian school, and wherever the number of orphans in a place will warrant it, some faithful man or woman should be appointed as guardian to visit the children in their homes, and see to it that they are properly brought up.

In some cases, perhaps ten children could be placed in the care of a worthy widow. Some children could be received into our boarding schools if some provision could be made for the expense. Our schools are already so heavily burdened that we could not assume more without help. The cost per year would be about $40 for a boy or girl. This plan has this advantage, that a beginning can be made at once. Whenever the money is provided a boy or girl can be at once cared for, either in a family or in our schools.

After all this has been done, or may be done in these lines, it is certain that there will be at least 20 000 souls in a field who will need help to get through the coming winter. The provision hitherto made, for beds and clothing, is wholly inadequate, and there will be great suffering as winter comes on unless more help can be given for this.

Then, too, many can make no adequate provision of food for the winter. In the Charsandjak region the harvests are scanty, and it is estimated that by the time the people have paid their taxes little will be left for them. In all quarters the government is now pressing hard for taxes which have been suffered to remain in arrears until the time for harvests. Now the officials, who have received no salaries for months, collect the taxes with the greatest rigor, and do not scruple at any treatment of the people to extract money from them. A great part of the harvests will go to satisfy the claims of the government. Moreover, there are many who have no fields, to whom the harvests bring no relief.

This is the case with a large proportion of those who dwell in the cities of Malatia, Arabkir, Pala and Harpoot. Even now the cry for help for food from Arabkir is bitter, and growing increasingly urgent. It is difficult to forecast the future, but I think it will require at least $52,800 to provide food for the starving during the winter; and if the need of beds, clothing and shelter is to be met, very much more will be required.

Contributions for this purpose may be forwarded to the Armenian Relief Committee of Chicago, E. G Keith, president of the Metropolitan National Bank, treasurer. Applications for literature and information may be sent to 139 Madison St., Chicago, my address. D. A. RICHARDSON.

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HOW TO BE HEALTHY.

Rules For the Woman Who Wants to Be Well.

Dr. F. Wincle, an eminent German professor, says:

No woman can be well unless she is abundantly nourished. She must have plenty of blood. To keep up a sufficient supply of this she must eat an abundance of nourishing food. She must drink plenty of milk and eat plentifully of eggs and meat. Fresh meat is es pecially essential.

She should exercise freely, and that exercise should be taken under the most healthful conditions possible. She should wear loose clothing at all timesr but, above all, when exercising. All he, exercise should be taken as far as practicable in the open air.

On rising in the morning let her take a plunge bath in cold water. I mean by that to plunge into the water and out again without remaining a minute or even a second under the surface. Many women will imagine that this will give them cold, but it will not if properly done. The whole point is to have reaction take place immediately. To secure this have the room in which the bath is taken heated to at least 85 degrees F. Then, when the fair bather emerges from the water, the warm air will strike the momentarily chilled surface of her body, and reaction will immediately take place. This should be still further promoted by vigorous rubbing with a Turkish towel and remaining for a few moments between warm blankets, etc. It matters not how cold the water, provided the entrance into it and the exit from it be as nearly instantaneous as possible. No cold can be taken where there is immediate reaction.

Having taken her plunge bath, she should next take her exercise. If the weather permits, she should don a loose robe, so that neither her movements nor her circulation shall be restricted, and, stepping into the open air, she should go through a regular set of calisthenic movements the importance of which can scarcely be overestimated. A judicious system of home gymnastics faithfully followed will correct round shoulders and flat chest and stooping gait. Show me a woman who has persistently and perseveringly taken 15 minutes' wise gymnastic exercise each morning and evening in the open air daily for a year, and I will show you a woman with an erect, noble bearing, a firm and graceful walk, a complexion whose bloom no resource of art can simulate, and a calm self possession that enables her to meet your gaze without any evidence of awkwardness, embarrassment or self consciousness.

How Acids Affect the Teeth.

All acid foods are very injurious to the teeth. If a tooth is put in cider, vinegar, lemon juice or tartaric acid, in a few hours the enamel will be completely destroyed so that it can be removed by the finger nail as if it were chalk. Most people have experienced what is commonly called teeth set on edge. The explanation is, the acid of the fruit that has been eaten has so far softened the enamel of the tooth that the least pressure is felt by the exceedingly small nerves which pervade the thin membrane which connects the enamel and the bony part of the teeth.

How to Renew Mirrors and Frames.

Boil some onions, barely covered with water, till quite soft. Pour off the water and wash the frames with it. Then cover them with a newspaper to keep the dust from them until they are quite dry. This makes them bright and clean and is a most inexpensive process. After having cleaned the frames the mirrors will want attention. To remove fly marks put some ball blue on a slightly damp cloth and rub the glass hard. This will efface the stain and brighten the glass. It can afterward be polished with newspaper. The ugly marks which appear on a dilapidated looking glass mean that the silvering at the back has worn off in places. To renew this take half an ounce of tin, 3 ounces of bismuth and half an ounce of lead, melt them together and when slightly cool add three ounces of mercury. With a hare's foot paint the back of the glass with this mixture.

How to ake an Excellent Polish.

For silve polish that may be kept on hand for use mix a few drops of ammonia with common whiting used for the silver and add enough water to make of the consistency of cream. Bottle this and keep it tightly corked. Drop a little of this mixture on the polishing cloth, rub the silver lightly and rinse in warm water, and the silver will be instantly brightened and cleaned without the hard rubbing necessary when polishing with the dry whiting.

For removing paint and putty marks from window glass this same mixture of ammonia and whiting may be used for stubborn cases or simply a little ammonia in warm soapsuds. If whiting is used, let it become nearly dry on the glass before polishing.

How to Make Icing That Will Not Crack.

The white of an egg and a cupful of powdered sugar beaten to a froth with 2 tablespoonfuls of cold water added makes an icing that will cut without cracking. Do not beat the egg until the sugar is added.

How to Make Cream Sherbet.

Take the juice of 4 lemons, an ounce of sugar and 3 quarts of water; beat to a froth the whites of 6 eggs and a pint of cream; sweeten with an ounce of sugar. When stiff, mix with the water and lemon juice and freeze. Oranges or oranges and lemons mixed may be used also.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, NOVEMBER 12, 1896.

HOW MINISTERS LOSE INFLUENCE.

A pastor who joined the Odd-fellow lodge that, as we are informed, his influence might be greater, did not have any meeting with his church on Monday night, of the week of prayer, but rode several miles to attend the installation of officers of the lodge in a neighboring town, though the night was severe, the thermometer registering several degrees below zero. He was unable to be present at the meetings for sometime after.

A church member once made the remark that he could get all the religion he wanted in the lodge, and probably he did not want much. How can pastors and church members belong to the Godless lodge? Can their influence for good be any greater? Do the pastors preach Christ any better or church members live any better lives by so doing? We fail to see any evidence of it. When they attend other places in preference to the prayer meeting, do they not plainly say that they consider them more important, and enjoy them better. Such people, indeed, have an influence, but it seems to be on the wrong side. When those who profess to follow Christ turn away from him, how can they invite others to come to him?

THE TRENT ANTI-MASONIC CONGRESS.

A GOOD RESULT OF THE MEETING.

The Chicago *Tribune* of Nov. 5 reports the following important and novel fruit of the recent Anti-masonic Congress at Trent in Europe. Such a museum exhibited throughout the world would be the most damaging exposure of Freemasonry, throwing more light upon the dark anti-Christian institution than anything heretofore devised:

"The Freemasons of America will be interested to learn that the Museum of Masonic Curiosities, collected for an expose at the Catholic congress at Trent, is to be kept together and travel the world for the enlightenment of those inside and outside Freemasonry. Apart from a copious library of books dealing with Masonry, there are documents which are produced to prove the contention of the congress orators that Freemasonry is an anti-religious sect.

"It will surprise most Freemasons to learn that the simple symbols used in their initial rites not only originated, their opponents aver, in Phallic worship, but commit them to a recognition of diabolism. The neophytes, the Anti-masons say, may be ignorant of the symbolic significance of the signs, but the masters know what it means. For instance, these adepts are said to be well aware that the triangle represents, not the holy Christian trinity, but the Indian trinity, wherein Satan as destroyer holds equal rank with God as creator.

"The museum contains some data to support the statements current in French and Italian papers that there exist some groups of persons with dishonest minds who are devil worshipers. Huysman's La Bas and En Route, Leo Taxil, and happily, a small school of French authors, are to blame for inciting and exciting these lunatics. Certain English papers which trace the origin of the new Satanic cult to Charleston, S. C., have been duped by the French authors, who invented the stories."

SECRET SOCIETY INSURANCE.

THEIR THREATENED FAILURE.

The *Daily Inter Ocean* of Nov. 7th says: "The following statement, which seems to have been prepared with great care, is from the Pittsburg *Leader* and is here reproduced, as it is of interest to a great variety of people:

"'From the reports of their meetings here and elsewhere, and the legal proceedings that have been instituted in several places throughout the country, it would seem that there is a great deal of discontent and disturbance among members of some fraternal insurance organizations, which has been growing by degrees and is manifesting itsell more emphatically every day. This is said to be because of a considerable number of them having increased their assessments, while it is alleged others are preparing to have laws enacted which will permit of such increase.

"'It is not the small and comparatively insignificant ephemeral concerns that are reported as most in the trouble, either, but strong and prosperous ones, with large memberships and an immense amount of insurance involved. There are two kinds of assessment insurance organizations. First, the fraternal societies, which combine insurance with other social features; and second, the regular assessment companies, which carry on an insurance business pure and simple, without any regard to fraternal relationship between the members. These do an enormous business, and, some allege, carry more insurance than all the regular companies combined.'"

WARNING AGAINST SECRET FRATERNITY INSURANCE.

The Pittsburgh and Chicago dailies are warning the people against the unscrupulous assessments of fraternal insurance societies. More than enough is published to shatter the people's faith in such organizations. The following is from the *Daily Inter Ocean* of Nov. 7:

"The Northwestern Masonic Aid Association, one of the largest and best-managed of the Masonic assessment companies in the world, with a membership of 45,000 and insurance in force of $129,000,000, was organized in the first place to insure Masons only, but, inasmuch as its membership went down from 58,290 to 45,703 members, they changed the name of the company and took persons not Masons, with the result of making a slight increase in business, which has since been lost.

"The Royal Arcanum, having a membership of nearly 175,000 members and insurance in force of $500,000,000, has had a committee to make a report on their method, which has been working upon it for five years. This company was organized in Boston in 1877. The committee has just reported three plans, one of which is to raise a reserve fund of at least $25,000,000, and which should be, say, $100,000,000, or even more, or else an alternative plan to raise the rates or scale the policies of persons over 60.

"The Modern Woodmen of America have raised their rates materially. This company has a membership of 158,000 and an insurance of $319,000,000. It was organized in 1884. The Knights of Honor held a meeting in Franklin Hall, Allegheny, Aug. 28 of this year to protest against the high assessments being made by the Supreme Lodge. Four hundred members were present, representing sixteen lodges, and the Supreme Lodge was represented by Grand Dictator Allison, of Allentown, and Attorney Harry C. Christy. The members claimed that their assessments had been raised from $1 per month formerly to $6 per month now. The Knights of Honor were for years the largest assessment society in the world. Although it has fallen off in membership 17,000 members in the last five years and lost $38,000,000 of insurance, it still has 115,212 members and $215,258,500 of insurance in force."

A STORY FOR THE BOYS.

The following narrative from *Harper's Magazine* of October, 1852, will be interesting and instructive reading for our young people:

About the end of the eighteenth century Downie was sacrist, or janitor, at Marischal College, Aberdeen, Scotland. One of his duties consisted in securing the gate by a certain hour, previous to which all the students had to assemble in the common hall, where a Latin prayer was delivered by the principal. Whether, in discharging this function, Downie was more rigid than his predecessor in office, or whether he became more strict in the performance of it at one time than another, cannot now be ascertained; but there can be no doubt that he closed the gate with austere punctuality, and that those who were not in the common hall within a minute of the prescribed time were shut out, and were afterward reprimanded and fined by the principal and professors.

The students became irritated at this strictness, and took every petty means of annoying the sacrist; he, in his turn, applied the screw at other points of academic routine, and a fierce war soon began to rage between the collegians and the humble functionary. Downie took care that in all his proceedings he kept within the strict letter of the law; but his opponents were not so careful, and the decisions of the rulers were uniformly against them, and in favor of Downie. Reprimands and fines having failed in producing due subordination, rustication, suspension, and even expulsion had to be put in force; and, in the end, law and order prevailed. But a secret and deadly grudge continued to be entertained against Downie, and various schemes of revenge were considered.

Downie, in common with teachers and students, was enjoying the leisure of the short New Year's vacation, when, as he was one evening seated with his family in his official residence at the college gate, a messenger informed him that a gentleman at a neighboring hotel wished to speak with him. Downie obeyed the summons, and was ushered from one room into another, till at length he found himself in a large apartment hung with black and lighted with a solitary candle. After waiting for some time in this strange place, about fifty figures, also dressed in black, and with black masks on their faces, presented themselves, arranged themselves as a court, and Downie, pale with terror, was given to understand that he was about to be put on trial.

A judge took his seat on the bench; a clerk and public prosecutor sat below; a jury was impanelled in front, and witnesses and spectators stood around. Downie, at first, set down the whole affair as a joke; but the proceedings were conducted with such persistent gravity that, in spite of himself, he began to believe in the genuine mission of the awful tribunal. The clerk read an indictment, charging him with conspiring against the liberties of the students; witnesses were examined in due form; the public prosecutor addressed the jury, and the judge summed up the case.

"Gentlemen," said Downie, "the joke has been carried far enough; it is getting late; my wife and family will be getting anxious about me. If I have been too strict with you in time past, I am sorry for it, and I assure you I will take more care in future."

"Gentlemen of the jury," said the judge, without paying the slightest attention to Downie's appeal, "consider your verdict, and if you wish to retire, do so."

The jury retired. During their absence the most profound silence was observed; and, except when renewing the solitary candle that burned beside the judge, there was not the slightest movement.

The jury returned, and recorded a verdict of "GUILTY."

The judge solemnly assumed a huge black cap, and addressed the prisoner: "Richard Downie, the jury have unanimously found you guilty of conspiring against the just liberty and immunities of the students of Marischal College. You have wantonly provoked and insulted those inoffensive lieges for some months, and your punishment will assuredly be condign. You must prepare for death. In fifteen minutes the sentence of the court will bo carried into effect."

The judge placed his watch on the bench. A block, an axe, and a bag of sawdust were brought into the center of the room. A figure more terrible than any that had yet appeared came forward and prepared to act the part of executioner.

It was now past midnight. There was no sound audible save the ominous ticking of the judge's watch. Downie became more alarmed. "For any sake, gentlemen," he said, "let me go home. I promise that you never again shall have cause for complaint."

"Richard Downie," replied the judge, "you are vainly wasting the few moments that are left you on earth. You are in the hands of those who must have your life. No human power can save you. Attempt to utter one cry, and you are seized, and your doom completed before you can utter another. Everyone here present has sworn a solemn oath never to reveal the proceedings of this night; they are known to none but ourselves, and when the object for which we have met is accomplished, we shall disperse unknown to any one. Prepare, then, for death. Other five minutes will be allowed, but no more."

The unfortunate man, in an agony of deadly

terror, raved and cried for mercy, but no attention was given to his cries. His fevered, trembling lips then moved as if in silent prayer, for he felt that the brief space between him and eternity was but as a few more tickings of that ominous watch.

"Now!" exclaimed the judge.

Four persons stepped forward and siezed Downie, on whose features a cold, clammy sweat had burst forth. They bared his neck, and made him kneel before the block.

"Strike!" exclaimed the judge.

The executioner struck the axe on the floor; an assistant on the opposite side, at the same moment, lifted a wet towel and struck it across the neck of the prisoner. A loud laugh announced that the joke had at last come to an end.

But Downie responded not to the uproarious merriment. They laughed again, but still he moved not. They lifted him—and Downie was dead.

Fright had killed him as effectually as if a real headsman had severed his head trom his body.

It was a tragedy to all. The medical students tried to open a vein, but all was over; and the conspirators began to consider their own safety. They now swore an oath, in reality, among themselves, and then, carrying their disguises with them, left the body of Downie lying in the room.

One of them told the landlord that their entertainment was not yet quite over, and that they did not wish the individual left in the room to be disturbed. Thus they secured time to make their escape in safety.

Next morning the body was found. Judicial inquiry was instituted, but no satisfactory result could be reached. The corpse exhibited no marks of external or internal violence. The ill-will existing between Downie and the students was known. It was also known that the students had hired the apartment in the hotel for a theatrical representation, and that Downie had been summoned by them; but beyond this nothing was known. No noise had been heard, and no proof of murder could be adduced. Of two hundred students in the college, who could identify the guilty fifty? Besides, the students were scattered over the city, and the magistrates themselves had relatives among them. It was, therefore, not desirable to press the affair too closely. Downie's wife and family were provided for, and his slaughter remained a mystery for about fifteen years, when one of the students on his death-bed confessed the transaction and his participation in it.

REV. J. L. BARLOW.

The following account of the last years of Elder Barlow, is from the pen of his step-daughter, Mrs. Simeon Rowley, of Bemus Heights, N. Y.

"After my father's pastorate at Richmond, Ill., his health failing, he retired from the ministry and settled in Harvey, Ill. He was three times married, and three times called to part with the loved one. His third wife, Miss Sarah Ford, of Stillwater, died less than one year ago. Often, in looking over his life, he would say, 'Verily, mine has been a checkered career. I have honestly sought in it the glory of God; in his hands I leave my record.'

"After his last wife died, feeling his loneliness so much he longed to take up again the life of service to the Master he so loved. His prayer was, Lord let me do a little more work for thee, and when my work is done take me home. In answer to his prayer, God gave him another pastorate at Hagedorns Mills, where loving hearts gathered about him, and encouraged him on in his work. But the time was brief, a short six months, and he felt compelled to send word to his step-daughter that his health was failing, and to come for him as soon as possible. He was brought to her home the 8th of October, though feeble, yet with the prospect that much of life was before him still.

"On the 9th he had two severe paroxysms of pain, which weakened him greatly. During the following week he had several of these attacks, but rallied from them and was about the house as usual, only much weakened in strength. The night of the 17th the final attack came, from which he never recovered, and symptoms rapidly developed which warranted the doctor in pronouncing his trouble cancer of the stomach. He lingered for one week, suffering intense pain until the night of the 24th, when 'God gave his beloved sleep.'

"He leaves to mourn his loss, besides the step-daughter mentioned above, a daughter, Mrs. O. J. West, of Newton, Kansas, and one brother, Rev. F. N. Barlow, of Flanders, Mich. Also, very many precious souls who owe their spiritual birth, under God, to his faithful ministrations. He was the eldest of a family of five brothers, three of whom were ordained ministers, and the youngest, preparing for the same high and holy calling, when the loving, all wise Father called him home. He was laid to rest on the 78th anniversary of his birth, in the cemetery at Stillwater, on the banks of the beautiful Hudson river.

"Servant of God, well done!
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy!

"The pains of death are past,
Labor and sorrow cease,
And life's long warfare closed at last,
Now therefore rest in peace."

NEEDED LEGISLATION.

The local management of one of the largest insurance companies publishes in the Pittsburgh *Leader* what they believe is needed to guard secret fraternity insurers against the reckless and unjust assessments of such members from whom just now loud complaints are coming. This authority says:

"There is evident need of legislation that will confine assessment companies to a purely assessment business. They should be compelled to make it so plain in their policies that they are doing an assessment business that no one accepting a policy could possibly be deceived by it. This is required in consequence of the fact that many of these companies—in truth, nearly all of them—are issuing policies which are not materially different from those issued by level premium companies, while not required to maintain the reserve compelled of those companies. The agents of some of these companies are full of expedients for imposing upon too credulous people. And this is countenanced by the companies themselves. The aim is to make people believe that they are not assessment organizations, there being a natural timidity about entering into a contract the cost of which cannot be calculated, and which may have no limit.

"In a large number of cases, however, those who deal with assessment companies are taking such chances. If they were guilty of one-tenth of the fraud and misrepresentation in their dealings with them they would have no standing either in law or society. They are told they are not taking an assessment policy, that the payment of a fixed premium is all that will be required, and the policies are worded with such dexterous obscurity as make this appear to be the fact, and at the same time really provide for future assessments. Plenty of people, to their sorrow, have been caught in these traps, for traps they are, ingeniously and deliberately constructed. They catch the victim going or coming, and he must stay caught. It would be mere trifling and a misuse of the proper functions of the English language to speak of these dealings with less directness."

PERSONAL MENTION.

—Rev. Samuel F. Porter is now at Oberlin, O., and may winter there. His address is 187 W. Loraine St.

—Political parties are obliged to understand each other's platforms, and churches need to be conversant with the platform of the lodge.

—Editor M. A. Gault is absent several days this week at West Liberty, Ohio, where he was called to give several lectures on the secret lodge system.

—Bro. O. C. Findley, of Sheridan, Ind., writes in sending his renewal: "I cannot do without the *Cynosure*, and this is no time to desert the cause of Christ. Sheridan is lodge-ridden, having about twelve lodges. Its spirituality is low indeed. Yours till the Master says quit."

—Rev. J. R. Wylie, of Blanchard, Iowa, writes: "I am coming to the conclusion that the *Cynosure* is fighting the greatest battle of the age. If it were only the lodgemen we had to fight it would be a small matter. The indifference and cowardice of those outside of the lodge, and their fawning on lodgites, is sad to contemplate."

—"Facts and Photographs" is a booklet of some thirty pages, 5x8 inches. It has fine page portraits of Rev. A. J. Gordon, D. D., Rev. R. A. Torrey, Rev. W. G. Moorhead, Joseph Cook, Rev. B. Carradine, D. D., Rev. M. C. Ranseen, Howard Crosby, Frances E. Willard, John Quincy Adams, William H. Seward, Rev. Charles G. Finney and Pres. C. A. Blanchard. It contains the testimonies of men devout in piety, profound in scholarship and eminent in statecraft; also the testimonies of seceders from the lodge, as well as extracts from standard Masonic writers. Price postpaid only five cents.

CALL FOR THE NEW ENGLAND CONVENTION.

The fifth annual convention of the New England Christian Association will be held in Wesleyan Hall, 36 Bromfield street, Boston, Mass., beginning Tuesday, 7:30 P. M., and continuing through the following day and evening, Dec. 1 and 2. The following among others will participate in the deliberations: Rev. J. M. Foster, Rev. J. P. Stoddard, Rev. S. G. Shaw, Ph. D., Rev. H. H. George, D. D., Pres. C. A. Blanchard, Rev. John Short, Mrs. M. E. A. Gleason, Mother Pringle of Florence Mission, New York, and Rev. S. McNaugher.

J. M. FOSTER, *Pres.*,
MISS E. E. FLAGG, *Sec'y.*

SPECIAL OFFER.

Until Jan. 1, 1897, new subscribers to the *Christian Cynosure* for one year will receive *The Peterson Magazine*, if they state their wish to receive both. The price for the two will be only $1.55, practically the price of the *Cynosure* alone. *The Peterson* is an old and well-known magazine. For sample copies send ten cents to 109 Fifth ave., New York City.

PENNSYLVANIA ANTI-SECRET CONVENTION

TO MEET IN THE BRETHREN CHURCH AT OAKS, MONTGOMERY CO., NOV. 18, 19.

PROGRAM.

Wednesday, November 18, 1896.

2:00 P. M.—Prayer. Welcome by pastor, Rev. J.T. Myers. Response, State President, Rev. J. C. McFeeters. Convention letters read. Committees appointed.

3:30—Seceders' testimony service, led by Rev. Stephen Merritt (Methodist), New York.

Evening Session.

7:00 P. M.—Devotional.

7:30—Music. An address, "Secret Societies vs. the Republic," by Rev. J. C. McFeeters, Philadelphia.

8:15—Music. An address, "The Soul Blight of the Lodge," by Rev. James Parker, Ph. D. (United Presbyterian), Jersey City, N. J.

Thursday Morning.

9:00 A. M.—Prayer and conference service, led by Rev. S. G. Reading (Baptist), Williamsport, Pa.

10:00—Short addresses: "Lodge Oaths," by Rev. Allen M. Fretz (Mennonite), Souderton, Pa. "Why are There not More Young Men in our Churches?" by Rev. G. M. Falkinstein (Brethren), Germantown, Pa. "Freemasonry and the Bible," by Rev. J. H. Leiper (Sec'y Am. Sabbath Ass'n.), Philadelphia.

Afternoon Session.

2:00 P. M. — Prayer. Music. An address, "Christians and the Minor Secret Societies," by Rev. W. W. Barr, D. D. (Ed. *Christian Instructor*), Philadelphia.

2:30—Report of committee on resolutions, Rev. W. J. Coleman (Reformed Presbyterian), Allegheny, Pa., chairman. Open parliament—Persons desiring to speak either for or against secret societies given five minutes.

Closing Session.

7:00 P. M.—Prayer and praise service.

7:15.—An address, "Christian Consistency and Lodgery," by Rev. G. W. Enders, D. D. (Lutheran), York, Pa. Music.

8:00.—An address by Rev. J. P. Stoddard of Boston.

AN IMPENDING CRISIS

WE ARE ON THE EVE OF A GREAT ECONOMIC REVOLUTION.

It Appears That the Seeds of Discontent With Unjust Conditions Have Taken Root—The "Silver Question" Is Trivial, but the Movement May Mean Much.

[Special Correspondence.]

I have just received a lengthy letter from an old coworker, who discusses the political situation as he sees it, and in addition to his ideas of the probable results of the election tells me frankly, as an old friend, what he believes the future has in store, especially for the workers. The writer of this letter has been for 25 years a firm and untiring champion of the cause of labor—a student as well as an active leader. He is also a painstaking statistician. The exercise of these qualities have, in my judgment, equipped him with the power to diagnose the economic condition of the people and to prophesy with reasonable certainty as to what the working classes may hope for in the future.

While the letter was not written for publication, I feel impelled to print a portion of it, trusting that my motives in so doing may not be misconstrued. I believe the workingmen of the country should know how the veteran workers and thinkers in the labor movement feel, and by withholding the name of my correspondent I protect him from notoriety, which he has not courted. I quote:

"We are living in a distinctly formative period, and nothing, in my judgment, can stop the impending crisis.

"Independent of the merits or demerits of the silver question, this is certainly one of the greatest campaigns you and I ever witnessed in the United States, and I am now fully convinced that we are standing on the eve of world-wide changes in our economic and industrial life. No matter whether Bryan is elected or not, we are approaching the rapids with a momentum that is startling. If Bryan is elected and the remonetization of silver is accomplished, we will perhaps find that it has not brought us all of the amelioration desired. But the spirit of the age, and particularly that of the silver movement, is not to go backward, to again adopt and wear the old clothes which we have discarded as the panacea. I imagine the word will be "Forward," and that new experiments will be tried.

"You and I have been sowing the seeds of a holy discontent for many years. We have told the workers that this earth and the fullness thereof is theirs. The signs of the times indicate that we have not sown in vain. Everywhere there is a quickening hope and thought for a better time. The line which divides the parasite from the producer is becoming more and more distinct, and as I observe the present disintegration, confusion and political acrimony my soul leaps with joy, because, no matter how dark and troublesome the times may be through which we are destined to pass, it is the precursor of a new birth, which, amid the darkness and storms, will herald in the new and better day.

"Whether you and I shall see it matters not. Our joy and thanksgiving should be in the consciousness of knowing that it is coming. It is because of this that I so ardently support the silver movement. I know there are some in our ranks who cavil about the silver question and say that it does not go far enough. They do not seem to realize that it is the movement and not the question which is cutting such a deep furrow. They forget that when the founders of the American republic, more than 100 years ago, began their colonial war against Great Britain they originally had no idea that the contest would lead to a severance from the mother country. They simply declared that taxation without representation was a tyranny and refused to submit any longer until this injustice was remedied. But, the contest begun, the logic of political events swept onward and ultimately dictated the Declaration of Independence, which severed the tie that bound the colonies to Great Britain and carved out of the western world the republic in which we live.

"Again, when the Republican party in 1860 nominated Abraham Lincoln and declared that the institution of slavery should not go beyond a certain geographical line, William Lloyd Garrison, Wendell Phillips and their colaborers did not take very kindly to a declaration which simply attempted to fence up and limit the iniquities of an institution that should have been boldly assailed as a matter of principle and its overthrow asked for unqualifiedly.

"But we know that the action of the Republican party at that time brought about the same political disintegration that is manfested today. It acted as a line of battle that separated the contestants. And when the civil war was precipitated, no thought on the part of the large mass of our people was entertained that the outcome of the war would be the overthrow of chattel slavery. Indeed, had such a proposition been broached by the officials of our government during the first year or so of the rebellion, thousands of Union soldiers would have abandoned the field and declined to risk their lives for the 'freeing of niggers.' But as the conflict continued the exigencies of the situation—yes, the logic of events—overpowered prejudice, and the emancipation of the negro was dictated as a military necessity. Is history to repeat itself?

"Who can tell but that today in this great country we are again standing on the eve of a political epoch the farreaching importance of which will transcend all of the political events of the past, and that the movement for the remonetization of silver, apparently so conservative and innocent, is but the precursor of a revolution in our economic and social life the magnitude of which is scarcely dreamed of by the most optimistic student of social problems?"

I have refrained during this campaign from writing for the labor press anything that could be construed as "political," and, as the people have been little interested in any other subject, that means that I have not written much during the past three months. I fully appreciate the fact that the evident partiality shown in the letter of my friend for one side in the present political controversy will expose me to the charge of insinuating "politics" into the labor press, but I ask all those who support the cause of the wageworker to wipe the dust of prejudice out of their eyes and look at the matter here presented as it bears upon the laborer without reference to any party or all parties. There is undoubtedly a crisis in our affairs. The future not only of the labor movement, but of the laborer himself, is in the balance, and the man who hesitates now to express his honest convictions, regardless of the side upon which he stands is not and never will be of much use in the struggle for the emancipation of the wage slave. Let us be open with each other, giving to all a fair hearing, and then making a decision—without dangerous delay—present a united front in the conflict which is on between the producers and their despoilers.

In this spirit, trying to serve this purpose to some slight degree, I ask a careful consideration of my friend's letter.

JOS. R. BUCHANAN.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Nov. 15. Comment by Rev. S. H. Doyle.

TOPIC.—A good education. What it is and how to get it.—Prov. viii, 11; ix, 9, 10.

The word education is usually limited to the training of the mind. But it has a much broader meaning. It refers primarily to the training of a child not only mentally, but physically and spiritually as well. The man consists of a body, mind and a soul. He only has a good education who has all three trained and perfected. A physical education is a good thing. The proper use and care of the body are constantly emphasized in the Bible. The physical may be called the foundation of the mental and spiritual. An imperfect or weakened body very much interferes with the best action of a sound mind. This is an age when the care of the physical man is emphasized. It is a matter for congratulation that it is so. A good education includes the education of the mind. The Bible is not antagonistic to mental education, as many suppose. Joseph was learned in all the wisdom of the Egyptians, and Daniel in that of the Babylonians. Solomon was the wisest man of his day, and the wise men of the east were among the first to come and worship the Saviour. The opportunities that we have today for mental education are many. They should be embraced as far as possible. Every Christian young man and woman should strive for the highest education possible. Consecrated wisdom and knowledge make us able to do more for God and humanity.

But, of all, the education of the soul is the most important. True wisdom will not neglect the spiritual side of a man's character. True wisdom not only demands a developed body and a trained mind, but that the right principles of life should govern the body and mind in their actions. God and the future life must be taken into consideration in the education of the man as well as man himself and this life. Man is something more than body and brain. He is a responsible being. His actions are moral as well as physical and mental. No education of the body or mind will make up for the neglect or refusal to educate the soul.

How can the whole man be educated? There is only one rule in the educational world, but one royal road to learning, and that is study and practice. Knowledge is gained by learning, and wisdom by practicing constantly what we learn. Let us seek such an education, such wisdom. "For wisdom is better than rubies, and all things that may be desired are not to be compared to it."

Bible Readings.—Ex. xviii, 15, 16; xxxi, 1-6; II Chron. i, 7-12; Ps. cxix, 65, 66; Prov. i, 1-8; ii, 1-6; Eccl. i, 17, 18; ii, 26; vii, 11, 12; Dan. ii, 16-22; I Cor. i, 4, 5; Eph. iv, 11-15; Col. i, 9; Jas. iv, 17; II Pet. i, 5.

Christian Endeavor Statistics.

The first state union was formed in Connecticut, November, 1885.

Early morning prayer meetings were commenced at Saratoga, 1886.

Just eight centuries ago the first crusade started for the Holy Land.

Mr. Ling was the original Chinese Christian Endeavorer in 1884.

United societies have been formed in China, Japan, England and Australia.

The junior movement stared in Tabor, Ia., in the church of Rev. J. W. Cowen.

Rev. Samuel Winchester Adriance was the first general secretary of the united society.

It was Rev. Charles A. Dickinson who first dubbed Dr. F. E. Clark "Father Endeavor."

Of the 4,712 societies in foreign lands, the United Kingdom heads the list with 2,645.

The model constitution was adopted in October, 1887, by the trustees of the United society.

Christian Endeavor societies are recognized in between 40 and 50 Christian denominations.

Christian Endeavorers of Ceylon contribute cocoanuts and chickens in lieu of money to the cause.

Thirty Christian Endeavor societies are seeking to illuminate darkest Africa with spiritual light.

Charity.

Charity is a word so common that to multitudes it has no distinct meaning. They assign it to a corner with the poor, but it is as broad as the disk of the sun. Charity moves alike toward the rich and the poor. That was a charitable act which interrupted Mr. Whitfield as he was lifting his hands to pray, when one cried out, "Prayers are desired for a young man who has suddenly become rich." Charity is manifest in the smile on a neighbor's face. Often there is more real charity shown in a kind look or word or in the diversion of a tried soul from a gust of temper than in the endowment of an orphan asylum. —Presbyterian.

Better Than Position and Wealth.

See here, young people. Not all can gain high position or great wealth or social influence or wide reputation. But all—all may have that which is better than position, and wealth and social influence and reputation—all may possess a pure heart and a clean life. An upright, unselfish life spent amid poverty and obscurity is a larger life than that lived by a king or queen who knows not God and righteousness.—Epworth Herald.

Improve Your Opportunities.

In our journey through this world we cannot afford to neglect any of the helps and resting places which our Father has so mercifully provided for our refreshment, and if we would really grow in grace we must see to it that we seize and improve our opportunities. —Episcopal Recorder.

A Distinction.

The distinction between a good preacher and a bad preacher has not changed much since Archbishop Whately declared that "a good preacher preached because he had something to say and a bad preacher because he had to say something."—Standard.

Jesus Ever Sees Us Safe.

In the Welsh Christian Endeavor convention one of the chairmen was Rev. John Williams of Cardiff, who taught the juniors present the meaning of the word Jesus. "J stands for Jesus; E, Ever; S, Sees; U, Us; S, Safe."

The Resting Time.

The glorious resting time will come after awhile, and oh, how sweet and refreshing God will make that rest for all those who have become real tired through doing hard work for Him!—Religious Telescope.

Christ Alone.

The heavens declare the glory of God, but when they have done that they have to stop. Christ alone can make known His love.—The Moravian.

Still Living and Loving.

The man who can see that Jesus Christ is the Son of God can see that He is still living and loving on this earth. —Ram's Horn.

Styles For Elderly Women.

Women are not elderly as early as they used to be, and some never seem to grow old, being up to the times all their life. From 60 to 70 is the time when women still wish to look well, yet dread dressing too youthfully. The appearance as well as the age should govern the elderly woman's apparel. Dark blue, gray, violet, lavender, deep green, black, clear and reddish purple are all suitable colors. A silvery haired woman looks charming in a house gown of the deep rich red called grenate. Lace ruffles of a creamy shade are becoming to withered hands, and a lace jabot at the throat is becoming. Pointed and ripple basques are worn, also the long jacket waists showing a full or flat vest. Large and small revers and epaulet effects are in order and crush collars of silk or ribbon. Elderly women do not wear belts or round waists, and their sleeves are of a moderate size. Their skirts are of the five yard width, interlined to a depth of ten inches all around, and of six to nine gores, a full figure taking the latter. As many matrons of this age are rather prominent in front it is well to fit the front gore with a few gathers in the belt. Elderly women should wear soft boned corsets or corset waists.—Emma M. Hooper in Ladies' Home Journal.

Woman In Germany.

The adoption in Germany of a general and common code of laws applicable to all parts of the empire has aroused the intense opposition of the women of that country to the new code because of its discriminating and oppressive features toward them. Up to this time each subdivision of the empire has had its

own laws. Under the provisions of the new law an unmarried woman is regarded as almost equal to men concerning their earnings and their incomes. As soon as a German becomes a wife and mother she is booked as a minor. She has no right over her fortune. She cannot transact any business without the signature of her husband.

Then the new law defines the power of parents concerning the education of their children, placing it all in the father. It denies divorce on account of ill treatment, drunkenness and other offenses. The bill, which has passed the reichstag, does not become a law until 1900, and many women are agitating the question of its reconsideration and repeal before that time.

The New Embroidery.

It cannot be claimed that the poster or Beardsley style of embroidery is beautiful, but it is bright, showy and as yet a novelty confined to pillow or perhaps a hanging for a gay smoking room. Most any poster that you particularly admire will give you the colors and the forms to use. Cloth figures of broadcloth,—billiard cloth or ladies' cloth are cut from white, black, blue or red and applied to a background that will make a striking contrast. The figures are applied sometimes with a dash of red or of gold and traced artistically and in sweeping lines with rope silk or colored cottons. A magazine cover of deep yellow linen has a Mephistopheles figure of black velvet applied to it. A pillow with a sky blue background that covers the upper half has on the lower half the figure of a girl dressed in deep yellow. Above her bits of green cloth appliqued give a background of leaves. A pillow of bright yellow broadcloth in the same style has the figure of an old man cut from black cloth and white applied to it.—New York Post.

Women Horticulturists.

The first horticultural school for women in Germany was opened at Fridenau, near Berlin, in the autumn of 1894, and it will graduate its first class of seven members this fall. One of the graduates will then assume the position of teacher in a similar school recently established in Riga, in Livonia. On the 1st of October another institution of the kind was opened on the estate of Baroness Barth-Harmating, near Plauen, in Saxony. The courses of study extend over two or three years and include not only the various branches of horticulture, but also fundamental scientific instruction and such knowledge of business methods as is needed for the successful prosecution of commercial gardening. Emphasis is laid upon the fact that the new work thus made possible for women is suitable for those of the cultivated classes, and not for uneducated or semieducated rustics.—Cincinnati Enquirer.

Clearing the Path.

Mrs. Josephine K. Henry of Versailles, Ky., says in a recent issue of The Free Thought Magazine: "While woman's struggle for liberty has been environed by more adverse conditions and more bitter foes than any contest for freedom in all history, yet no cause ever had so many unconscious allies. Every institution of learning that admits the sex; every one who employs a woman, thus helping her to independence; every invention that releases her from drudgery—all these are clearing a path to the ballot box for the women of the United States. Women's clubs, whatever their proclaimed objects, and whether women realize the fact or not, are merely political training schools fitting the sex for citizenship. When 12,000,000 American women come into possession of their political heritage, they will be the best prepared voters that ever entered the body politic of any nation."

A Two Horned Demon.

The demon of drink has two horns. One gores the individual and the other the state. To successfully prosecute the temperance warfare there must be an intelligent appreciation of this two-sided fact.—Voice.

A FIEND IN FRANCE.

BRANDY IS SAPPING THE LIFE OF THE NATION.

Men, Women and Children Are Victims of Alcoholism—Laboring Classes the Greatest Sufferers—Intemperance Has Reached an Appalling Magnitude.

A bill for the increased taxation of alcoholic drinks has been before the French parliament for over a year. In one of the debates in the chamber of deputies Dr. Sannelongue said as he summed up a long presentment of government statistics and medical facts concerning the injury to public health worked by the abuse of alcohol:

"In France alcoholism has really existed only for 50 years and in the world only for a century or two. Looking at the spectacle which alcoholism now presents to us everywhere, we have the right to ask what will become of humanity under such conditions."

Dr. Leon Labbe, after a long examination of the subject, said in the senate:

"I do not wish to use words for effect, but I am forced to acknowledge that this question concerns the very future of our nation."

The amount of alcohol taxed for human consumption in France has been tripled in ten years. Within 15 years the number of recognized liquor shops has increased by more than 100,000, bringing the total number close up to 500,000 for fewer than 40,000,000 of men, women and children.

From Saturday evening, when workmen are paid, until Monday evening (not morning) you cannot walk 100 yards in the workingmen's streets without meeting a drunken man. Monday is taken to wind up the debauch, when the week's wages have not been already spent. A case is cited of one workman who had lost the reckoning of time and staggered back to the factory on Monday. When told what day it was, he at once left work on principle. Monday evening is the noisy time. Little parties are to be met coming home from the resorts in the suburbs—father, mother, children and friends—staggering along together to the tune of some sentimental song shouted at the top of their voices. They have all been drinking the same liquor—brandy, at 6 or even 4 cents a glass when there is money enough; otherwise the cheaper potato spirits or poisonous bitters and other injurious drinks are used. These can be sold at almost any price, since they cost the seller only a cent for many glasses. They are cheap because they are made of the refuse "heads and tails" from the distilleries of industrial alcohol.

The hardest drinking is done by the iron workers and coal heavers. In a mill employing 150 men the manager knew only 5 whom he could send safely into the city. Even to these he did not dare intrust any distant commission, as without supervision they would leave their work for drink. In another establishment 15 men were relatively sober out of 200. None of the others could walk 50 yards along the street without stopping to drink at a liquor shop. One of them never went to his work or left it unless accompanied by his wife.

Dr. Tourdot, while at his detective work, saw 150 glasses of bitters sold in ten minutes in a saloon near one of the large factories. He took particular pains to observe the lower class of workmen along the wharfs. For this purpose he served in one of their resorts. At the zinc counter there are men in rags drinking. Around the door are women and children, with hungry faces, waiting for the little money that may escape the clutches of the liquor seller. These dock workers earn from 5 to 7 cents an hour. They scarcely pay more than 5 cents a day for food, and for 2 cents they can lodge at the Sniffling Flea or some similar inn. All the rest of their money goes for strong drink.

The coal heavers at the docks constitute a higher class of workmen. They earn from $2 to $3 a day and feed themselves well. They do not drink, so to speak, in working hours, contenting themselves with five or six cups of coffee during the day. With each cup they take 4 cents' worth of brandy (more than two "ponies"). But when night comes, they drink up all that is left of their pay except what the wife has managed to get from them. Often the wives grow tired of this existence and become worse drunkards than the men. After 35 years of age the muscular strength of the coal heaver is gone, and he becomes a common workman along the wharfs.

The unmarried working women are not commonly seen drunk, but they are nearly all the victims of a slow daily intoxication. This is also the case with the married women who go out to work. They leave home at 6 o'clock in the morning and return at 6 in the evening. The children are put in the public creche. The food of the women is bought already cooked. For their chief meal they will spend 5 cents for something to eat—bread, herrings, sausages, fried things—and 10 cents for coffee and brandy. In all the families coffee is drunk to excess and never without brandy. Young girls in the hospital, when the brandy is refused, prefer not to take the coffee. It is the pride of parents to make their young children "eat as we do" from their first year of life. This means coffee morning and noon, and, after they are 5 years old, coffee with brandy. One of the hospital physicians, Mr. Bernadotte, has made a list at the Tuesday consultations of the habitual coffee drinkers among 50 children from a few weeks to 7 years of age. Two began drinking before they were 1 month old, 4 when 3 months old, 2 when 5, 5 at 8, 1 at 10, 5 at 18, 19 and 20 months, 15 at 1 year and 19 when 3 years old.

The Devil In Solution.

When the Russian government took up the liquor monopoly recently in southern and southwestern Russia, it began by having all the liquor storehouses and the vessels in them blessed and sprinkled with holy water by the clergy in full canonicals. The extreme temperance people call this "the benediction of the devil in solution."—Chicago Record.

SABBATH SCHOOL.

LESSON VIII, FOURTH QUARTER, INTERNATIONAL SERIES, NOV. 22.

Text of the Lesson, Prov. iii, 1-17—Memory Verses, 1-4—Golden Text, Prov. iii, 6—Commentary by the Rev. D. M. Stearns.

1. "My son, forget not My law; but let thine heart keep My commandments." Between the lesson on God's blessing upon Solomon and the going forth of his fame we have this one on the secret of all blessing and true honor. These words are for wisdom's children, those who are children of God by faith in Christ Jesus (John i, 12), for inasmuch as the law cannot give life only those who have life can keep the law (Gal. iii, 21, 22; Rom. x, 4; viii, 3, 4). Because in Christ we have life freely by His grace, therefore we love His law and keep His commandments.

2. "For length of days and long life and peace shall they add to thee." "He is our life and the length of our days" (Deut. xxx, 20). "He is our peace" (Eph. ii, 14). To receive Him is life (I John v, 12), but He came to give us more than life, even life abundantly (John x, 10). Many saved people miss much of heaven upon the earth (Deut. xi, 18-21) because they do not eat the word of God and lay it up in their hearts for constant meditation.

3. "Write them upon the table of thine heart." All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies (Ps. xxx, 10). And every believer is expected to be a living witness to this fact, an epistle of Christ, written with the Spirit of the living God in fleshy tables of the heart (II Cor. iii, 3).

4. "So shalt thou find favor and good understanding in the sight of God and man." Not that all men will praise you or love you if you live a holy life, for not all loved our Lord, and the disciple must be content to be as his Master (John xv, 20). But the conscious blessing of the Lord will be yours, and the favor of all such as truly love the Lord. When it is manifest that the Lord is with us, there will be abundant blessing to many, as in the case of Joseph, David and Daniel.

5. "Trust in the Lord with all thine heart, and lean not unto thine own understanding." Since it is not in man that walketh to direct his steps (Jer. x, 23) and the heart is deceitful above all things and desperately wicked, is it any wonder that the Spirit has written, "Cursed be the man that trusteth in man and maketh flesh his arm. Blessed is the man that trusteth in the Lord, and whose hope the Lord is?" (Jer. xvii, 5, 7, 9.) And again, "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass."

6. "In all thy ways acknowledge Him, and He shall direct thy paths." This goes well with Phil. iv, 6, 7, where we are forbidden to be anxious about anything and commanded to be prayerful about everything. Guidance and blessing are assured to all who rely upon Him to direct and manage them and their affairs. See for further comfort Ps. xxxii, 8; II Chron. xvi, 9.

7, 8. "Be not wise in thine own eyes, fear the Lord and depart from evil." Here is the secret of soul health, and the health or sickness of the soul ofttimes wondrously affects the body. The fear of the Lord includes, at least, a fear to grieve Him and a humbling of self to walk with Him (Mic. vi, 8, margin), in complete subjection to Him and to His word.

9, 10. "Honor the Lord with thy substance and with the first fruits of all thine increase." Here is the secret of blessing in temporal things; barns and wine presses full. The same thing is strongly emphasized in Mal. iii, 10. He who in all things acknowledges God and with cheerfulness renders to God a becoming gratitude cannot but enjoy the blessing of God. The nine lepers who went to the priest did as they were commanded, they did their duty, but the grateful tenth received had an abundant blessing which the duty fellows missed. Let all Christians give at least a grateful tenth, and God will make His promises literally true.

11, 12. "My son, despise not the chastening of the Lord." Our Heavenly Father earnestly desires the highest happiness for all His children, but He is often hindered in doing for us what He would like to by our willfulness, therefore to fit us to receive His bounty He has to chasten us, to humble us, to make us see the folly of our ways, that we may yield to Him and His ways and be blessed indeed.

13. "Happy is the man that findeth wisdom, and the man that getteth understanding." Christ is the wisdom of God. He also is life, and also understanding (I Cor. i, 24; Prov. viii, 14, 35). Give heed to chapter iv, 5, 7, and take the comfort of Prov. iii, 24; iv, 12; vi, 22. Think of an unfailing friend and guide with us day and night to lead us, talk with us, keep us and guard us from stumbling. Compare Jude xxiv and Eph. iii, 20.

14. "For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." Silver and gold and all the gain of earth are only for the earth and pass away, but wisdom is eternal—it endureth forever. To increase in wisdom is a heavenly and eternal thing, and to make Him who is our wisdom known to others is the highest and wisest of all occupations.

15. "She is more precious than rubies, and all the things thou canst desire are not to be compared unto her." So also in chapter viii, 11. And again, in Job xxviii, 18, it is written, "The price of wisdom is above rubies." When Mary sat at Jesus' feet and heard His word, and Martha seemed to find a little fault with her, Jesus said, "But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her." Whatever He meant by those words we certainly know that He Himself, the wisdom of God, is to us the one thing needful, and in Him dwelleth all the fullness of the Godhead bodily (Col. ii, 9).

16. "Length of days in her right hand, and in her left hand riches and honor." In chapter viii, 18, it is written, "Riches and honor are with Me; yea, durable riches and righteousness." There are riches which perish, which are of use only in this world, and there are durable riches, which only He can give. "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches" (xiii, 7). He made Himself poor that we might be rich. We may be poor, yet make many rich (II Cor. viii, 9; vi, 10).

17. "Her ways are ways of pleasantness, and all her paths are peace." They are also paths of righteousness (Ps. xxiii, 3), and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever (Isa. xxxii, 17). The path of the just is as the shining light that shineth more and more unto the perfect day (iv, 18,). He Himself is the way as well as the wisdom, and to abide in Him is the secret of it all.

HISTORY OF A WEEK.

Tuesday, Nov. 3.

Five inches of very heavy snow fell at Huron, S. D., making a foot now on the ground. The storm north and west is reported very severe, and farmers are wholly unprepared for winter.

The horses of all the hackmen in Whitestone, L. I., wore chest pads Saturday inscribed "I want good roads." The occasion was a poll on the proposition to spend $50,000 on street improvements, and the horses won the day. The vote was 194 for and 47 against.

While on their way to school Ella Kirkman and Anna Vanderwall, two little girls with homes at Brighton Park (Chicago suburb), the former 9 years of age and the latter two years younger, were struck by a freight car. The younger girl was instantly crushed to death under the heavy wheels and her companion was thrown some distance, suffering injuries which will prove fatal.

Wednesday, Nov. 4.

At the Clerkenwell sessions, London, the grand jury found true bills against Mr. and Mrs. Walter M. Castle, of San Francisco, accused of shoplifting.

The New York city dock department has decided to erect free roof gardens over certain piers along the water front near the tenement districts.

Obituary: At Komo, Ind., Nathan Small, 92.—At Naperville, Ill., Mrs. Harriet L. Van Dyck, 66.—At Mount Carroll, Ill., John Garver, 80.

Chief Justice Fuller gave notice that the supreme court would take a recess Nov. 16 until Dec. 1.

Thursday, Nov. 5.

The main building of the United States Carriage company at Columbus, O., was gutted by fire. Loss about $30,000, covered by insurance.

Henry Seebeck, known to all the children of Pearl street, New York, as "Santa Claus," fell from the sidewalk into an excavation and fractured his skull, killing him instantly.

Joshua Levering, the Prohibition candidate for president, spent most of election day superintending the removal of his household goods from his country residence to his home in Baltimore.

Elijah B. Glenn, who celebrated his one hundredth birthday a few weeks ago, walked several miles from his home to his polling place in Newark, N. J., and cast his vote for Bryan and Sewall.

A. M. Barnhart, president of Barnhart Bros. & Spindler, type founders, Chicago, came all the way from France to vote, only to find that under the laws of Illinois he was disinfranchised. He had not registered.

Friday, Nov. 6.

By a curious chance Senator John M. Palmer has been elected surveyor of Sangamon county, Ills. Nobody had been nominated for the office by any convention and the voters just wrote in Palmer's name.

A Singapore dispatch says that contracts have been signed at Pekin for two Armstrong cruisers and four German torpedo boats.

During a battle between negroes and whites in Winchester, Ky., six negroes were shot, four fatally.

Justice Stephen J. Feld Wednesday celebrated his 80th birthday, receiving many visitors.

Saturday, Nov, 7.

Michael Carmody, a flagman at the Burlington tracks in Chicago, was instantly killed by a switch engine.

Miss Stacia Livingston, of Almond Portage county, who was elected county superintendent of schools, is the first woman who has ever appeared on any county ticket in Wisconsin.

Monday, Nov. 9.

It is said at Sioux Falls, S. D., that Senator Kyle will be succeeded by J. M. Goodykuntz, who has been during the late campaign doing hard work for the Populist cause.

The only important silver mine in Nevada will at once open in full blast. Two hundred men have been engaged to commence work at once and others wil be put on later.

David Dodge, a well-known western lawyer, who for many years practiced law at St. Joseph, Mo., was found dead in a chair at Perry, O. T. He doubtless succombed to heart disease.

Miss Annie Corbin, daughter of the late Austin Corbin, was married Saturday to Hallet Alsop Borrowe.

In the Jackson (O.) district most of the coal miners have refused to go to work at the cut rate, 45 cents.

The Wood & Parker Lithographing company at New York has assigned. Liabilities, $30,000; nominal assets, $60,000.

Li Hung Chang's celebrated coffin which he carried with him on his recent tour of the world was burned recently in a fire on board the steamship Glenarteney.

Ninety-Five Thousand in Wisconcin.

Milwaukee, Nov. 5.—The changes made by fuller returns from nearly all the counties of the state ,and closer estimates on the remaining counties, show an increased majority for the Republican presidential ticket in Wisconsin. The indications now are that the present plurality for the Republican presidential ticket, 95,935, will be increased by the returns yet to come in.

Latest Estimate from the Hawkeye State.

Des Moines, Nov. 5.—Basing estimates on returns from seventy-four counties complete, McKinley's majority in Iowa will be 62,500, and will probably be larger. The plurality will be about 75,000. These estimates are used in semi-official returns.

Heavy Storm on Lake Erie.

Cleveland, Nov. 6.—A special from Sandusky says: A heavy storm blew up yesterday morning and raged on Lake Erie all day. One of Zistill Bros.' gill-netting sail-boats with three men aboard—Henry Mayo, Jacob and George Vergt—is missing and is believed to have gone to the bottom of the lake with the men on it.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, Ohio.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Do You Realize It?

Chautauqua and Chautauquans are becoming very numerous all over the land. The word is a synonym of something good. It stands for knowledge, progress, advancement. Knowledge is a power to accomplish something. It is obtained in many ways and in various channels. Newspapers, books and magazines are the greatest educators of the people, and we think it is safe to say that newspapers play a most important part in disseminating knowledge to the masses of the people. Not all have yet learned that there is something to be gained by reading all parts of a paper. Do not think that the editorials and telegraphic reports are all there is of value in a newspaper. The live paper of today has much that is interesting in advertisements. The very best talent is employed to write them. More real hard work is often shown in a good advertisement than in many articles which appear in the paper. No part of the paper has more hard labor bestowed upon it. These advertisements tell wonders, and are an important factor in imparting knowledge and general good to the public. They are the medium by which manufacturer and dealer or consumer are brought together. Many of them, in fact, are as much an item of news as anything in the paper. Such an advertisement as the one of The Larkin Co., in this issue, is all we have described. This Company are reliable. Their offers are genuine. We have known the Company for years and can vouch for them. Read their advertisement and order one of their combination boxes and get the Chautauqua Chair or one of their other useful premiums.

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Painless and High Class Dentistry.

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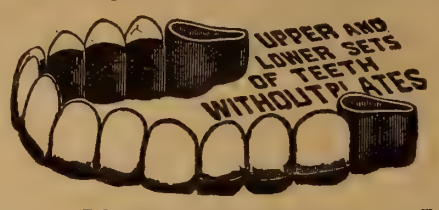

Painless Extraction	$ 50
Sets of Teeth	5 50
Best Set	8.00
Gold Filling	$1 up
Silver or Cement Filling	50
22-karat Gold Crown	5.00

No charges for Painless Extraction when teeth are ordered.

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NEW IRON LASTS and HOME REPAIRING OUTFIT

The Latest, Neatest, Cheapest and Best Outfit Ever Invented.

THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
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1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
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1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

The Home Repairing Outfit No. 2.

COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1. neatly boxed, $3.00, or with the paper one year, $3.75.

W. I. PHILLIPS, Publisher,
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

ILLINOIS MELANGE.

ITEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Charles A. Ewing Dead.

Decatur, Ills., Nov. 7.—Charles A. Ewing, chairman of the Illinois gold standard Democratic committee, and one of the leaders in that movement from the first, died Friday morning at 6:30 of heart failure. He had been sick about three days. He was a cousin of Vice President Adlai D. Stevenson and has been for years one of the leaders at the Macon county bar and in central Illinois politics.

That Was Dead Easy; That Was.

Metropolis, Ills., Nov. 7.—Judge James C. Courtney fulfilled his election agreement with Miss Jane Neftsger Thursday afternoon. It was that if McKinley was elected he was to wheel her from her home to the postoffice and return, after first kissing her, the programme to be reverse in the event of Bryan's election. About 1,500 people witnessed the parade, and the judge was lustily cheered.

Lawler for Pension Commissioner.

Rockford, Ills., Nov. 7.—This city will have a candidate for the office of commissioner of pensions under the new administration in the person of Colonel Thomas G. Lawler, ex-commander-in-chief of the G. A. R. His friends are preparing for energetic work in his behalf.

State Notes.

Wilburt Fox, 20 years old, while showing his nerve handling a revolver in the presence of some of his friends, near his home at Oakdale, Ills., pointed it toward his head and pulled the trigger. He is dead. He was a member of one of the oldest and best known families in the county.

Chicago polled 46,055 more votes for president in Tuesday's election than did New York city.

The sum of $547,637.87 will be apportioned among the 698,231 children in Michigan at the rate of 77 cents per capita for school purposes.

Governor-Elect John R. Tanner and a party consisting of Supreme Court Justice I. N. Phillips, Thomas N. Jamieson and James Van Cleave, all of Illinois, have gone to Ocean Springs, Miss., to recuperate.

SIX MEN LOST IN THE GALE.

But One of the Crew of the Waukesha Alive and He Saved Unconscious.

Muskegon, Mich., Nov. 9.—The schooner Waukesha broke up while trying to ride out the gale at anchor here Saturday night, and only one survivor of her crew of seven has been rescued. He is still too weak to talk. At 2 o'clock Saturday afternoon she was sighted running with the gale under a torn mainsail. An attempt was made to enter Muskegon harbor, but the schooner drifted a mile south of the piers and then the anchor was dropped. She was riding three-quarters of a mile from shore at dark. The engineer and fireman of the city pumping station watched the lights until 9 p. m. Saturday, when they disappeared.

Shortly afterwards wreckage began coming in, and Sunday nothing could be seen of the lost boat. All night long wreckage continued to come up on the beach, and five bodies have been recovered. The names of the dead cannot be learned, as nothing about their clothing will identify them. The surviving sailor was washed ashore unconscious.

Later.—Last evening Frank Delach, the only survivor of the wreck, regained consciousness and made affidavit to the effect that there were seven men aboard the Waukesha, Captain Duncan Corbett, the mate, four seamen and a colored cook. When they arrived off Muskegon, Delach said, the captain mate and some of the sailors were very drunk.

MRS. CASTLE GETS THREE MONTHS.

Her Sentence, However, Will Almost Certainly be Remitted.

London, Nov. 7.—A few minutes was all that was necessary at the Marlborough police court, after all the evidence was in—with a plea of guilty for Mrs. Castle and one of not guilty for Mr. Castle—for the magistrates to bring in a verdict of guilty as to the wife and not guilty as to the husband. This was inevitable, but when the judges went on to send Mrs. Castle to prison for three months the unfortunate woman made the court room resound with her moans which were continued and could be heard in the court as she was led away to the jail. It was intimated by the magistrate that the sentence would not be exacted of Mrs. Castle in full.

The medical testimony was emphatic and conclusive that Mrs. Castle is possessed of a mania, taking the form of a desire to steal.

When Mrs. Castle arrived at the prison she was at once taken to the hospital, the doctor saying her case was undoubtedly one for the home office. She will surely have her punishment remitted.

The Vote in Michigan.

Detroit, Nov. 6—The total vote of Michigan appears to have been, in round numbers, 485,000, of which for governor Pingree received 275,000; Sligh, 205,000. Pingree's actual plurality has increased to 70,300. McKinley's is about 16,000 less, on account presumably of the "Bryan and Pingree" votes, which shows that a considerable element which favored Bryan also voted for Pingree. The legislature is now estimated to stand as follows: Senate, 26 Republicans; 6 fusionists; house, 80 Republicans, 20 fusionists.

Wm. H. Vanderbilt's Widow Dead.

New York, Nov. 7.—Mrs. Mary Louise Vanderbilt, widow of the late William H. Vanderbilt, died at 1:30 o'clock yesterday at the residence of her daughter, Mrs. Eliott F. Shepard at Scarboro, in West Chester county. She was stricken with heart disease and died suddenly and unexpectedly. She was 75 years old.

THE MARKETS.

New York Financial.

NEW YORK, Nov. 7.

Money on call easy at 6 per cent.; prime mercantile paper 6@7 per cent.; sterling exchange strong, higher, with actual business in bankers' bills at 485¼@485½ for demand and 482@482⅛ for sixty days; posted rates, 482@483 and 485½@486; commercial bills, 480½.

Bar silver, 65⅛; Mexican dollars, 50¾.

United States government bonds firm; 4's registered, 120; do coupons, 120; 5's registered, 111½; do coupons, 111½; 4's registered, 108¼; do. coupons, 109; 2's registered, 95; Pacific 6's of '97, 101.

Chicago Grain and Produce.

CHICAGO, Nov. 7.

Following were the quotations on the Board of Trade today: Wheat—November, opened 77⅜c, closed 77c; December, opened 78½c, closed 78½c; May, opened 83½c, closed 82¾c. Corn—November, nominal, closed 24⅜c; December, opened 25⅜c, closed 25¼c; May, opened 29 4c, closed 28⅝c. Oats—November, nominal, closed 18½c; December, opened 19¼c, closed 19¼c; May, opened 22¼c, closed 22⅜c. Pork—December, opened $6 95, closed $7.05; January, opened $7.85½, closed $7.82½. Lard—December, opened $4.05, closed $4.12½; January, opened $4.30, closed $4.32½.

Produce—Butter: Extra creamery 18c per lb; extra dairy, 16c; fresh packing stock, 7@8c. Eggs—Fresh stock, 17@17½c per doz. Poultry — Turkeys, 8@8 4c per lb; chickens (hens), 7½c: spring chickens, 8c; roosters, 4c; ducks, 8½@9½c; geese, $4.00@6 75. Potatoes—Burbanks, 20@33c per bu; Hebron, 18@21c. Sweet potatoes—Illinois, $1.50@1.75 per bbl. Honey—White clover combs, 10@13c per lb.; extracted, 5@7. Apples—Common to fancy, 50c@$1.50 per bbl.

Chicago Live Live Stock.

CHICAGO, Nov. 7.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 15 000; sales ranged at $2.55@3.50 pigs, $3.30@3.65 light, $3.05@3.15 rough packing, $3.25@3.65 mixed, and $3.20@3.60 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 300; quotations ranged at $4.90@5.25 choice to extra shipping steers, $4.50@4.90 good to choice do, $4.20@4.65 fair to good, $3.70@4.10 common to medium do, $3.50@3.90 butchers steers, $2.65@3.30 stockers, $3.35@3.80 feeders, $1.50@3.25 cows, $2.40@3.90 heifers, $1.75@3.75 bulls, oxen and stags, $2.70@3.85 Texas steers, $2.90@4.10 western rangers, and $3.00@8.00 veal calves.

To those of our readers who never had dealings with the Larkin Soap Manufacturing Co., whose advertisement appears in this issue, we say, try them. The Soaps are excellent, the premiums wonderful. They always give satisfaction.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Nov. 2 to Nov. 9:

R T Anderson, Rev W B Stoddard, J P Davis, Dr O A Brown, C Hillegonds, Albert Gummer, John A Moore, M R Bell, H C Kiehm, Rev P B Williams, W H Layton, Mrs L M Wylie, Edward Brakeman, Wm C Bissell.

Take a Combination Case of the

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ON THIRTY DAYS' TRIAL. From factory to family.

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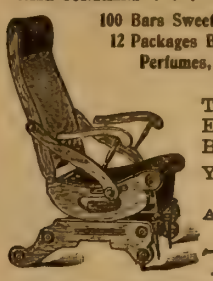
Perfumes, Cold Cream, Tooth-Powder, Shaving Soap.
If changes in contents desired, write.



The Soaps at retail would cost $10.00
Either Premium is worth . $10.00
Both if at retail . . . $20.00
You get the Premium gratis. Both $10.

AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT $10.00; IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.

The Larkin Soap Mfg. Co., Buffalo, N. Y.

Our offer explained more fully in Christian Cynosure of Sept, 24th, and Oct. 15th.

NOTE.—The management of this paper have inspected the soaps and premiums, and know they give satisfaction, and also know that the Larkin Soap Mfg. Co. is reliable in every way, and fulfill all their promises as advertised above.—*Baptist Union, Chicago.*

Six years ago my family received a box of the Larkin Soaps with the premium. We found it so satisfactory that we have been regular customers ever since.—*J C Kilner, Manager The Advance.*

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123 pages; 5 by 7 inches; paper cover, 15 cents.

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ON ODD-FELLOWSHIP.

Revised Odd-fellowship Illustrated. Cloth, $1.00: paper cover, 50cts.
The complete revised ritual of the Lodge Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge.

Odd-fellowship Judged by its own utterances; its doctrine and practice examined in light of God's Word. By Rev. J. H. Brockman. Cloth, 50c; paper cover, 25c.
This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue.

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This is a very clear argument against secretism of all forms and, the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications.

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Revised Knights of Pythias, Illustrated. Cloth, 50c: paper cover 25c.
An exact copy of the new official Ritual Adopted by the Supreme Lodge of the world, with the Secret work added and fully illustrated.

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The full Illustrated Ritual of Ancient Order of the Orient or the Oriental degree. This is a side degree conferred mostly in Knights of Pythias lodges.

Good Templarism Illustrated. 25c.
A full and accurate exposition of the degrees of the lodge, temple and council.

Exposition of the Grange. 25c.
Edited by Rev. A. W. Geeslin. Illustrated with engravings.

Ritual of the Grand Army of the Republic. 10c. each.
The authorized ritual of 1868, with signs of recognition, pass-words, etc., and ritual of Machinists' and Blacksmiths' Union. (The two bound together.)

Knights of Labor Illustrated. 25c.
("ADELPHON KRUPTOS.") The complete illustrated ritual of the order, including the "unwritten work."

Adoptive Masonry Illustrated. 20c. each.
A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe.

JUDGMENT OF THE PEOPLE.

The Present Tendency Toward the Disfranchisement of the Propertyless.

The class struggle is already desperate. On the industrial horizon a vast array of power is standing over against them and their interests. When they inquire how the forces of labor are ordered, the gifts of reason and nature controlled and the produce of industrial energy distributed, they find all this is largely under the manipulation of men who know nothing by experience of the actual toilers of the land and are indifferent to the experience of the masses. These men are careless of the abominations of sweatshops, and, sitting far from the scenes of real and productive labor, manage to win gains by the device of their wits and to put a tax for their enrichment on every shovel, every hammer, ever tool indeed, that is wielded by the hand of toil. Labor sees the various industries dominated by trade combinations, trusts, syndicates and monopolies almost innumerable. There are institutions that make a chattel of labor and are designed to control the production and prices of commodities in all lines. Incalculable sums of money back and maintain them for the functions which they are intended to perform. In view of such facts it is no wonder if the toiling hosts, beholding this array of power and judging it to be inimical to their freedom and welfare, feel called upon to oppose it by a pool of their ballots in self defense.

There is something far worse arising in the American horizon, something that threatens even far more worse than corporate greed and the arrogance of wealth, to bring about a bitter and uncompromising conflict of class with class. This is the growing distrust of the principle of democracy itself. It was contended at the Unitarian club the other evening, and the contention was greeted with applause, that it is not safe to yield ourselves sympathetically to the mind and heart of common humanity. What the people at large think was declared to be fit matter only for calm, cool, scientific investigation. We should know the attitude of the common people only to be intelligent teachers of them, showing them the follies of their crude ideas which we as better men perceive.

I am obliged to confess that always when I hear such things said I can see finally that they mean the uprising again of that old consciousness of aristocracy. This was made clear to me when I heard it declared that whosoever makes common cause with the popular mind and heart does so at the sacrifice of those best personal qualities which we admire and honor. The tendency of democracy, it is said, is to put the control of public affairs into the hands of the ignorant and the propertyless, and when that is done it is bound to result in attempts to procure money fraudulently.

At once I fell to wondering what had become of our favorite Unitarian doctrine of the dignity of human nature, the trust not only in God, but in man, and I am glad to raise a voice once more in behalf of even the ignorant and the propertyless, to stand out for a democracy which shall give and preserve to them and for each of them a voice in our public affairs on equal terms with the wisest sage in America and with millionaires of the Pacific railroads and Standard Oil, for no man can make sure of his own right to voice and vote except by granting and defending the right of each other to utter his own word and record his vote as the expression of his will.

This is a false cry that we frequently hear now, declaring that universal suffrage is a radical mistake, that the door has been thrown too wide open and that it would be well to restrict the right to vote to a lesser circle. If we heed that voice and attempt to act upon it, modern civilization is doomed and will go down under revolution.—Rev. E. B. Payne, Berkeley, Cal.

A Shorter Workday.

Wages vary with the value of labor. In order to increase the value of labor or wages we must either increase the demand or decrease the supply or both. Wage earners are consumers and are therefore a demand for labor to the extent of their wages. Labor saving machinery, by supplanting wage earners, decreases the demand for labor, and by adding to the number of unemployed increases the supply of labor. Anything that decreases the demand for a commodity and increases the supply will surely cheapen that commodity. The logical result of machinery is pauper wages.

A reduction in the hours of labor without a reduction in wages will cause an increase in the number of wage earners, as it will require more men to do the work. An increase in the number of wage earners is an increase in the number of consumers or demand for labor and a decrease in the number of unemployed or supply of labor. Anything that increases the demand for a commodity and decreases the supply will surely increase the value of that commodity.—Cor. Chicago Record.

Costa Rica Wants Immigrants.

In order to foster agricultural enterprise, such as tobacco planting, raising of bananas, cocoa, coffee and sugar, the government of Costa Rica has recently decided to spend $50,000 every year in increasing desirable immigration. The introduction of labor is left to private initiative, but the government after an interval of two years pays to the planter for every immigrant introduced by him the cost of his passage to Costa Rica and freight expenses for his equipment. These inducements make it advisable for Americans to own plantations in Costa Rica and cultivate thereon part of the coffee, cocoa, bananas, sugar, etc., wanted in the United States. Since the Cuban revolution immense shipments of coffee and bananas have been made to New Orleans and New York, from over 100 plantations near Port Limon and along the railroad.

He Preaches For Labor.

Wholesome labor is a blessing, but toil, in the true sense of the word, is a burden which Christian leaders should endeavor to remove. Excessive toil, merely for bread, will be unnecessary when civilization is truly humane. No poor man should be compelled to work more than eight hours a day, and the week's labor should cease on Saturday noon and the laborer should receive a fair living wage. Labor is underpaid because the exigencies of trade compel an employer to buy his labor hands at the lowest price offering—in too many instances the foreigner, who has no love for our country or our God. Rightly organized California might easily feed 20,000,000 people; as the state is, it has overplus labor in all of its cities.—Rev. Dr. Birch of San Francisco.

SPECIMEN COPIES.

Any subscriber to the *Christian Cynosure* who would like a few specimen copies sent to friends, with a view to their subscribing, can be accommodated by sending us on a postal card the names and addresses to which they would like the paper sent.

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XI. A Deeper Salvation.
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XIV. The Abundant Entrance into Heaven.
XV. The Better Reward at The Judgment.
XVI. The Better Company in Heaven.
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"Full of good things and suitable for distribution."—*Christian Observer.*

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No. 16. Point and Purpose in Story and Saying. The nature of its contents being indicated by its title.

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"A collection of spirited anecdotes, each clinching a good moral."—*The Golden Rule.*

"Full of pithy anecdote and illustration, of exceptional value to clergy and laymen."—*Young Men's Era.*

"Covers a wide variety of Spiritual topics in the great preacher's inimitable way."—*The Golden Rule.*

No. 17. Selections from Spurgeon. Giving characteristic selections from Mr. Spurgeon's sermons, revealing the secret of his mighty power as a preacher.

No. 18. The Good Shepherd. A life of our Savior for children. Large print, profusely illustrated. Hundreds of thousands of copies of this book have been sold in England.

No 19. Good Tidings, by Talmage, Spurgeon, Parker, McNeill. This book deals with the birth of Christ, its text being, "Behold I bring you *Good Tidings* of great joy, which shall be to all people; for unto you is born this day—a Savior." (Luke 11, 11, 12.)

"Every page a bearer of good tidings to the mind and heart of the reader. A good book for the widest circulation."—*The Evangelical.*

No. 20. Sovereign Grace, its source, its nature, and its effects. By D. L. Moody.

"Rich in all that simple evangelistic teaching of which Mr. Moody is a master, the book cannot fail to be very useful."—*Christian Age.*

"Full of gracious Pauline truth, forcibly and familiarly put, and pressed home with power."—*Regions Beyond.*

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No. 23. Nobody Loves M. A story, by Mrs. O. F. Walton. (*Illustrate*

No. 24. Resurrection. Ser ons by MacLaren, Talmage, Liddon, Moody a l Spurgeon.

Regarding these books, *The Evang ical* says: "**Temperance,** is composed of an interesting and valuable variety of sketches and incidents, of which several pieces are each worth many times the small cost of the book. **Nobody loves me** is full of fascination and sweet lessons. **Resurrection** is a rich collection of argument, exhortation, suggestion and application, centering upon the foundation doctrine of our Christianity."

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RICHARD RUSH: "Hooker, personifying law, eloquently exclaims, 'her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest as not beyond her control, the least as claiming her protection.' Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation."

JOHN MARSHALL: "I never did utter the words ascribed to me, nor any other words importing the sentiment they convey. I never did say, 'Freemasonry is a jewel of the utmost value, that the pure in heart and life can only appreciate it fully, and that in a free government it must, it will be sustained and protected.' The fact mentioned in the resolution, that I have been in a lodge but once, so far as I can recollect, for nearly forty years, is evidence that I have no disposition to volunteer in this controversy, as the zealous partisan which this language would indicate."—*Letter to Hon. John Bailey, Oct.* 18, 1833.

Hon. Edward Blake, *Leader in Canadian Parliament, in a Debate, March,* 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

Gen. Henry Sewell, *a Companion of Washington:* "I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army..... I was led by the influence of this 'Perfect Rule of faith and practice,' during the year 1784, to view speculative Masonry in a shape still more deformed. Its character appeared to be selfishness, because restricted to its own members; its religion, deism, because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity, unsustainable; its titles, tulsome; its rites, barbarous and absurd; its oaths, extra-judicial, unlawfully imposed and blindly taken; and the penal sanctions annexed, horrid and impious."

Hon. William H. Seward, *Speech in the Senate:* "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No. No, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

GEORGE WASHINGTON, *in Farewell Address:* "The very idea of the power and the right of the people to establish Government, pre-supposes the duty of every individual to obey the established Government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive to this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force, to put in the place of the delegated will of the nation, the will of a party, often a small but artful and enterprising minority of the community..... However combinations and associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines, by which cunning, ambitious, and unprincipled men, will be enabled to subvert the power of the people, and to usurp for themselves the reins of Government; destroying, afterwards, the very engines which had lifted them to unjust dominion."

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A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*
ROYAL BAKING POWDER CO., New York.

IT'S MIGHTY CLOSE

Vote on Presidential Electors in "Old Kaintuck."

FOR MCKINLEY BY LESS THAN 500.

So the Republican State Chairman Confidently Telegraphs the Major and Hanna—Indiana Is Safe for the Ohio Man and Bryan Carries His Own State—Wyoming Still in the Doubtful Column, Both Parties Claiming the State.

Louisville, Nov. 9.—The following statement was given out last night from the Republican headquarters:

"Practically complete official returns give McKinley 444 plurality in Kentucky, unofficial advices indicating that the four missing counties will increase rather than decrease these figures. The Republicans elect four members of congress and a judge of the highest court of the state for an eight-year term, and by the filling of vacancies have secured a majority of two in the general assembly on joint ballot, which insures a Republican successor to Senator Blackburn. The total vote in the state will approximate 425,000, an increase of 70,000 over last year's vote and 25,000 more than the highest estimates before the election. The Republican vote increased about 40,000 over Governor Bradley's vote a year ago, which was 17,000 higher than ever before cast in a presidential election, and the Democratic vote was 29,000 higher. These figures will give some idea of the intensity of the political struggle through which Kentucky has just passed."

Sends the Major and Hanna the News.

This is signed by Samuel J. Roberts, chairman of the Republican state committee, who also sent a telegram to Chairman Hanna containing the pith of the foregoing and another to President-Elect McKinley, which is as follows:

"Kentucky, for the first time in its history, has been carried by the Republicans in a presidential year. After four days of anxious watching and waiting the official returns today show that you have carried the state by about 500 plurality. Four years ago Kentucky gave Cleveland 40,000 plurality and cast 23,500 Populist votes. The fusion of Populists and Democrats this year was complete, and our victory means a reversal of 64,000 votes based on the figures of 1892. On behalf of Kentucky Republicans and thousands of patriotic Democrats who joined in our common cause permit me to congratulate you on your great victory and the breaking of a time-honored record in Kentucky. As a former townsman and devoted admirer for twenty years it is scarcely necessary to add my personal congratulations."

Republican Senator from Kentucky.

Frankfort, Ky., Nov. 9.—There is no longer any talk of the Republicans uniting witht the gold Democrats on Carlisle, Breckinridge or any other Democrat to succeed Senator Blackburn. All negotiations and talk to this effect were based on the probabilities of another dead-lock. Now that the Republicans are confident of a majority on joint ballot they state that a Republican will be elected senator. Governor Bradley, Congressman Hunter, St. John Boyle and others are mentioned for the place.

SUMMARY OF ELECTION NEWS.

Brief Paragraphs That Give Pluralities and Other Facts of Interest.

West Virginia is certainly Republican by 8,000 to 10,000, perhaps more.

New Jersey's plurality for McKinley reaches 85,000.

The McKinley plurality in Iowa is closely estimated at 67,633, on a vote of over 510,000, the largest ever cast in the state.

North Carolina is pretty safely Democratic.

The latest from Tennessee is that Taylor, Dem., is elected governor by 10,000, and that Bryan will have 20,000.

California's legislature will be Republican on joint ballot.

Minnesota, estimated closely as to the counties not yet officially reported, gives McKinley 48,812 plurality and Clough 10,115.

Indiana, with 74 counties reported out of 92, gives McKinley 20,252 plurality, which may be reduced to 18,000.

Idaho gives Bryan probably 13,000, with a Bryan legislature.

Massachusetts gives McKinley 165,132 plurality, thus depriving Illinois of the third place, she giving only 138,716, for McKinley, and 112,845 for Tanner.

In Colorado Waite, the "middle-of-the-road" Populist has only 3,000 votes.

North Dakota's plurality for McKinley is about 5,000.

Ohio's McKinley's plurality is declared to be from 52,000 to 53,000.

California has gone Republican by about 6,000.

Illinois is now quoted at 144,149 for McKinley.

Official returns in Indiana do not change the previous figures materially. McKinley's plurality will be nearly 20,000. The state ticket runs behind about 8,000.

Republicans give up Kansas entire. Bryan and the Populists get everything.

Complete returns in Nebraska give the following results: Bryan, 79,714; McKinley, 72,250.

The Virginia Republicans charge that McKinley was beaten out of the state by 20,000 plurality "by the most infamous frauds even perpetrated."

North Carolina's legislature has 55 Republicans, 48 Populists, and 45 Democrats and doubtful

Oregon gives McKinley 2,042 plurality..

The count in Delaware gives McKinley 3,837 plurality.

Texas goes for Bryan by 100,000 plurality. The Democrats have twelve representatives and the Republicans one.

Missouri with ten counties to hear from is estimated for Bryan by 60,000 plurality.

Bryan has addressed a brief letter of thanks and encouragement to eastern silver men.

General Warner, president of the American Bimetallic union, has isued an adress to silver men to gird up their loins for 1900.

With all of South Dakota complete except two counties and three unorganized counties Bryan's plurality is 45. It will take the official canvass to decide.

McKinley will get but two of the Delaware electors, unless the court decides otherwise. This is the result of a Republican factional fight.

BOTH STILL CLAIM WYOMING.

Democrats Say They Have Bryan Returns—The Republican Dependence.

Cheyenne, Wyo., Nov. 9.—Chairman Blydenburgh, of the Democratic state committee, yesterday received returns from the Jackson Hole precincts, Uintah county, giving the Republican state, electoral and congressional tickets 27 and the Democratic ticket 64 votes. Complete returns were also received by the committee from Johnson county, showing an average Democratic majority of 168. Returns were also received from one-third of the precincts in Big Horn county, showing decided majorities for the entire Democratic ticket. Chairman Blydenburgh now is certain that the entire Democratic electoral, congressional and state ticket is elected by majorities ranging from 200 to 600.

It is estimated by the Republican that returns from 1,200 votes are yet to be received from Big Horn county. As this section is almost exclusively devoted to sheep raising it is claimed by the Republicans that its returns will give the state to McKinley without a doubt.

ELECTORAL VOTE AS IT STANDS.

Table Showing How the States Went Corrected to Latest Advices.

Chicago, Nov. 6.—The following table shows the situation as to the electoral vote corrected up to the latest news from the doubtful states:

States.	Electors.	McKinley. Republican.	Bryan. Democrat.
Alabama	11	..	11
Arkansas	8	..	8
California	9	9	..
Colorado	4	..	4
Connecticut	6	6	..
Delaware	3	2	1
Florida	4	..	4
Georgia	13	..	13
Idaho	3	..	3
Illinois	24	24	..
Indiana	15	15	..
Iowa	13	13	..
Kansas	10	..	10
Kentucky	13	13	..
Louisiana	8	..	8
Maine	6	6	..
Maryland	8	8	..
Massachusetts	15	15	..
Michigan	14	14	..
Minnesota	9	9	..
Mississippi	9	..	9
Missouri	17	..	17
Montana	3	..	3
Nebraska	8	..	8
Nevada	3	..	3
New Hampshire	4	4	..
New Jersey	10	10	..
New York	36	36	..
North Carolina	11	..	11
North Dakota	3	3	..
Ohio	23	23	..
Oregon	4	4	..
Pennsylvania	32	32	..
Rhode Island	4	4	..
South Carolina	9	..	9
South Dakota	4	*4	..
Tennessee	12	..	12
Texas	15	..	15
Utah	3	..	3
Vermont	4	4	..
Virginia	12	..	12
Washington	4	..	4
West Virginia	6	6	..
Wisconsin	12	12	..
Wyoming	*3	..	*3
Totals	447	276	171

Necessary to choice 224.

*Doubtful.

NORTH CAROLINA IS MIXED.

Elects Bryan Electors and a Republican-Populist Governor.

Raleigh, N. C., Nov. 6.—The presidential ticket in this state appears to have been elected for Bryan by a majority of from 5,000 to 15,000. The returns from counties now in show a close vote, with the Bryan electors leading by an apparently safe majority. Many counties are still missing, but it is not believed the votes will change materially the estimate given above as claimed by the Democrats. It is reported that Republican State Chairman Holten concedes North Carolina to Bryan by 8,000. Russell, Republican, is elected governor by not less than 12,000 majority. The other Republican-Populist fusion state officers are elected by 40,000, except lieutenant governor, who has a reduced figure.

MEMBERSHIP IN NEXT CONGRESS.

Table That Shows 201 Republicans, 124 Democrats and 19 Populists.

Washington, Nov. 6.—A table prepared by the Associated Press from the telegraph returns up to last midnight shows the election of 201 Republicans to the next house, 124 Democrats, 19 Populists, fusions and independents (a number which perhaps should be slightly increased, as a few of those classified as Democrats have independent leanings). Some districts are in doubt, and no attempt has been made to include Washington and South Dakota and three districts in Texas in the list owing to the meagre and conflicting returns. Washington has probably gone Democratic or independent on congressmen.

The senate is likely to stand after next March: Republicans, 44; Democrats, 32; independents and Populists, 12; doubtful, 2; total, 90.

MEN WHO WILL SIT IN CONGRESS.

Reports at Washington Showing That 200 Districts Are Republican.

Washington, Nov. 5.—At Republican and Democratic congressional headquarters last night the chairmen were figuring on the complexion of the next house. Chairman Babcock says that he has complete reports from 193 congressional districts which have elected Republicans. There are 135 districts that have elected Democrats or Populists and 28 districts in which the returns are incomplete. These he would class as doubtful, with the prospect that the Republicans would secure at least one-half of them, which would make a total Republican membership in the Fifty-fifth congress of 207. It was safe to say that under no circumstances would the membership fall below 200. Senator Faulkner, chairman of the Democratic committee, although he did not concede the Republicans a majority in the next house, gave them 176, within 3 of a majority. His statement contained a table and compared the complexion of the next house with that of the present one to show Democratic gains. The following are among the elected members listed by the Republican committee:

Iowa—First, Clark; Second, Curtis; Third, Henderson; Fourth, Updegraff; Fifth, Cousins; Sixth, Lacey; Seventh, Hull; Eighth, Hepburn; Ninth, Hager; Tenth, Doliver; Eleventh, Perkins—all Republicans.

Illinois—First, Mann (Rep.); Second, Lorimer (Rep.); Third, doubtful; Fourth, Mills (Rep.); Fifth, White (Rep.); Sixth, Cooke (Rep.); Seventh, Foss (Rep.); Eighth, Hopkins (Rep.); Ninth, Hitt (Rep.); Tenth, Prince (Rep.); Eleventh, Reeves (Rep.); Twelfth, Cannon (Rep.); Thirteenth, Warner (Rep.); Fourteenth, Graff (Rep.); Fifteenth, Marsh (Rep.); Sixteenth, Hinrichsen (Dem.); Seventeenth, Connolly (Rep.); Eighteenth, Jett (Dem.); Nineteenth, Hunter (Dem.); Twentieth, Campbell (Dem.); Twenty-first Murphy (Rep.); Twenty-second, Smith (Rep.).

Indiana—First, Hemenway (Rep.); Second, Miers (Dem.); Third, Tracewell (Rep.); Fourth, doubtful; Fifth, Faris (Rep.); Sixth, Johnson (Rep.); Seventh, Overstreet (Rep.); Eighth, Henry (Rep.); Ninth, Landis (Rep.); Tenth, Crumpacker (Rep.); Eleventh, Steele (Rep.); Twelfth, Robinson (Dem.); Thirteenth, Royse (Rep.).

Michigan—First, Corliss (Rep.); Second, Spaulding (Rep.); Third, Corbin (Dem.); Fourth, Hamilton (Rep.); Fifth, W. A. Simth (Rep.); Sixth, Samuel W. Smith (Rep.); Seventh, Snover (Rep.); Eighth, Bruckot (Dem.); Ninth, Bishop (Rep.); Tenth, Srump (Rep.); Eleventh, Mesick (Rep.); Twelfth, Shelton (Rep.).

Wisconsin — First, Cooper (Rep.); Second, Sauerhering (Rep.); Third, Babcock (Rep.); Fourth, Otjen (Rep.); Fifth, unreported; Sixth, Davidson (Rep.); Seventh, Eighth and Ninth, unreported; Tenth, Jenkins (Rep.).

ILLINOIS RETURNS.

McKinley's Plurality Is 138,716 and Tanner's Is 112,845.

Chicago, Nov. 6.—According to the latest figures received at Republican and silver Democratic state headquarters, the McKinley plurality in the state is 138,716. That of John R. Tanner is 112,845, 25,871 behind the McKinley vote. All counties in the state except Clark have been heard from, and the reports at the two state headquarters differ but little. McKinley's plurality outside of Cook county is 71,180. According to Republican reports, Tazewell county takes its place among the country's curiosities by giving McKinley a majority of one vote over Bryan.

The Republicans will have a majority on joint ballot in the general assembly that meets at Springfield next January, larger than it has had for many years. The senate is easily two-thirds Republican, and the Republican majority in the house approximates twenty. Outside of Cook county the combination of silver Democrats and Populists seem to have held its own.

South Dakota a Tie on Electors.

Yankton, Nov. 7.—At 10 o'clock last night South Dakota's vote on presidential electors was tied, and an official count will be required to determine the result. The Republican managers have closed their office with the above declaration. They say any claim of the Populists that this state is for Bryan is not justified by the returns. Corrections and changes in three precincts not yet heard from may give the electors to either Bryan or McKinley. Republican congressmen and governor ran ahead of the electors by several hundred votes.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Let our Minnesota readers earnestly consider the question raised by Bro. Fenton, where shall your State Convention be held?

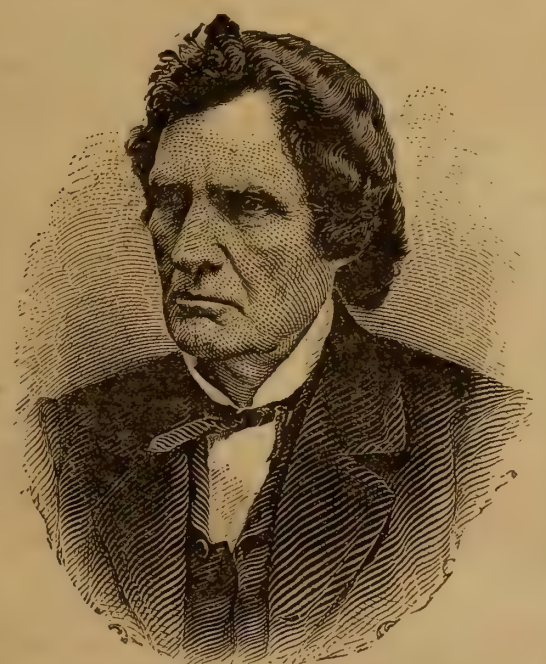
Dr. Gunsaulus said in a recent sermon: "No oath is so sacred as is the duty of breaking it, if it has been taken wrongly."

As we go to press, the friends are gathering at both the Iowa and Pennsylvania State Conventions. In our next week's issue we expect to give interesting reports of these meetings.

These great social changes which distinguish our times call on the churches to develop the social conscience, which in most men is feeble and in many scarcely exists, and to lay on that conscience the social teachings of our Lord Jesus Christ. Unless this is done, the close and multiplied relations into which modern civilization is thrusting us will become simply intolerable, and society will at length degenerate into a cage of wild beasts.

The Prince of Wales and Chauncy M. DePew have not long since taken as high as thirty-three degrees of Masonry. In thirteen of these degrees the candidate imprecates on himself again all the penalties of the former degrees, thus making a total of 191,477 horrible oaths and penalties in these thirty-three degrees. A congress of devils must have taxed their ingenuity to the utmost to have devised the fearful mutilations involved in these penalties.

The royal family of England costs the British government, in round numbers, $3,000,000 annually. Of this sum the queen receives nearly $2,000,000 a year, besides the revenues from the duchy of Lancaster, which amount to a quarter of a million. The Lord Lieutenant of Ireland receives $100,000 a year for his services and expenses, and the Prince of Wales $200,000 a year. The President of France receives $240,000 a year for salary and expenses, an enormous salary, when it is remembered that the Republic is sweating under a stupendous national debt of over $6,000,000,000—the largest debt ever incurred by any nation in the world.



THADDEUS STEVENS, LL. D.

The above portrait is that of a distinguished American statesman who served first in the Pennsylvania legislature, and in 1848 went to Congress, and was a member till his death, in 1868. He was born in Vermont in 1793, graduated at Dartmouth, and went to Gettysburg, Pa., where he taught school and practiced law till he went into politics. He first became noted in the Anti-masonic party and helped to elect Gov. Ritner; and his influence made Pennsylvania one of the few States which put the brand of its political reprobation upon the lodge. In his law practice he often demanded and took a change of venue when the presiding judge was a Freemason, giving as his reason for the demand: "Your honor is under secret oaths and obligations which you very well know are inconsistent with your sitting upon a case where one party is a lodgeman and the other is not."

Thaddeus Stevens' great life work was in the anti-slavery movement. He was a leader in the agitation against the fugitive slave law, the Missouri compromise, and the Kansas-Nebraska bill. He had much to do in leading President Lincoln to issue the Emancipation Proclamation. Jonathan Blanchard first met Thaddeus Stevens at Harrisburg, Pa., in 1836. The former was then giving anti-slavery lectures in Pennsylvania. In Carlisle the windows of the church were smashed and the meeting broken up. In Mercersburg a mob of ruffians broke up the meeting. At Chambersburg a mob of 2,000 threatened to destroy the stone hotel unless he was delivered up. Mr. Blanchard succeeded, however, in enlisting nearly one hundred delegates to the first anti-slavery convention in Harrisburg. He called upon Thaddeus Stevens at Nagle's hotel, who invited him to dine with him, where sat more than a hundred of Mr. Stevens' political friends, and all haters of Abolitionists. After dinner Thaddeus Stevens took out his wallet and handed Mr. Blanchard $90, saying, "Never mind, I know your work requires expense." Mr. Blanchard once wrote: "There were traits and incidents in Stevens' character and life which filled me with admiration and some time with awe."

The century now drawing to a close, and especially the latter half of it, has witnessed innovations in the industrial world which have wrought a revolution in the physical life of the nation, and are having a profound and far-reaching influence on the nation's social, moral and spiritual life.

As we are passing through a period of social reconstruction or evolution, many are beginning to see that the churches have a mission to society as well as to the individual. Churches are enlarging the scope of their activities. They are taking a new interest in social reforms, there is a quickened philanthropy, and a deeper concern for the physical wellbeing of men, all of which promises a larger sphere of usefulness and influence.

Italy can have ten thousand men slaughtered in Abyssinia, and still pays her king $2,600,000 a year. The civil list of the German Emperor is about $4,000,000 a year, besides large revenues from vast estates belonging to the royal family. The Czar of all the Russias owns in fee simple about 1,000,000 square miles of cultivated land, and enjoys an income of $12,000,000. The King of Spain, little Alfonso XIII, if he is of a saving disposition, will be one of the richest sovereigns in Europe when he comes of age. The state allows him $1,400,000 a year, with an additional $600,000 for family expenses. . We are said to be the richest nation on earth, yet our President's salary is only $50,000 a year. It was only $25,000 from 1789 to 1873.

This message was sent by the National W. C. T. U. convention in St. Louis, Nov. 15th, to President Cleveland: "Sir: The Woman's Christian Temperance Union, in national convention assembled, and representing 300,000 American women, is indignant at the outrages committed by the Turkish soldiers and mob on fifteen of our honored American fellow-citizens at Harpoot, whose homes and property, to the extent of $100,000, have been plundered and destroyed. We protest against the delay which has allowed more than a year to pass without securing any indemnity for this outrage, nor the punishment of any of the guilty parties, and we respectfully urge that immediate and effective steps be taken to vindicate the rights of American citizens in Turkey. We further urge the co-operation of our government in every possible way with the powers of Europe in bringing to an end the reign of bloodshed and outrage in Turkey, which is a disgrace and a menace to our common civilization."

ONE HUNDRED YEARS HENCE.

AS SUNG BY GEO. W. CLARK AT THE FIRST ANNUAL ANTI-SECRET CHRISTIAN ASSOCIATION, ROCHESTER, DEC. 14, 1871.

One hundred years hence, what a change will be made
In morals, Masonry, religion and trade—
In men who now falter and ride on the fence,
These things will be altered a hundred years hence.
A hundred years hence!

Lying, cheating, and fraud will be laid on the shelf,
Men will neither sell "rum" nor be wrapped up in self—
But all live together, as neighbors and friends,
Just as good people ought to—a hundred years hence.
A hundred years hence!

Instead of speech-making to justify wrong,
All will join in the chorus, swelling freedom's glad song;
The Maine law shall then be a temperance defence—
We'll keep time to that music, a hundred years hence.
A hundred years hence!

Our laws then will be just, and equitous rules,
Our prisons converted to national schools;
The pleasures of sinning—'tis all a pretense,
And the people will *find it so*, a hundred years hence.
A hundred years hence!

Then woman, man's equal a partner shall stand,
While *beauty* and *harmony* govern the land;
To *think* for one's self will not be an offense,
For the world will be thinking a hundred years hence.
A hundred years hence!

The reign of the demon shall crush us no more,
Nor the foot of a slave leave its print on our shore;
Or, "*rush to the battle*," be a needless expense,
For mankind will be brothers, a hundred years hence.
A hundred years hence!

FRATERNAL LIFE INSURANCE—ORGANIZED ROBBERY.

BY W. B. DENTON.

It is not pleasant to antagonize and offend, but it is a privilege and duty to oppose evil in whatever form. He who tells me of my faults is my best friend.

Webster defines stealing:

"To take with intent; to keep wrongfully; to gain by insinuating arts and covert means." And robbery: "To deprive of unjustly; to defraud."

There are but few members of fraternal orders so ignorant and innocent as not to know that every cent they gain, others must lose. Whether those parties live a few generations hence or at the present, does not affect the justice or injustice of the matter.

Each individual member is a certain part of the whole and should be resonsible for that part of its obligations. But that is not the plan on which fraternal orders are built. One has said, "If a thousand men band themselves together and agree to pay a certain amount to the family of each at his death, what is wrong about it?" But they don't agree to do anything of the kind.

ORDER PROMISES ONE THING, MEMBERS ANOTHER.

The order falsely agrees to pay a certain sum at the death of each member, but the members composing the order agree to pay only a certain assessment each month, which they know can be but a fraction of what the order promises to pay.

"It's a poor rule that won't work both ways." Suppose that Smith and Jones are members of the Ancient Order of United Workmen, and Mr. Smith was compelled to take the place of the order and give Mr. Jones his note for $2,000, payable at the latter's death, on the condition of the payment of monthly assessments. Jones might live thirty-five years, and pay $450 for the $2,000. Then he might live only long enough to pay $5 or $10. Smith would say at once, "*Why, this is robbery!*" Any one who will take (or leave) $1,000 for $5, we might suppose would take a thousand dollars without the inconsiderate five, if he could do so under cover of a popular scheme.

In his speech before the Fraternal Congress, H. H. Morse said: "Within the past year one order has paid $1,000 for eighty cents; another, $3,000 for $2 60." In his letter in the February number of the Kansas *Workman*, the Grand Master Workman said: "We can't live half long enough to pay out half the amount we leave behind." This statement from such a source should be a sufficient text from which to preach the funeral sermon of this and kindred orders.

A LOTTERY SCHEME.

"You are sure to get more than four times what you pay, and are liable to get a hundred times as much." This beats any lottery in the world. That everybody don't go into it is strange; that any conscientious person should, is stranger still.

Lottery is defined as, "A means to secure, without equivalent, money that belongs to another." That is the exact definition of fraternal life insurance, only the latter is more deceptive. If a man should go around offering five dollars for one, you would set him down as a knave or an idiot; but when your order does the same thing you think it is smart to take advantage of the crazy thing.

It is said that there are three ways to get money. To work for it, to inherit it, and to steal it. You know you don't work for or inherit the money you gain by life insurance, so the preponderance of evidence points to the last method as the one you pursue. Because the state sanctions it is not proof conclusive that God approves it. His eternal moral law is a firm foundation, but the changeable statutory law of man often fails to cover it.

CHARITY ORGANIZED FOR PROFIT!

By their numbers and influence these orders glide over the current of law and justice in a gilded boat labled, "Protection to widows and orphans." An ocean of sympathy and a river of fraternity can't make a wrong premise right. They are launched under a charter for charitable institutions, but when a dollar is spent or received with a view to profit, it becomes a corporation for profit and their charter is in spirit annulled. They say this is the best investment one can make. In this so-called investment they get an irresponsible piece of paper whose value is subject to the will and convenience of present and prospective members. A straight business don't voluntarily give dollars for cents. The only compunctions of conscience many of them feel is the fear that the order will die before they do.

ARE THEY SAFE?

I have seen it asserted that no real fraternal order ever failed; yet for a few cents any one can procure a list of names of fifteen hundred fraternal and assessment societies which have failed. That many more are in danger of going to the wall is evidenced by prominent members themselves.

In the May number of the Kansas *Workman* a man in California writes: "Here in this empire of wealth and wonder, the A. O. U. W. has lost three thousand in the last few years. Not a single new lodge was organized last year, and but one the year before. The assessments have become so high, about $30 a year, that the younger element seeks its protection in other fraternities at less cost."

At the last session of the State Grand Lodge, the Grand Worthy Master said: "In my judgment, the day is not far distant when there is going to be a crash in fraternal beneficiary orders. There are many that cannot survive on account of multiplicity, if for no other reason."

The August *Modern Woodman* says: "Our cost of insurance depends upon the growth of the order; and to keep up this growth we must develop new territory."

When there are no new worlds to conquer, then what? The *Select Friend* says: "It is self-evident to every member of the order, who has given the subject any thought, that a constant accession to our numbers is desirable, not only to keep down assessments, but that it is absolutely necessary to our existence." A member of the same order writing from Joplin, Mo., told how difficult it was to secure applications with an opposition of thirty lodges to contend with.

A prominent officer in his speeches repeatedly asserts that as long as more people are born than die, so long will fraternal beneficiary orders last. By the kindness of the secretary of the State Board of Health, and from the ratio of increase of the A. O. U. W., we learn that this number would hardly half keep that order going, let alone the twenty or thirty others in the State, which are struggling for existence. Such a false, misleading statement is inexcusable from one who gives his entire time to this business.

An eastern man in the *Fraternal Monitor* of Rochester, N. Y., says: "Our society has met with a net loss of 20,000 in the last five years." Another has lost 12,000; and still others could be cited that are struggling hard to keep back from the shoals of ruin. They are all going, but should they last from now to the judgment, they are wrong just the same.

CHROMOS FOR MEMBERS.

"Order" papers are continually urging lodges to secure accessions, and numerous rewards and devices are used to stimulate them to effort. The long, loud cry of the head officers is, *get more members.*

To meet present demands they wade deeper into debt, yet talk about doing business on business principles. They are always telling about what has been paid out, but not a word about indebtedness.

The total membership of the A. O. U. W. is 362,000. Each holds a certificate for $2,000, which makes $724,000,000. One of its officers estimates that on an average $200 is paid for each matured certificate. Then this order alone owes the enormous sum of $651,600,000, which they don't think of trying to pay. Their policy is to "whoop-it-up" as long as possible, with a knowledge of its ultimate collapse. Premeditated bankruptcy is premeditated fraud.

WILL RELIEF COME?

The brilliant notion has been advanced that these fraternities will run on to the end of the world, and the ever-increasing load of debt can then be thrown over the brink.

Such an idea would make a mule laugh if it could spare the time to comprehend it. While it is not probable that the end of the world will come in time to save a fraternal order now in existence, its immediate coming could not discharge their moral obligation.

Some ignorantly talk of property insurance being the same as life insurance. If it was sure as death that all houses would burn, a fire insurance company could not insure for less than the full value of the property. Probably not one per cent of insured houses burn. The company takes the risk for a consideration, and its business can be honorably and satisfactorily closed.

Most of the orders are increasing their rate of assessment in order to hold out a little longer. One makes a plea for patronage on account of its copyright reserve fund plan. In July this fund was $42,243. That month the death loss was $12,000. The next month it was $13,000. When the order stops growing, as it must, what will the comparatively insignificant reserve fund amount to?

One of the most extensive business men in the State said men will pay on their life insurance when they can't pay their grocery bill. In this town of 5,000 inhabitants, there is probably ten thousand dollars annually paid to these orders from the necessary circulating funds, thus making the hard times a great deal harder. It is paid in large amounts where it often does but little good. A fraternal paper says: "The widows of deceased members are not usually accustomed to handling much money, and when their $2,000 are received they are a prey to designing men and sharpers, so that in a few months, or years at most, they are bankrupt." An eastern fraternal man says men and women join these orders for the insurance, and that the lodge system is an expensive farce.

LODGE AMUSEMENTS.

We frequently see accounts of open meetings where card-playing and dancing are prominent features. These are not Christian amusements, but Christian members must share the responsibility.

Confidence forfeited, large amounts of money taken from the life current of trade, time wasted, and money wasted on paraphernalia, immorality encouraged—these are some of the evil fruits of the evil tree of fraternal life insurance.

A COMPARISON.

These orders have been compared to a savings bank. There is no more similarity between them than there is between a cow and a horse.

The bank gives you a certificate of your deposit. For the outlay of a dollar of two the fraternity gives you a certificate for that many thousand. You can draw your money from the bank any time you choose. Only on proof of death can your fraternal certificate be paid, provided the money is sent in to do it.

The profit to a depositor in a savings bank is legal interest. The expected profit in fraternal

insurance is cash from the other fellows—a thousand times more than usury.

If after you had put your money into a savings bank the banker would tell you that you must put in a certain sum every month or forfeit what you had deposited, you would fear it was a trick to cheat you out of your money. This is the trick of the life insurance trade, and you submit to this peculiar and unjust condition for the purpose of getting what is not your own.

How can one honestly take something for nothing when there is no gift. If you would voluntarily send a dollar each month to some one of whom you had but incidentally heard, not knowing whether he were rich or poor, when there are deserving poor all around you, it would be evidence of insanity. No one does it. You all join these orders with the intention of getting something without giving an equivalent, so you are guilty at heart whether you make or lose. To ask God's blessing on such institutions is asking him to deny his own Word.

CHARITY, CHARITY.

The passage, "But if any provide not for his own.....he is worse than an infidel," is misconstrued to include life insurance. Paul was speaking in the present tense and meant just what he said. In those days a man had not learned the art of providing for his family after his death.

The order folks talk so much about charity that one might suppose they had a monopoly on that virtue. The Samaritan parable is appropriated. Yet the Samaritan and the man who fell among thieves were not of the same belief; did not live in the same country. "The Jews have no dealings with the Samaritans." When they take Samaritan charity into the selfish bounds of an organization, their use of this parable is sacrilegious.

Organized real charity is a grand thing, but we don't need to rent a hall, meet once a week, pay dues and per capita tax in order to practice the Golden Rule. If you love your order brothers so well, why do you want to get so much of their good money for so little of yours?

The October *Woodman* compliments Wisconsin on the fact that her citizens carry life insurance $7,000,000 in excess of the entire assessed property valuation of the State. Suppose all these certificate and policy holders should die to-morrow, would Wisconsin be twice as well off (and $7,000,000 over) as it is to-day? Can two gamblers, who together have $20, sit down to play, win and lose until they have $50? This vast sum does not represent a single independent bonafied dollar. Some lose and others gain, and many of these millions will vanish into effervescent moonshine.

Parties who may now consider their certificate as good as gold will learn that it is the same kind of gold that the children find in the pot at the end of the rainbow. How could it be otherwise with an enterprise whose capital stock is promises, misrepresentation and debt.

THE WASH TUB ARGUMENT.

Many are drawn into these orders for fear, as they are told, that their wives might have to wash for a living and their children go to the poor-house.

Right-minded people look at principle rather than consequences. I knew a lady who took in washing to pay assessments, but failing to get the washing to do, she could not keep them up, and was counted out. An additional thousand dollars or more of other peoples' money ought to help keep a family out of the poor-house, but the thousands who have failed to pay an assessment and have lost all they have paid are helped that much toward the poor-house. There is no more direct agency for making the poor poorer, and the rich richer. Life insurance of every description is a vulture which exists only by feeding on the carrion of misfortune. Where is the man who has not paid tribute to some form of this evil?

The October *Fraternal Monitor* has an article from the *Chosen Friend*, in which it says: "There is no use beating about the bush. Plain talk is necessary. Call a fraud a fraud. Three, five or ten dollars a year for one, two or three thousand dollars of life insurance is a delusion and a snare. There are more than a million witnesses in the United States who can and will testify to this."

If it is a fraud to take $3,000 for $10, is it honest to take it for $25? In principle it is a fraud to take $3,000 for anything less than $3,000. So, my friends, you need not stop on half-way ground, for you have virtually acknowledged that the system of fraternal life insurance is a fraud.

A fraud cannot "fool all the people all the time." The Grand Recorder of the A. O. U. W. reports for September only 153 new certificates and $32,000 to pay. He says the number is disappointing. In his last monthly letter the Grand Master Workman begins: "I have been bending all the energies I possess, and receiving the help of a few old stand-bys, to keep up the interest in our order this fall that should be kept up, but it is an uneven fight."

The crash in other fraternal beneficiary orders which he predicted may first fall upon the head of his own. Because the A. O. U. W. is the oldest and strongest order in America, they have deluded people into the belief that on these accounts it was the more permanent, when the opposite is the case. The older an order is, the older its average membership must be. The stronger it is, the nearer is its available material for increase exhausted.

According to population there are more members of this order in Kansas than any other State—being about one-twelfth of male adults. Their strenuous efforts are failing because there are but few more members to be had. When the pie is all eaten up then there is no more pie. The order as a whole has passed the point from increase to decrease, and it will be nearly impossible for it to again recover. Even poor Kansas, which has paid out thousands upon thousands to other jurisdictions, is now going behind.

When the A. O. U. W. goes down I hope more people will open their eyes to the fact that "you can't get blood out of a turnip," and that to take nothing from nothing don't leave two or three thousand dollars. It requires at least a Fraternal Congress to reverse a fixed law in mathematics.

It is probable that no other order can live as long as the A. O. U. W. has, for no other order can have such an open field in which to work as it has had. Whatever may come, do not be humbugged by flattering points of peculiar superiority, for there can be no honest financial advantage in any of them.

No one would insult the common sense of a school boy by asking him if a number of persons could put $200 each in a wash-tub and at different times in the future each draw out $2,000.

THE GOOD MINISTER BELONGS.

Probably no other object so silly, so unreasonable and so dishonorable ever attracted the attention of so many sensible people.

Some think that because so many ministers belong to these orders that they must be all right. In its definitions the dictionary makes no provision for preachers; neither does the Bible in its rewards and punishments. Christ is our only example. The idea of the Lord Jesus leaving a life insurance legacy is entirely unthinkable, especially when he had not paid for one-fourth of it.

To violate a known moral law is one definition of sin. Then, since it is evidently wrong to hold a beneficiary certificate, it is evidently right for churches to exclude such persons from membership, as one has already done.

In the May number of the Kansas *Workman*, the editor himself says: "It may be that our whole fraternal insurance is wrong. Possibly it can not endure." This is quite an admission for one to make who has worked so long and hard to build up fraternal insurance. He had better give the Lord and a punctured conscience the benefit of the doubt.

He is unworthy of a family who fails to give his best efforts to its present and future welfare; but to do evil, even for their sakes, leaves a stigma worse than poverty. The matter of right and wrong is an individual matter. Popularity and great displays make no impression on eternal truth. An elaborate burial service and a long funeral procession cannot change the course of the departed spirit. A hundred dollar Woodman monument, while it may serve its purpose as a graveyard advertisement, can give no assurance of a part in the first resurrection.

In Mr. Bryan's speech of acceptance he said: "Those who stand upon the Chicago platform believe that the Government should not only avoid wrong doing, but that it should also prevent wrong doing.....They do not defend the highwayman who robs the unsuspecting traveler, but they include among the transgressors those who, through the more polite and less hazardous means of legislation, appropriate to their own use the proceeds of toil of others. The commandment, 'Thou shalt not steal,' thundered from Sinai and reiterated in the legislation of all nations, is no respecter of persons." Mr. Bryan is a member of the Modern Woodmen, and no doubt has a three thousand dollar certificate, which if paid, at least two thousand five hundred dollars will be taken from the "proceeds of toil of others." Much of the thunder, "Thou shalt not steal," will still linger around Mount Sinai while we have such hypocrisy in high places.

According to Mr. Bryan's very commendable theory, "The Government should not only avoid wrong doing, but that it should also prevent wrong doing," we do not so much need to presuade the last man from joining these orders, as we need a law to prevent the first man from organizing, and to compel the middle men to disband.

Winfield, Kan., Oct. 27, 1896.

WHY HEW BROKEN CISTERNS?

BY REV P. B WILLIAMS.

If you can drink of the living waters of divine truth, flowing down fresh from the throne of God, why seek the muddy, corrupt and traditional streams of Freemasonry? No good reason can be given for so doing, and therefore all Christians should divorce themselves from every institution not having God's seal upon it. "The law of the Lord is perfect, converting the soul;" and it needs no human devices nor dark mysteries to help it forward. And how any one claiming the Bible as his only rule of faith and practice, and the Church of God as his home, can gain the consent of his mind to be a Freemason, and to shape his faith and practice accordingly, is exceedingly strange, and can only be accounted for upon the hypothesis that they have not examined into the subject, nor weighed it in the light of heaven's own oracles.

We are aware that Masons claim that John the Baptist and John the Apostle "were two eminent Christian patrons of Masonry." But on what authority do they base this claim? Why, they tell us that "since their time there is represented, in every regular and well-governed lodge, a certain *point within the circle*, embordered by two perpendicular parellel lines representing St. John the Baptist and St. John the Evangelist, and upon the top rests the Holy Scriptures."

This symbolic circle, we are told, "is one of the oldest known in Masonry, identical with the Lingam of the Indian mysteries and the Phallus and Cteis of the ancient Egyptians." The testimony on which Masons rely in favor of the statement made above, is wholly traditional. Its truth rests upon human tradition, without one word in the Bible to sustain it. This traditionary proof may be sufficient to satisfy credulous Masons, but we require stronger proof than this.

The mere statement that "two perpendicular lines," touching "a circle" on the right and left, represent the two Johns spoken of, is of no value as proof that they were Masons. They may have been placed there to represent these two holy men, but this does not prove they were Masons any more than the Scriptures resting on the "top of the circle," which is "identical with the Lingam of the Indian mysteries" proves that those "Indian mysteries" are to be found in the Bible! Men may group together many figures and symbols and say these represent this or that; but what would this prove? They might, with equal propriety, draw a picture of John the Baptist, Jesus, Moses and Elijah, Peter, James and John on the Mount of Transfiguration, and say, "This represents a Grand Masonic Lodge!"

It is strange, if these two eminent men were "patrons of Masonry," that they should have left no hint or allusion of any sort concerning it. Of John the Baptist it is said: "And the child grew and waxed strong in spirit, and was in the desert till his showing unto Israel."

Whether he belonged to some "lodge in a vast

wilderness" is not said; and no reason or motive is assigned why he should have united himself in a "mystic tie" with those infidel and apostate Jews, a "generation of vipers," to whom he was sent to preach. Such a statement cannot be credited on traditional testimony, when every Scriptural fact and circumstance is against it. John the Apostle was a fisherman, and was so engaged with his father and brothers when Christ called him. There is no Scriptural proof, no statement or circumstance in all history, to induce any one to believe he belonged to any such "fraternity." On the contrary, as we shall see more fully hereafter, there is abundant proof in all his teachings that he could not, consistently with his profession as a Christian and his office of an apostle, have belonged to any such "order."

What an ingenious device to invent a symbol, representing that these men were "Masons," in order to make the system more acceptable to Christians, and induce many of them to unite with the "fraternity."

Portland, Ore.

IMPORTANT FOREIGN NEWS.

A very interesting work is going on in England. A lady graduate of Oberlin, who has spent some years in India and is now training workers for the foreign field in the Missionary Training Home, London, has the credit of beginning the work. A gentleman highly educated, whose father was an eminent Freemason in England, is the chief worker in our cause. One of the interested helpers is a relative of some of the leading financiers of London; so much for the personnel of the leading actors.

I have talked with those eminent men of God, B. F. Myers, Andrew Murray and other eminent teachers who have visited this country, as to the effects of the secret societies upon the churches in Europe, and especially Great Britain, but the answer has always been that they knew nothing about the matter. Their attention had not been called to it. I quote from our missionary friend and co-worker in London:

"Freemasonry is an awful power in Great Britian. Its power in the Protestant church is simply fearful, and no one will listen to a word against it. It seems to be as much as one's life is worth to breathe anything against it." A literary lady in England, who has become interested through Pres. Finney's work, wrote an article on the subject and sent it to such papers in London as she had special influence with, but not one would publish it. These things are beginning to wake up the Christian people of Great Britain. A tour has been made through England, Scotland and Wales, and the literature which has been sent from the National Christian Association has been wisely distributed, and much interesting information has been gathered by the brother who has been doing the work, and who writes: "I have testimonies from many elders of churches and others in this country, that when Christians join the secret lodges, all true work for Christ ceases." He writes farther: "I have seen much of the workings of this 'blasphemous power,' and clearly see the place there is for it in Satan's kingdom, and how faithfully it has kept its place in Great Britain, owing to the support given to it by the Church of England and other lukewarm church organizations.

"I and some sympathizers meet constantly in prayer for you and your work, that you, over there, may be drawn closer to Christ and so have a baptism of power from God in this noble work in the kingdom of his dear Son. You can do your part in upholding me in mine, for the work is an international one. My heart is with you in your work entirely, and I shall do everything in my power to spread the light; and I have been in His hands already the instrument of saving many from being absorbed into Satan's snare. Our want is literature."

I have already forwarded literature several times to this work in London, and I am advised that some of it is already waking up Christian people across the channel in France. Now in addition to the calls from England, we have, as you know, calls for more than we can do in India and Africa; and shall we not have our Foreign Fund replenished? It is already over-drawn. The necessity of teaching Christians how they ought to walk as fellow-servants with the Lord Jesus Christ is as important in foreign lands as in our own; and when we think that the leading Christians in foreign lands do not know what produces the sad spiritual decline, the responsibility ought to weigh heavier and heavier upon us to give them the light. I quote from a recent letter from Inhambane, S. E. Africa: "I am anxious to scatter anti-secrecy literature around South Africa as much as possible." From an old missionary of the American Board, I quote a few words from a letter ordering our publications: "It is painful to see good Christian friends supporting and admiring such an anti-Christian institution as the Knights Templars."

The London *Times* of Sept. 30th announces that the Spanish government has appointed a special commission to inquire whether Freemasonry should not be prohibited in Spain and all Freemasons in government service dismissed. In Austria Freemasonry is forbidden, as are all other secret societies. Every official when he enters the government service is obliged to declare that he belongs to no such society.

WM. I. PHILLIPS.

Schemes for the colonization of American negroes in their ancient home in Africa have been popular with philanthropists for many years. Last week a Mr. Webb and wife, formerly of Arkansas, returned by the American Line steamship Rhineland. Mr. Webb says that fully one-third of the expedition, or one hundred people, have died of the fever, and such as are still alive are in misery and want. He reached Liverpool penniless and was sent home by the United States consul.

REFORM NEWS.

THE MINNESOTA STATE CONVENTION.

WHERE SHALL IT BE HELD?

ST. PAUL, Minn., Nov. 10, 1896.

EDITOR CYNOSURE:—Rev. John Halvorson, pastor of Zion church, Minneapolis, and his people are responsible for getting possession of a "den" in which the devil is worshiped in secret. They secured it for me to lecture upon the origin, history and relation of the things done in that "den" to God's church. His church choir sang at the opening and close of the meeting. The audience was select, intelligent and appreciative of the truth as it is in God's Word. Probably there was not a demon worshiper present. Therefore we had it all our own way.

A short time ago I spoke for the second time this season in the Salvation Army Hall in St. Paul. But as soon as I touched the vital principles of Freemasonry, the Freemasons present who have for years been constant attendants upon the Army meetings arose and left the hall, and nearly all the members of the Army followed them, only two or three members of the Army remaining; and at the close of my discourse there was not more than a dozen in the hall. The Salvation Army is no place for God's truth about secret societies. Their *War Cry* has committed Gen. Booth and his Army against Anti-masonry and the Masons here know it. See *War Cry*, May 25, 1895.

On last Monday morning I was in Minneapolis, and while there, was invited to attend the Lutheran Minister's Meeting of the Augustana Synod, and to speak to them for fifteen minutes upon the subject of secret societies. One of their churches has recently excluded a number of its members because they belong to secret societies, and is determined to rid itself of that alliance with demons. Rev. T. Telleen, who has been a missionary in India, was present and gave a very interesting and encouraging discourse in the English language upon the work of foreign missions as connected with his denomination.

I think that the way is clear now to make an effort to have a State Convention. Will you publish a notice to the readers of the *Cynosure* in this State asking, where shall our

MINNESOTA STATE CONVENTION

be held? The last week of next January is suggested as the time. There is no subject before the world at the present time so vital to the honor of God and his church as the subject of secret societies. As Bro. Allen says, "It is the devil's tender spot." He barely alluded to it in his Bible presentation of truth at Delano, and he was promptly driven out of that town by a threat of mob violence if he remained there. All the great popular evangelists that have been in this State have been afraid to touch it, not excepting the honored brother, D. L. Moody; but they have invited the transformed angels of the lodge upon the platform to pray and to speak and take charge of meetings. Write to your corresponding secretary what you think about our State Convention as soon as you have read this; and let us get better acquainted, and unite our prayers in one solid petition to our God. "When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him." Isa. 59:19.

Assured that we can do nothing without our Lord Jesus Christ, we can do all things in his name. They will say, "preach the Gospel and let secret societies alone." But that is the way to make proselytes ten-fold more the children of hell than themselves. The late Jonathan Blanchard, the inaugurator of this movement and first editor of the *Cynosure*, told us in his address before the State Convention of Illinois, in 1874, concerning Alonzo Quint, pastor of a Congregational church, who was a devout and a distinguished Freemason, "That pastor will sink that church in hell if he can." And Bro. Blanchard was right.

Brethren, let us not be afraid; the devil is the father of this whole lodge system, and the Holy Ghost declares that he is a liar, and a fool and a coward. There are many good places in the State where it would be well to hold the convention. There is Wilmar, Granite Falls, Duluth, Sacred Heart, Balaton or vicinity, Little Cobb or vicinity, Grand Forks, Crookston, St. Paul and other desirable localities. May we not have the views of the brethren all over the State; every reader of the *Cynosure* at least? W. FENTON,

Corresponding Secretary.

CORRESPONDENCE.

IN LOGAN COUNTY, OHIO.

EDITORIAL CORRESPONDENCE.

In response to an urgent call from Logan Co., Ohio, we left our editorial sanctum Tuesday morning of last week and much enjoyed the trip down the N. Y. and Erie road in company with Rev. D. Snell, of Sydney, Ind., and J. F. Weaver, of Lima, Ohio, who are both connected with the Mennonite church, and much in sympathy with the anti-secret cause. Their denomination is a carefully organized body of radical Christians, who trace their ancestry back to the Waldenses. They maintain that Christians should not bring law-suits, demand interest, take oaths or serve as soldiers. Their simple lives, peaceful and thrifty habits and fidelity to promises have made them a large and influential sect, numbering over 150 000 in the United States.

Changing cars at Kenton, Ohio, I reached West Liberty an hour before the time for our meeting, and was met at the depot by Bro. A. I. Yoder, a young Mennonite evangelist, whose ecclesiastical training has kept him from bowing the knee to the modern Baal of secrecy. He traces his active zeal in our work to a copy of the *Cynosure* that fell into his hands while at a friend's house in Wayne Co., Ohio, some years ago. He has been a reader of the paper and a worker in the cause ever since.

What led him to invite me to address these two meetings at West Liberty, was that one of his ministers, Bro. Garber, in dedicating their new church gave some strong testimony against the lodge which created quite a furor among the lodgites, who are strong in the town. Our first meeting drew an audience composed largely of lodge members from the town; the rain falling all afternoon and evening prevented the attendance of the friends from the country. But the next evening it was fair moonlight and the opera hall was well filled. These good friends at the close gave us a liberal collection, which met all expenses, and also kind invitations to return and many expressions of sympathy. The lodge members gave respectful attention both evenings, while we told them of the dangerous influence of the lodge upon both church and state.

The next evening I spoke in the Reformed Pres-

byterian church at Northwood, in the northern part of Logan Co., on the same subject. The pastor, Rev. R. Hargrave, had thoroughly announced the meeting, and his large congregation were nearly all present. Geneva College, now located at Beaver Falls, was for many years at Northwood, which was then the educational center of the church, and the college impress is still strongly felt in this community. Bro. Hargrave and wife are devoted to reform work, and have a strong hold upon the hearts of their people. I was entertained at the parsonage, and also at the home of Ebenezer Milroy, an old time Wisconsin friend, whose name I was glad to write on our list of subscribers. M. A. GAULT.

THE LODGE AND THE SALOON.

EIGHTH LETTER.

BLANCHARD, Ia., Nov. 11, 1896.

EDITOR CYNOSURE:—A story as long as the one we have been writing would be a strange one if it did not have a "love affair" connected with it; and as we have reached the burning point of our story, it is well that the destructive fires of a physical conflagration should be offset by the holy flames of pure Christian love.

On the evening of Aug. 23, 1895, a worthy young elder of the United Presbyterian congregation arrived with his worthy bride at his uncle's, four miles south of town, where they were to make their future home. There they were given a hearty welcome by their friends and neighbors. We had the honor of being among the guests.

The U. P. pastor and his noble wife, thinking that it was to be a wedding instead of a reception, clothed themselves in their best robes, hired the best turnout our liveryman possessed, and appeared thoroughly prepared to speak the solemn words and receive the gift that so often measures the love of the bridegroom for his bride. Their disappointment added no little to the enjoyment of the evening, and all the more because they seemed to enjoy it so much themselves. This, with a supper worthy of the occasion, and impromptu speeches, caused the evening to pass swiftly, and ere we were aware the hour of midnight was upon us. Farewells were hastily spoken and we were soon speeding toward our homes.

It was a dark, foggy night, such as criminals delight in. We found it necessary to use lanterns to keep safely on the road. As the U. P. pastor had no lantern, he reined his prancing steed in behind us until we reached the well-traveled road within a mile of town and began to be helped by the glare of the fires at the brickyard, when he shot by us like an arrow, and thus reached town a little too soon to be attracted by the little blaze that was so soon to lay our town in ashes.

The brickyard men were just finishing the firing of a large kiln of bricks, and the glare of the open furnaces and the red-hot upper surface of the kiln so filled the dark air that any other fire could get well under way before it would be noticed. The rest of the company from town, which followed the U. P. pastor, turned up the first street north of the brick kiln and were thus prevented from discovering the fire; but as the liverymen were about to retire after caring for the U. P. pastor's turnout, they thought they saw a light flickering in the glass front of the drugstore of our lodge-saloon druggist, and on investigation found that there was a raging fire in the shanty at the back of the drugstore. The alarm was given at once. All the bells in town were soon ringing, and men and boys were soon running through the streets screaming fire! fire! fire!

As we had just retired we heard the first cry, and with bucket in hand, we soon reached the scene of the fire. When we reached the scene there were not a dozen men there, and not half of them were fighting the fire. A prominent lodgeman, who seemed all along to be the druggist's right arm, followed behind me. He tried the front door of the drugstore, and finding it locked, he kicked in the glass front, thus affording a draft for the fire into the store. He took a few drugs out that could be reached through the broken glass, and the rest were left to burn. The roof of the shanty fell in, and a few of us fought the fire with a will from a well and a cistern. The well was about twenty feet and the cistern close by. But the more water we put on, the better the fire seemed to burn, revealing the fact that there was an abundance of timber or wood well soaked in oil. But the effort to put out the fire was feeble. There never were a dozen men fighting the fire at any one time. The others went to work carrying goods out of the stores, the conclusion seeming to be that the block of houses on that side of the street must go. One by one those fighting the fire ceased, as the fire was constantly gaining on them. I remained to fight the fire fifteen minutes after all others had ceased, that I might, if possible, determine its character. When I ceased, the shanty was all down, but the fire from its ruins was burning as fiercely as ever. Evidently the materials and ground had been well soaked in oil.

The fire was discovered between 12 P M. and 1 A. M., and it was between 3 and 4 A. M. before the last building fell in. There were sixteen buildings, all business houses, burned. Most of the goods in these houses were saved. It was a calm night, and the flames from the dry material of the houses went up into the dark heavens with a roar that was at once most terrible and grand. The last building burned was J. R. Sharp's large two-story building. Here the fire fiends seemed to reach their highest glee. They would leap to a wondrous height and then float in fiery clouds and pillars of fire away into the darkness. The currents of air created by the fire could be felt half a block away, and in the swirl which they created the flames would leap across the street and envelop those who, with salt and water, were trying to confine it to the one block. They succeeded. What might have been had the wind been blowing makes one shudder. As it was, fire brands as large as a man's hand were found two and a half blocks away the next morning. All that saved the town was that these brands died out in the damp air before they ignited any thing.

In closing this letter we would say that all are agreed that this fire grew out of the saloon fight. One of our best women said to me as we watched the closing scene: "Would a saloon not be better than this awful burning?" I answered, no. Better burn houses than souls. But the animus of the saloon is: "We will burn and destroy everything that opposes us." It is utterly without conscience, feeling or respect, yet the lodge and the three leading political parties support it.

J. R. W.

"THE PRESIDENT" PEW

WASHINGTON, D. C., Nov. 11, 1896.

EDITOR CYNOSURE:—As soon as it became positively known that we should have a Methodist President after the fourth of next March, a good-natured rivalry was started by at least two Washington churches for the honor of being "the President's church" for four years. The two churches which are known to have sent formal invitations to President-elect and Mrs. McKinley to become members of their congregation during their residence at the national capital are the Metropolitan, which was President Grant's church during both his terms, and the Foundry church, which was attended by President Hayes. In both of these there is a pew to which is attached a silver plate inscribed "The President," and although both pews are now rented to other parties, it was in both cases with a proviso that they should be given up whenever the President attended either church. Although these two congregations are the only ones that have acknowledged making an effort to secure the attendance of the President and his family, it would not surprise me to learn that others have done so. There are numerous Methodist churches in Washington, and the advantages of having the President for an attendant are so well known that it would be perfectly natural for those eligibly located to at least extend an invitation to the President-elect and his wife to worship with them.

Although there has been little doubt that the dispute over the boundary line between Venezuela and the British territory in South America would eventually be settled by arbitration, the official announcement made this week that this government and that of Great Britain had agreed to a treaty of arbitration covering that dispute was received with much satisfaction by the friends of arbitration. The only regret expressed is, that the present treaty does not include all questions which may arise between the United States and Great Britain, but this treaty is a step in that direction certain to be followed in due time by a general treaty of arbitration, which will be an example that other Christian nations cannot afford to refuse to follow.

A public meeting was held this week at the Sixth Presbyterian church, which it is believed will result in the establishment of a new and needed missionary work among the sailors and dwellers on the more remote shores of the Potomac river. The plan includes a mission station on the river front in this city, which shall be open at all times to the sailors and river men, and the placing of a Gospel-boat on the river, manned by missionaries who will board vessels going up and down the river and who will visit all residences on both sides of the river for the purpose of holding Gospel meetings. The movement is backed by members of nearly all denominations, and hope is expressed that it will accomplish much good among a class hitherto not reached by Christian workers.

In compliance with a request sent by the Anti-Saloon League to all Washington pastors, notice was given in a number of churches last Sabbath of the observance of November 22, as Temperance Sabbath. The day was set aside for temperance by the International Sabbath-school committee, the London Sabbath-school Union, the General Conference of the M. E. church and other Christian organizations, and it is intended that the fourth Sabbath in each November shall be so observed.

A warning to those who keep intoxicating liquor in their houses for "medicine," which nearly proved fatal to a five year old girl, was one of the events of the week in Washington. The child got hold of a flask containing whiskey, and with natural imitativeness did as it had seen its father do, drank it. The little girl became dead drunk, and had her mother not been thoughtful enough to carry her to the Emergency hospital, where the doctors succeeded in pumping the poison out of her stomach, would unquestionably have died. What has happened once may happen again, and the only sure way to deal with intoxicating liquor is to follow the old temperance primer's advice, "touch not, taste not, handle not."

It seems that the illustrated sermon has come to stay. Dr. Johnston, pastor of the Metropolitan M. E. church, whose series of illustrated sermons in the spring and early summer attracted large congregations and excited wide comment, believes the stereopticon to be a useful adjunct to the pulpit and proposes to continue its use. Last Sabbath evening he preached an illustrated sermon on "The Passion," during which a number of great paintings, including those by Correggio and Munkacsy were reproduced.

C. A. S.

LODGE TESTIMONIES.

CAMBRIDGE, Mass., Nov. 4, 1896.

EDITOR CYNOSURE:—I am a careful reader and collector of *Cynosure* articles. The paper has done me much good, and I hope to my congregation through me.

A few of the remarks made to me by or about lodge members I have written down, and think they might show a little the effects of the whole system on religion, church, morals, law and society. Names I prefer to leave out.

In '93 I asked a Mason in Medford on a street-car: "Why does a man lose interest in church affairs as he gets interested in lodge affairs, and *vice versa?*" Answer: "Because if he lives up to the principles of Masonry he does not need any church." The Odd fellow conductor said the same applied to his lodge.

In 1894, in a party in Somerville, Mass., Mr. G. (90-degree Mason) said: "If I live up to the principles of Masonry I don't need Christianity." I met their arguments in the discussion, but finally Mr. L. (K. T. Mason) said: "Well, you see we have such a jolly time when we are together." I couldn't deny that.

Rev. H. (M. E.) said on the 17th of Dec. last: "There is something wrong in Masonry but it is too strong to fight; you Lutherans will have to give up."

A friend of mine is auditor of a large western railroad, and he said: "I found a depot agent

short $300; he denied, was taken to court and the judge decided 'not guilty.' This surprised me. The case was clear—no other argument needed than his books—but everything explained itself when I found out that the agent and judge belonged to the same secret society."

Some people on B street, Boston, let two rooms to some K. T. Masons at their conclave in the city, in '95. They declare they don't want Knight Templar boarders any more. The K. T. Masons kept on drinking till most of them were drunk; they stood on the tables and spoiled the costly furniture; they left marks of liquor and shoes on the tables.

Outside of an old Unitarian church in Boston I overheard the following conversation between a little boy and a church member, on the 30th of Oct. last. Boy: "We have a Q. B. V. society." "What is it?" Boy: "A Devil Society." "What do you do?" Boy: "We smoke cigarettes."

An I. O. O. F. said: "I don't want the Odd-fellows at my funeral." I answered: "I wouldn't belong in life to an order that I would be ashamed of in death."

Yours for open, honest truth,
(Rev.) B. E. BERGESEN.

IN PERILS FROM ODD-FELLOWS.

JOHNSTON, S. C., Oct. 27, 1896.

EDITOR CYNOSURE:—As you wish to understand my perils that have grown out of my withdrawing from the Odd-fellows lodge, I will give you a condensed statement.

I was persuaded by ministers much older than myself to join the order, which I did in the year 1890. I found myself among men that had not the fear of my God before their eyes, but men of vices, of wicked practices of all kinds. My Saviour enabled me, as he did Peter, to see my sin and out I came.

At the time I had four churches which I served. Odd-fellows were in one of them. They began to work against my influence, and made it so very hard for me that I had to give them all up and go to my farm, and to teach my school. They then worked me out of the school. I thought then I would build a church in one much-needed place for worship. And I asked many to aid me; they agreed to help me. I went to work and bought lumber and paid workmen to put up the church; they then used their influence to prevent those who promised to aid me from doing so. I, being poor, with ten in my family, paid the bill of $365 by mortgaging my little home. I am doing all I can to pay the mortgage, but I was notified by the sheriff on the 25th that I must attend court on the third Monday in November in regard to the mortgage. All of this came from the Odd-fellows.

BOSTON W. JONES.

BEACON LIGHT MISSION.

PHILADELPHIA, Pa., Nov. 8, 1896.

EDITOR CYNOSURE:—A government detective in the Secret Service Treasury department paid a visit to our mission. The Masons and four other secret societies had cabletowed him, and he stoutly defended all of them, and as stoutly claimed to be a Christian and Methodist. I saw at once that I had a difficult case to deal with, and closing my eyes in prayer I turned him over to the Holy Spirit. Presently his eye lost its fire, and he became more teachable as I unfolded the disloyalty of the secret oaths, the un-Christian character and Satanic thralldom of the lodge, its separation of families, its selfishness and suicidal tendencies; he seemed moved and very thoughtful; then he became a devout pupil, said he was getting new ideas and had learned much in this pleasant interview. After a two-hours' talk he arose, saying he had been greatly blessed; felt as he did when he was converted, so joyous and light as though he could fly on wings. Bidding us a hearty "God bless you" he passed out, promising to come again in two days.

This brave, expert detective was surprised at being detected in using Masonic trickery to cover his true inwardness. The nobility of his nature had been depraved by lodge tactics.

Now, beloved, can you wonder that after years of such blessed work as this, that I am more than ever disgusted with the trivial things of a worldly nature? Our time is all too short and precious. I want every hour of mine to tell for Jesus.

HATTIE EUNICE POWERS

EXTRACTS FROM LETTERS.

E. E. FLAGG, BOSTON, MASS —The *Lodge Lamp* must emit quite a bright light or its enemies would not try so hard to snuff it out.

HELEN M. WRIGHT, CHICAGO.—The workers in our Chinese Mission will soon print and circulate a tract in Chinese on the Chinese secret societies.

MYRON ORTON, NORTH RIDGE, N. Y.—Have taken the *Cynosure* almost from its beginning and should greatly miss its weekly visits. It has been a thoroughly growing paper, increasing in scope and ability marvelously.

DANA A. BOLES, WYNNE WOOD, IND. TER.—We have established a mission at this point for the Chickasaw Freedmen and our people are being carried away on the subject of Masonry.

A. Y. SMITH, OAKVILLE, ORE.—I read the *Voice*, *New Era*, *Constitution* and *Indiana Phalanx*. So I am well posted on prohibition, but the *Cynosure* suits me better than any of them.

REV. J. SEELEY BEERS, MATHERTON, MICH.—I believe every Radical United Brethren preacher ought to take the *Cynosure*, as we are strictly anti-secret and it would do the members good to read it.

R. A. MCCOY, STAUNTON, VA.—These tracts are to distribute in the colored school, and you can select such as you think suitable. Colored people take to pictures, and if you have illustrated tracts so much the better. The colored people are greatly cursed by the Christless lodge.

JOHN HELFRICH, LARWILL, IND.—Suggests that posters be put up at all proper places which should advertise the reform work of the N. C. A., and the *Cynosure* and our books. It is a practical suggestion. Let as many as possible send in for posters and stickers. Send 10 or 25 or 50 cents, as each can afford, to pay cost.

S. F. PORTER, OBERLIN, OHIO —Please forward letters to me at Oberlin, 187 W. Loraine St., and oblige. I may stay at this place for the winter; but if I can do anything to forward the work of the N. C. A., I shall be very glad to do so.

I preached a reform sermon last Sabbath in the A. M. E. church here, to a large and attentive audience. An elderly man took my hand and said, the tears running down his face, "Although I am a Mason I rejoice to hear your testimony."

May the Lord bless and encourage all the workers in the cause of anti-secrecy reform.

W. FENTON, ST. PAUL, MINN —Some years ago a Freemason, a Baptist pastor, with whom I was well acquainted, said to me in the Minister's Meeting, New York City, "Fenton, you might as well butt your head against a stone wall as to fight against Masonry." And he had read "Bernard's Light on Masonry" and knew all about it before he joined. I now believe that Freemasonry will exist, either as a secret or an open society, until its god is cast into the "lake of fire and brimstone." The woes recorded in the Book of God will surely come.

REV. MR. AND MRS. GRIFFIN, HORTONVILLE, WIS.—The time is about up that we should pay for our dear old paper, the *Christian Cynosure*. We are so in love with the work we must keep on this year. Our windows are getting a little dark, our hearing dull. We are now past eighty years, and for twenty-four years the *Cynosure* has helped us so much by keeping us posted on the horrible system of secret societies.

I severed my connection with the Freewill Baptists, where I had standing for sixty-four years, on account of secretism.

JASPER J. TUCKER, SPRING ARBOR, MICH —The amount of books that I sell is but few. I have some books that the Michigan Anti-secrecy Association gave me. These are mostly on Odd-fellowship, but they don't seem to sell out here as well as Masonic books. I have some other kinds also, but I find very slow sale for such books; however, I will try hard to sell what I can and get subscribers for the *Cynosure* and *Lamp Lodge* and use tracts to inform all that I can, and will talk for God, for that is one of the things that he has for me to do. If I did not believe it I would not want to leave home and tramp around the country as I have in the past, and taken abuse from lodgemen.

ALICE CARITHERS, CACHE CREEK MISSION, OKLAHOMA TER.—I would consider it a great favor if you would send me the address of any one, Catholic or Protestant, who you think would be at all likely to have Anti-masonic literature in Spanish. I think some one in Texas, or Mexico, or the Southern Pacific Coast might have it. But I do not know an address there to write to.

REV. J. K. GLASSFORD, PHŒNIX, ARIZ —Messrs Crittenden and Carpenter, evangelists, have their own railroad car and pay their own expenses, and their business is to establish the "Florence Crittenden Missions." They have established one here. It is for fallen girls and women. They are very wonderful men. They have preached every night and day, and our city is shaken from center to center, and hundreds have been converted. The hall in which these men speak seats eleven hundred people, and the crowds that go are so great that an overflow meeting is held in a church near by. The old devil and the saloon are very mad. Mr. Carpenter testifies against the lodge, and said that he rode the goat nearly to death in search of more light. I tell you the Masonic ministers dropped their heads and wished they were somewhere else. The end is not yet. God be praised for such testimony and for such godly men.

A REMARKABLE WOMAN.

THE NOBLE WORK OF MRS. DEBORAH C. LEEDS. AN ADDRESS ON WEDNESDAY EVENING.

Mrs. Deborah C. Leeds, wife of Josiah W. Leeds, Esq., a prominent attorney, delivered an address on "Moral Reform," in the Church of God, corner of Prince and West Orange streets, on Wednesday evening, and her address was a powerful appeal for higher morals and purity in all things. Two weeks ago Mrs. Leeds preached in the same church, on "Social Purity," and she paid a return visit by unanimous request of those who then heard her.

Mrs. Leeds and her gifted husband are devoting their lives to the work of bringing about "Social Purity," and the earnest, eloquent woman, who was among us for so brief a time, is a member of the "Pennsylvania Prison Society." She has been a lifelong temperance worker and believes in all that tends to elevate her sex, and the whole human race. She was the guest, while here, of Mrs. Dr. J. C. Yoder, where a representative of *The New Era* had the pleasure of an interview. She is an Orthodox Friend, is the mother of five children, and two of her sons will cast their first votes at the November election. She visited the Lancaster County Prison, and did not at all agree with the declaration of an official there, that strong drink brought very few of the Lancaster county prisoners behind the bars—her position being that intoxicating liquors primarily brought a great majority of them there.

Mrs. Leeds visited England and Scotland last year, and was freely admitted to every prison she visited. Her work is largely among criminals and the fallen generally. She has visited eleven prisons and two reformatories within the past eight days, and left Lancaster for Atglen this morning. Her husband writes and circulates pamphlets in the cause of reform and she preaches; and both work absolutely for the sake of the cause, without any compensation whatever. Their warfare is largely against pictures and literature of immoral tendency. The lady who has just been with us (and of whom we know the Lancaster people would like to see a great deal more) is a native of Richmond, Va., but now lives at Seal, Chester county. She is a grand-looking woman, of prepossessing manner, and has a command of the finest language. All these, added to her earnestness and great faith, make her a power for good that is far beyond all human computation.—*Lancaster, Pa., Daily News.*

[Josial W. Leeds has long been favorably known as a friend and co-worker with us, and we know that our readers will be pleased to become acquainted with Mrs. Leeds.—EDITOR.]

Awarded
Highest Honors—World's Fair.
DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant
40 Years the Standard.

HOW TO BE POPULAR.

Some Hints For Debutantes by a Man Who Knows.

Always take it for granted that every one means well by you unless you have proof to the contrary. The average person in society has a good natured or at least a cynical sort of tolerance and liking for you. Very few actually hate you or want to spite you. When you find out that there is some one who does, don't discuss it or quarrel about it if it can be avoided. Just drop the person from your life as completely as possible, and, above all, never descend to abuse him or her. It will hurt you worse than it will your enemy.

Don't snub other women and girls just because there is a man around. The man will not like you any better for ignoring a girl friend and earnestly devoting yourself to him. It is the married women and your girl comrades who can give you a good time or not in the end. Very few women dislike you because of your successes. It is because of your flaunting them.

Never ignore older and married men. They will not forgive it, and they wield a mighty power.

Don't wonder what people are thinking of your pose, and your gown, and your hands, and the position of your feet. Ten to one they don't even see you, and if they do they are not bothering their heads about you. A very young girl's worst fault is her self consciousness.

Don't be wondering what you will say next. A pause is nothing deadly if you do not make it so. Trying to say something—anything—to fill in a hiatus is the most potent cause of that mistake commonly known as putting your foot in it.

Don't giggle; but, on the other hand, don't look as if you were at a wedding or a funeral.

Use your eyes to say what it doesn't happen to be practical to say with your tongue.

If you happen to be left stranded for one dance, never sit all alone on one side of the wall to be pitied. Get up and go over to some group of matrons and don't fancy that the whole room is watching your transit.

How to Make a Japanese Wrapper.

A useful wrapper is built in the Japanese kamona style—flat and straight behind, with a turnover collar extending in broad revers all the way down the front, and with wide square sleeves turned up with a cuff the depth of the elbow. It is entirely of the Persian flannel of a red hue, with sleeves and fronts faced with plain cardinal flannel and a sash to wind about the waist of red silk a half yard wide.

How to Take Care of Your Bicycle.

It should be cleaned every time one comes in from a run—a proceeding which sounds rather dreadful, but is exceedingly easy in reality. When one knows how to do it, from seven to ten minutes is all that need be allowed for putting every part in spotless order—brushing the tires with not too hard a brush and wiping them, the spokes and all the enameled parts with a soft, dry duster.

The hubs may be reached with a long handled brush, and a good rub with selvyt over the plating finishes the whole process. Mud should always be removed wet—not allowed to dry on. Dry mud scratches the enamel when it is rubbed off and sifts into the bearings, which it soon ruins. Water should not be used unless to moisten a spot of dry mud. It is apt to injure the machine. But the tires may occasionally be wiped down with a wet cloth. It is good for the rubber.

How to Cook Clams a la Tabasco.

Chop a dozen clams fine and stir them for five minutes over a slow flame in a cupful of clam liquor and a tablespoonful of butter. Add the juice of half a lemon, some salt and pepper and a few drops of tabasco sauce and a sprig of chopped parsley. Serve on toasted crackers.

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Some ten years ago the Japanese and Chinese stores sold small lumps of a whitish substance resembling camphor in looks and consistency, with a strong odor of peppermint and a decidedly cooling effect upon the skin. The physicians of the east use the oil or extract of mint for all diseases of the digestive tract, and they refer every illness to these organs unless caused by a local wound or dislocation. Let this fact be remembered when the next spell of hot weather falls upon us. From the little children to the old there can be no better remedy in sickness to revive the failing vital powers either at dawn, in sickness or after a hard day's work or as an indulgence in the form of a mint julep.

How to Treat Sprains.

Half a pint of best vinegar, half an ounce of spirits of turpentine, quarter of an ounce of spirits of camphor, quarter of an ounce of spirits of wine and one fresh egg. Beat the egg well, then put all in a bottle, shake well and keep corked tight. Costs a mere trifle.

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Wash flowers with warm soapsuds. Water also with boiling water around the edge of the pot. Keep the leaves clean and free from dust. Wash with warm, not hot, water. Keep flowerpots clean too. That gummy substance on the outside is injurious to plants.

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To take ink spots out of mahogany apply spirits of salts with a rag until the spots disappear. Then wash with cold water.

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ANARCHISTIC SECRET ORDERS.

A sensational trial has been going on in London. Edward Bell, an alleged dynamiter, was detected by a government spy, Le Caron, and arrested in Glasgow some months ago, and his trial has been going on for several weeks. He is charged with being in a conspiracy with several others to blow up public buildings with dynamite.

On November 16th the government spy known as "Jones," an Irishman, testified that he had succeeded in joining several secret Irish organizations in New York, and that he had obtained the secrets of the Clan-na-Gael, and was prepared to unravel the secret history of the "physical force" movement in the United States.

The judge forbid the reporters present from giving any description of the detective whose life was in great danger. He had great fears for his safety, and dare not give his name and address. He turned lividly pale when testifying that he had taken the oaths of the Clan-na-Gael and did not intend to keep them. He gave the names of those present at his initiation, and those connected with an explosion in Dublin. They had a revolutionary fund and were intensely secret, the members known only by number, and all the resolutions and minutes were burnt as soon as read.

This spy testified to having attended a convention of the order in Chicago, and gave the names of members, and where he was lodged. He produced a mass of documents giving instructions, passwords, signs, and a report of the secret meeting in Chicago in 1895, in which an item of the expenditure was $3,500 for "merchandise" which he explained meant dynamite; and his cross examination did not shake his evidence in the least. The testimony is published in the London papers under glaring headlines.

It reveals that a deadly anarchistic plot is on foot in this land and in Europe to destroy public buildings and the homes of the rich. It is surely time for our government to institute the most careful search after the doings of these conspirators.

A DISTINGUISHED SECEDER.

From the preface to an old Anti-masonic book, entitled "Study of Freemasonry," by the Bishop of Orleans, we make this extract. It is valuable as the testimony of a German Protestant prince, who, nearly a century ago, left the Masonic lodge and gave his reasons:

"Having spoken of the means used to deceive the dupes like Frederick the Great, who was pleased to handle the trowel, and put on the apron, because the existence of the higher grades was carefully hidden from them, 'all they knew of Freemasonry was that which could be revealed to them without danger.' 'For this reason kings and princes, statesmen and legislators, are found in grades of high honor and dignity—provided by Freemasonry for their especial benefit—and may assume the first place in the external direction of its government, and yet remain in ignorance of its hidden designs.'

"In spite of all their caution, however, the real nature of Freemason doctrines occasionally becomes revealed to their noble dupes; and an instance of this is to be found in the resignation of Prince Frederick, of Orange, second son of William I, King of the Netherlands, who was chosen, on June 4, 1816 —when he had scarcely attained his nineteeth year—as National Grand Master for life, of the Grand Lodge of the Hague. The next year he was elected, in the Grand Orient in Brussels, to the Grand Mastership of the Southern,—now called the Beligan—lodges. Although he had only been made acquainted with a very small portion of the impious legendary teaching of the craft, yet that little was enough. He resigned his dignities instantly, and alleged the following reasons, of which we will give a short extract:

"'I am a Christian, and will ever remain one. Everybody will understand how extremely painful it is for me to be compelled to speak of the abuse made in the Masonic legend, of the teachings of my Divine Master.....How could I read the story of his life, and then call it a legend? Where is the Jew who will venture to deny the crucifixion? Right reason and profound reverence forbid my pen to stop here. Is it possible to degrade this hallowed story so low as to turn it into a mere legend?.....And can it be that the brethren of the craft regard the death of Jesus Christ as a mere parable, and range it with the mass of fictions which are successively set before them?.....And we further find, to our indignation, ceremonines in connection with the reading of the legend of this grade, which are in direct opposition to the teaching and character of the Son of God and to his holy law.'"

SHAME ON SUCH MINISTERS.

The idea of a minister of the Gospel going from his home, leaving his wife and babe, to have his clothes stripped off, and a rope tied around his neck, and blindfolded, and to pass through the initiation and take the oaths of Freemasonry, is surely sinning against light and knowledge, and is the besetting sin of inconsistency. Shame! shame on such ministers. They are engaged in crucifying the Son of God afresh, and putting him to an open shame.

But it is useless to talk to such of consistency and sincerity. They are joined to their idol, and cry, let us alone; we are engaged in the mysteries of Free and Accepted Freemasonry, and are anxious to become bright Masons. We wish to become perfectly familiar with the skill to be used in stripping off the clothes of some stupid dupe who has been enveigled into uniting with our great and grand organization. The most repulsive feature of all decency is to see a minister of the Gospel, who has been through Freemasonry, standing up before a congregation of refined people proposing to teach sound doctrine.

How do such retain the least self-respect? How do they feel when engaged in intelligent and conscientious meditation, if such ever is their way of spending time? Can such possibly be honest with themselves? They surely can but be dishonest with themselves unless they be so beclouded with ignorance that they cannot see the light of justice and honesty and virtue. Nothing has done more to bring reproach upon the Christian ministry and impair the usefulness of the Church of God, which is the ground and pillar of the truth, than professed ministers joining the Freemasons. How they can hold up their heads before decent people is a marvel.

FREEMASONRY ANTI-CHRISTIAN.

The following strong testimony to the anti-Christian character of Freemasonry we condense from the *Catholic Review:*

"'Freemasonry should be condemned,' said O'Connell, 'for its irreligious use of holy things as symbols, and for its frequent and blasphemous oaths, if for nothing else.'

"Another clear-headed, honest Irish statesman, Edmund Burke, said: 'They who do not love religion hate it. The rebels of God perfectly abhor the Author of their being. They hate him "with all their heart, with all their mind, with all their soul and with all their strength." He never presents himself to their thoughts but to menace and alarm them, for he is the avenger of their vices.'

"When Leopold, king of the Belgians, died, the Freemasons held a grand funeral service in his honor, at the Grand Orient of Belgium; the immortality of the soul was denied by the Lodge of Louvain, and this denial was applauded by the lodges of England, because it was the fundamental principle of Masonry. 'The great English Masonic journal, published in London, called *The Chain of Union*, wrote as follows:

"'Who can affirm that the soul, emanating from God, is eternal? Who has any proof of it? For centuries popes and councils have sought for this evidence and have not found it; and they will not find it in heaven,.....because the human soul is self created.....We (English Freemasons) support, therefore, our brothers of Louvain. It is with vain and empty phrases, always emanating from fancy and imagination, that one arrives, sooner or later, at enslaving the country. Brothers of Louvain, you were right to protest!

"'One and the same everywhere! You do well, Freemasons of Ireland and England (and America), to say, "Right you are," to your brethren who are carrying on the work abroad. The very chronology of Freemasonry is a denial of Christianity; for instance, we have a Masonic address to our Lord Mayor (of Dublin) dated —not Anno Domini, 1876, but Anno Lucis, 5876.' And here may be quoted the clear and emphatic words of Von Raclowitz, who gives the true state of affairs: 'We plainly perceive that the minds of men are ranging themselves under two banners; upon one of which is inscribed the name of Christ, the Son of God, and beneath the other, are incorporated all to whom that Name is foolishness and a reproach.' Christians, make your choice!"

NATIONAL THANKSGIVING PROCLAMATION.

It was a habit of the late Dr. A. M. Milligan, of Allegheny, to write a letter annually to the President, entreating him to make recognition of the Lord Jesus Christ in his Thanksgiving proclamation; urging that there was no approach to the Father or acceptable worship except through the Son. For many years a committee of the National Reform Association either visited the President or addressed him with the same plea. And yet no attention was paid to it, and so far as we remember no acknowledgment of Christ was made in our national Thanksgiving proclamations until the last two by President Cleveland.

In the proclamation just issued, the President thus explicitly recognizes Him: "'Whose name is above every name,' and whom God 'would have all men honor even as they honor the Father.' And let us through the mediation of Him who has taught us how to pray, implore the forgiveness of our sins and a continuation of heavenly favor."

The rule hitherto of excluding Christ from our Thanksgiving proclamations we have attributed to the educating influence of the secret lodge system. The millions of members in these lodges are trained by Christless rituals and prayers to exclude Christ from politics as well as from the lodge. Their great influence is to unite men in Christless political, as well as lodge brotherhoods. Doubtless this is the most powerful influence operating to secularize our American politics, and until its power is broken, it is vain to hope to secure in our fundamental law a recognition of our Lord as the Prince of the kings of the earth.

INFAMOUS.

The penalties accepted by Masons in case they violate their lodge obligations are a study for the philanthropist; and sound strangely, emanating as they do from an institution that claims so much on the score of its greatness, grandeur and benevolence. In the order of the various degrees, they are as follows: (1.) Throat cut across, tongue torn out by the roots, body buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice a day. (2.) Left breast torn open, heart plucked out, thrown over his left shoulder, and given a prey to the beasts of the fields and fowls of the air. (3.) Body cut in two in the middle and divided, bowels taken out and burned up, and their ashes scattered to the four winds. (4.) Right ear smote off, right hand chopped off, and himself classed as an imposter. (5.) Tongue split from tip to root. (6.) Breast torn open, heart and vitals taken out and left to rot on a dunghill. (7.) Skull smote off, and brains exposed to the scorching rays of the sun. (8.) House to be torn down, timbers of it set up to make a gallows on which he agrees to be hung, and at the last trump to be forever excluded from the society of all true and courteous knights of the red cross. (9.) Head struck off and placed on the highest spire in Christendom. (10.) "Let me become *inanimatus.*" (11.) Have a spear, or other sharp instrument, thrust into left side. (12.) "Of all the former degrees." (13.) Dishonored, and penalties of all former degrees, followed by four "amens." (14.) Body dissected, bowels taken out, heart cut in pieces, and the whole thrown to the wild beasts of the field. (15.) Punished as an unjust judge, by having nose cut off—or else penalty of all former degrees. (16.) Body severed in two, and bowels taken out. (17.) Struck with the dreadful poinard of vengeance, head cut off and stuck on the highest pole or pinnacle in the eastern part of

the world (east of where?) (18.) Body opened perpendicularly and horizontally and exposed to the air for eight hours, that the flies may prey upon his entrails, his head cut off and placed on the highest pinnacle in the world, and to be ready (after all that?) to inflict the same penalty on all who disclose the secrets of this degree! (19) Hand to be cut in twain. (20.) Penalties of all former obligations, and in case of failure, body exposed to the beasts of the forest as a prey. (21.) Body cut open, bowels torn out and given to the vultures for food. (22) Stripped naked, heart pierced with a poinard. (23) Not only dishonored, but to consider his life an immediate forfeiture, to be taken with all the tortures and pains to be inflicted in manner consented to in preceding degrees. Also, "the severe wrath of the Almighty Creator of heaven and earth." (24.) Forever deprived of the true word, to be perpetually in darkness, blood running continually from his body, to suffer, without intermission, most cruel remorse of soul, bitterest gall mixed with vinegar for constant drink, sharpest thorns for a pillow and the death of the cross. (25.) To be forever despised and dishonored by the craft in general. (26) The earth to be opened before his eyes, and he engulfed even to his neck, and thus miserably perish. (28) All his brethren to seize him, thrust his tongue through with a red-hot iron, pluck out both eyes, deprive him of smelling and hearing, cut off both hands, then expose him in the field to be devoured by voracious animals; if none can be found "I wish the lightning of heaven might execute on me the same vengeance." (29) To be stoned to death, body left to rot above ground, deprived of burial. (30) To have heart eaten by the most venomous of serpents, and thus to perish most miserably. (31.) All former penalties to be inflicted. (32.) All the different penalties of the former obligations. (33) The same, and to have tongue torn out by the roots. What a sublime institution is Masonry!

The foregoing horrors have been condensed from the highest authorities, as found in Paine's "View of the Oaths and Penalties of Freemasonry," (thirty-three degrees,) price 15 cents, for sale by this Association.

LOOK OUT FOR THESE INSURANCE FRATERNITIES!

The American Legion of Honor, says the *Inter Ocean* of Nov. 7, has addressed to its members an explanatory circular, dated July 20, in connection with the August and September assessments, in which it notifies them that the mortality in April and June has gone far beyond the usual experience, and that they have had to levy two extra assessments, and notifying its members at the same time that an increase of assessments may be expected from now on. There was talk of applying for a receiver for this company, which was founded in Boston in 1878, and which has a membership of 53 000 members and insurance in force of $136 000 000, although its membership has fallen off 9,000 in the last five years and its insurance in force about $50,000,000 in the last eight or nine years.

The Ancient Order of United Workmen, the largest assessment order in the world, with a membership of over 341,000 and outstanding insurance of over $700,000 000, yesterday proposed a plan entirely re-organizing their scheme. This is the outgrowth of complaints as to their raise of rates, which has been going on for years. The new rates involve on an average a doubling of present rates, which have been increased in very large proportions lately. Five hundred members of the A. O. U. W. met in Moorhead Hall, on Grant street, in this city, on Sept. 2, to protest against the assessments then.

PERSONAL MENTION.

—Masonry must be religiousif it is Masonry. Its fiber is religious. Masonry must not be Christain if it is Masonry. Its essence is theism.

—Bro. Simpson Ely's work goes on encouragingly at Kirksville, Mo. A goodly number have united with his church since he began his meetings there.

—Mr. and Mrs. Daniel Powers in Philadelphia, formerly of the Beacon Light Mission in Washington, desire their correspondents to note that their address is now THE BEACON LIGHT, with the word "Mission" omitted. Their "Beacon Light" still shines to warn all lodge ensnared souls at 1231 Dauphin St., Philadelphia.

—Gen. Secretary Phillips and Bro. E. Ronayne left Monday evening for the Iowa State Convention. We congratulate the Iowa friends on having such efficient helpers.

—We are sorry to hear that the health of Sister P. B. Williams, the beloved companion of our Pacific Coast agent, is not as good as she could desire, and that it may be necessary for climatic reasons that they change their residence to Southern California.

—*The Gibeonites*, a Scriptural allegory, in which graces, sins and infirmities are compared with Israelites to be cultivated, Canaanites to be destroyed and Gibeonites to be repressed. Like all of this author's writings it is terse, clear, pungent and readable. It is a safe and valuable hand-book on Christian experience, by Rev. B. S. Taylor, A. M., price 30 cents, published by M. W. Knapp, Revivalist office, Cincinnati, O.

—From a bushel of corn the distiller gets four gallons of whisky, which retails at $16 80. The United States Governments gets $4.40, the farmer gets 40 cents, the railroad company gets $1, the manufacturer gets $4, the retailer gets $7, the consumer gets drunk, his wife gets hungry, the children get rags and the man that votes license gets what he votes for, crime, pauperism, and if he does not repent, eternal torment in hell.

—Richmond, Ind., Sept. 27.—James W. Henderson, a prominent attorney, secretary of the police board, secretary of the city commissioners and chairman of the Democratic county central committee, was arrested at midnight on a charge of embezzlement of $1,500 from Woodward Lodge of Odd-fellows, of which he was secretary. He was compelled to remain in jail until to-day, when he gave a bond of $2,000. He was formerly one of the grand officers of the Patriarchal Circle.

—Jacob A. Riis has for years been engaged in philanthropic work in the New York tenement-house districts. For the Christmas *Century* he has written a paper on "Light in Dark Places," showing the reforms that have been accomplished under recent legislation in clearing out the worst of the congested spots in New York. Mr. Jay Hambridge has drawn for the article pictures of "Bone Alley," and the "Mott Street Barracks," recently destroyed, where the death rate was probably higher than in any other place in the United States.

—The notorious Orange preacher of Belfast, Rev. R. R. Kane, recently sent a dispatch to Gladstone, to which the grand old man replied as follows: "As life ebbs away I hope to become inclined to a milder and more hopeful view of any differences that prevail among us, and concurrence in yet greater and far greater matters of which you have given me so satisfactory a proof. It has the further advantage of inspiring a lively hope that at home too we may discover a method of agreement. Let us now join in saying God save Armenia, and yet not a proper time to forget God save Ireland."

—Rosa Bonheur leads the life of a recluse in her chateau in the depths of the forest of Fontainebleau, near Paris. She secludes herself from all, and it was with the greatest difficulty that the editors of the *Ladies' Home Journal* succeeded in getting a proposition before her that she should write her autobiography for that magazine. After nearly a year's effort they were successful, and once started on her work the great painter found so much interest in it that she made over a dozen special studies and pictures of animals to accompany the text. The autobiographical article, with the valuable unpublished drawings, will appear in the Christmas *Journal*, together with portraits of Rosa Bonheur as she works in her studio and home.

—An M. E. pastor in a private letter to us thus deplores the situation: "The state of affairs in our church are alarming. There is very little left save the ecclesiasticism of policy. Freemasonry has absolutely ordered the church to take a back seat, and designing ministers are using it for all there is in it, in the way of securing place and office. My presiding elder is a Mason and an Odd-fellow, and sends me to the weakest charge and the heaviest work in his district. A more dangerous organization does not exist upon the face of the earth than Freemasonry. It is a vampire of the wickedest order. None are too innocent to escape the vengeance of the demon. The man that can stand up and offer an advocacy of it, is an enemy to all righteousness. Those who have been into the order, and now claim to be non-adhering, are afraid to oppose the organization because of the knowledge of the oaths, binding to inflict injury upon those who oppose the order. The work you are doing in opposition to this great enemy of the race is of the greatest importance to all truth. May God be with you. I wish I was in a position to help you with all the inclination in me. Truth must win in the end. I long for the complete victory."

—"Before the Lost Arts." Rev. Wilbur F. Crafts, Ph. D., 12 mo. 96 pp. illustrated. The Reform Bureau, 210 Delaware Ave. N. E., Washington, D. C. Cloth 60 cents; paper 35 cents. This little book, though complete in itself, is but the first of a series of four, that, when complete, will mate the author's preceding volumes, "The Sabbath for Man," and "Practical Christian Sociology." The complete series will present the kingship of Christ in nature, Scripture, history and reforms. This volume deals with nature, in lectures that have been often delivered in Great Britain, Canada and the United States in Mr. Craft's striking and original style. His argument is shown with a great wealth of incidents about animals, many of them spiced with humor, as indeed the book is throughout.

—The *Lodge Lamp* is a little sheet published by the National Christian Association, exposing secret orders. It is a very able little monthly, published at 20 cents a year. An effort has lately been made to exclude it from the mails as second-class matter, which is evidently prompted by a desire to stop its circulation. We hope the effort will fail. Persecution should have no support from our Government. The objection is raised that many who receive it are not bonafied subscribers, but that interested persons have had it sent to them by themselves paying for it. On that principle almost every paper in the country should be excluded from the mails. Nearly all must have some such cases. The publisher cares not who orders his paper and pays for it, nor does he care whether the man has it sent to himself or his friend. We refer to the matter simply to show what unfair methods are taken to prevent the spread of truth in the land. Secret orders are naturally afraid of such light as this little lamp throws upon them and their doings.—*From Christian Instructor.*

NEW ENGLAND CHRISTIAN ASSOCIATION.

TO MEET AT 36 BROMFIELD ST. (WESLEYAN HALL) BOSTON, MASS., DECEMBER 1 AND 2, 1896.

Opening session at 7:30 P. M., Tuesday, Dec. 1.

Devotional services and address, President Rev. J. M. Foster.

8:15 P. M.—Masonic Mysteries "proclaimed upon the house top."

1. Conditions for membership. 2. Preparation and initiation of candidates. 3. Oaths and penalties. 4. Signs, dueguards, grips and passwords. 5. Organism and religious philosophy of secret orders illustrated and explained by charts.

All persons desiring to know the secret system as it is, are respectfully invited, and members of fraternities will be especially welcome.

Wednesday, December 2.

9 A. M.—Devotional services.

9:30 to 11:30 A. M.—Reports of officers, business and election of officers.

RECESS.

12 M.—Busy peoples' meeting, led by Rev. John Short, an ex-Mason, followed by testimonies from seceders.

2 P. M.—Conference and prayer for one hour, led by Mrs. M. E. A. Gleason.

3 P. M.—Address by Mother Prindle, of the Florence Crittenden Mission, New York. Discussion, 30 minutes.

4 P. M.—Address, Rev. S. G. Shaw, Cambridgeport; discussion and unfinished business.

7 P. M.—Devotional services.

7:30 P. M.—Address, Rev. S. McNaugher, Boston.

8:15 P. M.—Address, Pres. C. A. Blanchard, Wheaton, Ill. Benediction.

MODERN SAVAGISM.

THE CAIN OF TODAY SURE HE IS NOT HIS BROTHER'S KEEPER.

Editorial Apologists of Those Who "Have" Denounced the Aims of Those Who "Want"—Upon Whose Shoulders Rest the Crimes of Humanity?

[Special Correspondence.]

One of the oldest and most widely patronized New York weeklies, because of its choice light literature, happens to have some of the best editorials, week after week, on most social and political subjects, as long as the editor is not excited by some immediate social danger. It follows then that, in the last few months, the pen of that editor has bent all its energies in harsh language against all those American citizens who could not agree with him about how to improve our national conditions. The editor in question is but one among several thousands of them in our large cities, where conservatism, fossilism, has intrenched itself in forms the most repulsive. In one of the recent issues that editor writes as follows:

Our political opponents want to substitute for the rule of equal laws the law of passion and let those who want make war on those who have. Their policy is in favor of those who have not been able to gain a place in the world. If capital ceased to work because deprived of good investments what would labor do? Our business depends on about $2,000,000,000 borrowed from our national banks alone.

It would take a volume to fully show the barbaric sophistry of the above sentences and many others like them with which our so called best papers in the land have been saturated for the last three months. The men of the future shall wonder what kind of human creatures we had manufactured in our days. To assert that we have the rule of equal laws while acknowledging that we are afflicted with men who are in want because they have been unable to gain a place in the world! That is trying to talk English without understanding the language. The fact that we have people by the million forced to beg for employment and often failing to obtain it; people who have no room on earth on which to work, eat or sleep, unless they pay high tribute to others for permission; people that have to be always in debt to some banks and the like if they want to keep alive in any kind of useful industry—what does that mean? It means the rule of wholesale robbery at the foundations of the social fabric and not the rule of equal laws. The latter would produce a certain degree of equality among men, and not the dreadful inequality of want in the most indispensable needs at one end and incomes rising into millions of dollars at the other end. Not even the vilest heathen civilizations produced any greater inequalities than that. Our big fellows have not yet understood that only like begets like.

And what about the possibility of capital ceasing to work, when labor, at least 65,000,000 of our people, shall be unable to work and will have to starve in the land where God placed them, and which he gave to them for their joy and manhood? And the rule of equal laws gives to 5,000,000 the right to starve 65,000,000 of their brethren! What a magnificent logic! A lot of maniacs in the insane asylum could not beat that stupid logic. And it is doubtful if maniacs would say that capital ever works or can cease working. Labor alone works.

What is capital, in its final analysis? Permission for labor to use good and well located land, with permission to use tools previously produced out of land by labor, which could not retain such tools because they had to be handed to some loafer or schemer, as ordained by laws of robbery. The writer challenges any man to explain how capital can come into life in any other form under monopoly rule. All capital comes from land and returns to land. No capital can perform any useful function until labor is willing to use it. And no capital can do anything without land. There you have the whole science of economics. As for money, it is nothing but a social creation. Give to that creation the power to control natural resources through laws of monopoly, and you convert nations into fragments of the infernal regions, as we have always done. Give to that social creation its only natural power, that of exchanging labor products by antimonopolistic laws placing all money under the control of labor, the creator of all wealth and all capital, and you would transform the earth into an Eden—into a dream of glory for all men.

And all that is perfectly well understood by our fop and kid glove anarchists, such as the editor above mentioned and the 2,000 like him who have been howling murder and robbery for the last three months against several millions of honest American citizens whose only crime is poverty, in spite of a life of usefulness, hard work and patience under injustice! The editors are, of course, the slaves of the masters who make them write what they have written—in most cases, anyhow.

The old Cain of the Bible was not quite sure about his being his brother's keeper, and he decided to settle the matter by killing his brother and see how that would work. Our modern Cains are perfectly satisfied on the subject. Those who "have" never need to bother themselves about those who "want," and have not been able to gain a place in the world, no standing room, God having made the earth altogether too small. The fellows who have should keep on standing by laws of sin, and if those who want dare to complain or suggest some remedy for them to have something, then they should be called murderers, anarchists, etc., when, in the eyes of God, the anarchists and murderers are the monopolists, the men who are criminal enough to boldly repudiate the "Thy kingdom come" of the Lord's Prayer. It is on their shoulders that all the crimes of humanity rest and for which they will have to suffer somewhere.

JOSE GROS.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Nov. 22. Comment by Rev. S. H. Doyle.

TOPIC.—Some blessings often forgotten.—Ps. civ, 1-35. (A Thanksgiving topic.)

This psalm is a tribute to the mighty power of God, and to His wisdom, as seen in the providential arrangement of the natural world. It recounts many of the beneficent results of God's wisdom, which we often forget, and is therefore an appropriate text for our subject and for Thanksgiving day.

It is human nature to forget. How easy it is to forget even the greatest favors and the greatest blessings, whether they have been bestowed upon us by God or by man. And although it may appear to be unnatural, how much more readily we forget the blessings and favors of God than even those of men. God charged His people of old with forgetfulness and ingratitude above the beasts of the field. "The ox," he said, "knoweth his owner, and the ass his master's crib, but Israel doth not know, My people doth not consider." Man is intelligent. He would be supposed to appreciate blessings far above the brutes of creation, and yet they often put him to shame by their remembrance of kindnesses done to them. When Christ healed the ten lepers, only one of the ten returned to give Him thanks. This spirit of forgetfulness was not characteristic of the past alone. It is as prevalent today as it ever was.

We have greater cause for remembering God today than man ever had, because God is bestowing upon us more and greater blessings than He ever bestowed upon mankind in the past. This is true temporally and spiritually. Yet for even the greatest blessings we are not careful to thank God as we should. And if we thank Him inadequately for the great blessings, how unlikely it is that we thank Him sufficiently for blessings which are more common and ordinary.

How many are the blessings which we forget—the blessings mentioned by the psalmist here—the blessings that come from God's arrangement of nature—His control and arrangement of the water. His preservation of life. His support of life, His division of time into seasons, into day and night! Life, health, home, friends, blessings so familiar that we fail to appreciate them—how often we forget to thank God for them!

No blessing that comes from God should be forgotten. He remembers the smallest deed of kindness we perform for Him, or in the name of Christ. Can we do less than imitate God Himself? He should be our example here as in other things. God forgets nothing, not even a cup of cold water. Let us have no forgotten blessings.

Bible Readings.—Deut. iv, 9; vi, 6-12; viii, 7-20; Job viii, 11-14; Ps. ix, 17; l, 22, 23; lxxviii, 1-7; ciii, 1-5; cv, 1-5; cxxxvii, 5, 6; Prov. iii, 1; xxxi, 4, 5; Isa. i, 2, 3; Lam. iii, 18-25; Luke xvii, 11-19.

Beyond Computation.

It is the work of the prophet to make known the future. Prophesying as to some things is nothing more than simply declaring the truth of the Bible. From wicked Pharaoh down to despicable Judas no better prophecies of the punishment of evil can be found anywhere. God's word is eternally true. Happy is he who believes its sacred teachings and who willingly adjusts his life to the demands of it. It causes inconvenience to the flesh, but the rewards to the spirit are beyond computation.—Lutheran.

A Consecrated Worker.

There is a consecrated Christian Endeavor worker in Charlotte, N. C., who has organized seven new societies since last September. He bears the following testimony to this form of service: "I have never undertaken any work that has given me more pleasure than organizing young people, full of enthusiastic consecration and power, into societies of Christian Endeavor." Would that many more of our Endeavorers could taste of this joy.—Golden Rule.

Draw Upon Him.

When you have used the power God has already given you, then ask for more, but not until then. You may be presumptuous in asking, but God is never improvident in giving. "He is able to do exceeding abundantly above all that we ask or think" or are worthy to receive, but it is for use, not for hoarding. Draw upon Him for service. —Philadelphia Methodist.

Walk Five Miles to Church.

There is a Pennsylvania junior Christian Endeavor society with two-thirds of its members boys. Some of these walk from four to five miles weekly to attend the meetings.

Full of Miracles.

The whole world is full of miracles, but our eyes must be pure, lest, because they are so common to us, they become dim.—Luther.

God's Refinement.

Refinement that carries us away from our fellow men is not God's refinement. —Beecher.

A TALENTED YOUNG WOMAN WHO IS SUCCEEDING IN ART.

Rainy Day Dress Reform—Simplicity the Rule—The Impulsive Woman—Woman In Pagan Times—Taking Off Weight. Handsome Table Mats.

There is a peculiar charm surrounding the face and figure of Miss Lillian Rogers—a charm to which the public has readily bowed. But further and distinct from this attractiveness of personality are her ability as an artist and love for her profession. Miss Rogers is a native of this city. Her first venture in art was with William M. Chase, and as a student in oil and water color she stood pre-eminently at the head of the class. For the last summer she has been rusticating in the country, making sketches preparatory to the coming winter's work. Miss Rogers has been on the stage, but her love for music and art led her to abandon it. She has a well cultivated mezzo soprano voice of sympathetic quality. While in London she had the distinguished honor of being one of a party of persons invited to a breakfast given by the lord mayor, occupying a position on his lordship's left, and her intelligent conversation and charming personality soon made their effect on the company present.—New York Advertiser.

Rainy Day Dress Reform.

A New York correspondent says:

One of the most practical of the recent feminine organizations is the Rainy Day club, which states its object, "We desire to establish through the agency of this club a distinctive, sensible dress for business women." Mrs. Bertha Welby, the secretary of the club, would like to see all business women dressed in a uniform decided upon by the club and distinctive enough to be recognized as such. The dress of today, she concludes, is an absurdity for busy women. "It is impossible for a woman to keep neat and clean, even in dry weather, and I believe a gown so constructed as to enable a woman to keep immaculately fresh on a dusty day and dry and neat on a wet day is going to add to her self respect as well as her comfort, and thus contribute to her highest and noblest advancement. My idea of a suit for a business woman is a lightweight skirt reaching to the boot tops, two inches higher than we now wear, which would bring the skirt too short to be injured by the most inclement weather. The waist I should leave to the taste of each woman, only stipulating that it should be without frills or furbelows."

Miss Maud Morrison, a prominent business woman in New York, declares herself strongly in favor of the "rainy day" dress and is a bloomer advocate. "A pair of thick, black bloomers to fasten at the knee and come down long enough to make the skirt hang nicely, but not long enough to step on, are, I think, admirably adapted to the purpose. Over this a light dress skirt of reasonable length. Jacket and waist to please the wearer, strong, well fitting shoes and leggings and a hat that can stand rain complete my ideal costume."

Mrs. Emma Beckwith, who is an ardent club woman from Sorosis down, is another prominent member of the club. The costume Mrs. Beckwith deems appropriate for New York's most erratic weather moods is as follows:

"The most essential item," she says, "is to have heavy cloth—men's suitings would be the best—so that the wind may have no effect on it. The skirt must come to the boot tops. 'Twould spoil the effect if cut either above or below. It should be of the divided skirt pattern and exceedingly full in the extreme back to hide the divide effect. It should be buttoned on either side, with two large pockets under the laps. The waist should be plain and shoes well fitted. In cold weather knickerbockers should be worn under the divided skirt."

The English Governess.

Sir Walter Besant is again endeavoring to arouse the British public to a sense of the "downright cruelty and wickedness" of paying a governess only $125 a year and then sending her away to keep herself for a two months' holiday. "I do not believe," he says, "that those who do it realize the meaning of it. The evil is done by want of thought in this as in so many instances. If it is done in full knowledge of what it means, then the perpetrator is one of the lowest and basest of her kind. To give a woman £25 a year, to expect her to dress like a lady—always to wear decent gloves, for instance—and to turn her out to keep herself for eight weeks is nothing short of barbarity. Eight weeks at 25 shillings a week is £10. There is left the sum of £15 for dress and every other expense, and for the future no prospect at all. Poor governess!"

India's Woman Barrister.

Miss Cornelia Sobraji, who took the degree of B. C. L. at Oxford about three years ago, is rapidly attaining success as a barrister in India, not only in the native but in British courts. At first she only practiced in the former, but lately she was intrusted with the de-

fense in a murder case tried at Poona, in a British court. As usual in such trials, where all the witnesses are natives, much false evidence was offered. Miss Sobraji, who had faith in her client's innocence, conducted the case with great ability and secured a verdict of acquittal after the jury had deliberated 20 minutes. The London Telegraph says, "The lady barrister has received many congratulations on the result of her forensic ability."

The Sway of the Sash.

How fascinating are the belts and sashes which form such important items in the fashions of the moment! Close fitting, deep folded belts made of satin or silk are worn with toilets of silk, fine mohair and grass lawn. The newest ribbon belts are finished off with a flat piping on each side of white silk or satin, but if the belt is black or dark in color the piping may be in a light, contrasting shade. Loosely draped sashes look best on youthful figures, and folded belts crossed in front are most becoming to slender shapes. Even plain dresses may be converted into smart, stylish toilets if the belt or sash and the collar and bows are chosen to correspond and in good taste.—Philadelphia Times.

Early Women Postmasters.

The common impression is that women first entered our postal service some 80 years ago. The earliest postmasters of Salem, Mass., and Portsmouth, N. H., were women. In 1700 Portsmouth was the end of the great mail route, and important also as handling a large part of the English mail coming and going. In those days postmasters were required to write official news letters, to accommodate travelers, and to render other services. Mrs. Harvey did her postal work well and besides kept the Three Tuns, the leading hotel in New Hampshire.—C. W. Ernest in Woman's Journal.

Only Uses the Brush.

The empress of Austria has the finest head of hair of any royal lady in Europe, and yet it is never washed. Every day it is brushed through, while a lotion, of which the recipe is jealously kept, is employed. Seven brushes are used, one after the other, so that perfect cleanliness may be insured, and the operation takes two hours and four ladies in waiting.

Daytime Jewels.

The fashion of wearing jewels in the daytime is every day growing more fashionable in England. Two or three years ago, if a British matron wished to level a sneer at the head of a beautiful and well dressed American, she would glare at her through her lorgnette and observe, with a curl of the lip: "Fancy! How vulgar! Wears her diamonds down to breakfast." Time reverses many things, however, and now it is the English woman who overdoes matters in the way of daytime jewelry. Women of the highest rank wear their diamonds and their single row of pearls every day of their lives and to the exclusion of other ornaments. No woman who respects herself, at all events in Paris, is to be seen without a pearl necklace. Most chic Parisiennes are incrusting their umbrella handles with real gems. At many of the fashionable weddings in England diamonds fasten the veils to bonnets above the forehead in front and over the cache-peigne at the back, and many well dressed women are having diamonds mounted as bonnet pins, while some follow the footsteps of the Princess of Wales and keep their toques in place with a diamond hilted dagger. —London Letter.

Black Satin Coats the Vogue.

"Black satin is a material in vogue for coats," writes Isabel A. Mallon in The Ladies' Home Journal, "and upon the coats made of it lace, ribbon and all rich decorations run riot. The design most in vogue for satin has a close fitting bodice with an attached skirt, this skirt being formed of the trimming. A typical black satin coat is fitted to the figure, but has in the center of the back and just in front a few soft folds. It is cut so that it extends two inches below the hips, where it arches slightly, and it is then finished with a frill of black lace that reaches almost to the knees. Wide, drooping revers of the satin are overlaid with cut jet, while at the neck is a folded collar of the satin, with a large flaring bow in the back. A similar bow, but somewhat larger, is at the back at the waist line, and from it come two long satin ends that are drawn over the hips to the front and are loosely knotted so that they fall far down over the lace. With a jet bonnet as its adjunct such a coat may be worn with a simple skirt, which must, however, be black, and the effect of a very rich and elaborate costume will result."

ACTION OF ALCOHOL.

The Truth About Its Operation on the Human Body.

The question is frequently asked, "What shall I take instead of wine, beer, brandy or other alcoholic liquors when I am advised to use some one of these as a remedy in illness?" The question implies that liquor is a valuable aid in combating disease, but principle forbids its use if any other agency will as well meet the case. This query and its implication show lack of knowledge of the teachings of nonalcoholic physicians, who have repeatedly stated that in most ailments alcohol is not only useless, but positively harmful, its reputation as a curative agency resting solely upon its narcotic nature. It is the power of alcohol to deaden sensation which has led to all the popular delusions regarding it both as food and medicine. The patient does not feel the same uneasy sensations after taking it as before; hence he thinks he is better. He does not know that the cessation of uneasiness results from the benumbing of his capacity for feeling. Physicians, as well as the laity, have been deluded by this deceptive drug, because until recently its nerve deadening nature was not recognized, and instead of being classed as a narcotic it was spoken of almost universally as a stimulant.

But modern investigators in medical science have by careful experiments learned that the operation of this drug in the human body is really the exact opposite of the common suppositions regarding it. It is said to warm, yet it has been thoroughly demonstrated that it reduces temperature. It is said to strengthen, yet its action on muscle is known to be enfeebling, its seeming strength giving being only the dulling of the sense of fatigue. It is said to stimulate the heart to action, yet it really only creates a flutter while decreasing power. Being a nerve deadener, it is, by its very nature, a deceiver. By quieting a patient's restlessness both physician and friends may be led to think the condition of the sick one improved when great danger is really present because the symptoms of disease are hidden that should be revealed.

Those medical men and women who have abandoned the use of alcohol in their practice have not been led to such action because of any "temperance fanaticism," but because they are satisfied that disease is more readily subdued when there is no alcohol in the blood. It is true, however, that the doctor who is a total abstainer is more likely to abjure liquor in treating his patients than is the drinking doctor, for his faculties, being free from the benumbing influence of the drug, are clearer to note its effects. As independence of thought and action is necessary to stepping out from a beaten path, even total abstaining doctors are not all ready as yet to lay aside a drug commonly craved and popularly believed in. A sufficient number have asserted their independence in this matter to fully demonstrate that the disuse of alcohol in sickness results in a much smaller mortality and that a person is in more danger of dying who takes this drug than if he lets it entirely alone. Members of the Woman's Christian Temperance union or other temperance workers need have no fear that their own lives, or the lives of their dear ones, will be jeopardized by a refusal to take liquor. With alcohol in the system the sick person has both the disease and the liquor to fight. Many succumb to the double strain who might resist the disease alone. Some recover from the disease only to die of heart failure caused by the liquor.—Union Signal.

Expense of a Bad Habit.

The present writer has neither liking nor disliking for teetotalers. He loves neither a bigot nor a sot. But he cannot shut his eyes to the fact that a quite disproportionate amount of an ordinary man's personal expenses is due to what he drinks. Few people exactly realize what a quarter a day means—almost $100 a year. Talk of being clothed with curses as with a garment! You can dress like a gentleman on a whisky and soda a day. You can keep a horse on three drinks and a cigar. By all means take them if you like them, and if they do you good, and if you can afford them. But if economy is an object with you it is well to recollect the costliness of such easily acquired and quite superfluous habits. Habit, it is said, is second nature. Among the many silly proverbs that the common sense of the nineteenth century has exploded few are more foolish than that "a habit is but a coat, in relinquishing which no more serious pang is involved than in discarding any other slovenly old shooting jacket." Such sacrifices are far more difficult than they are generally believed to be.—"Simplification In Modern Life" in Humanitarian.

Some English Mayors.

A year ago no less than 43 total abstinence mayors were elected in England. Twenty of these were entertained recently by the lord mayor of London and gave their testimony to the benefits of total abstinence.—Union Signal.

Opium Notes.

Li Hung Chang, wise and venerable statesman, drinks only cold or warm tea, eschewing alcoholic beverages.

A significant sign of the times is the condition for enlistment in the reorganized army of China—no recruit being permitted to smoke opium.

SABBATH SCHOOL.

LESSON IX, FOURTH QUARTER, INTERNATIONAL SERIES, NOV. 29.

Text of the Lesson, I Kings x, 1-10. Memory Verses, 6-8—Golden Text, Math. xii, 42—Commentary by the Rev. D. M. Stearns.

1. "And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions." She heard, and she came, and she saw. It was in her own land that she heard (verse 6), therefore some one who knew must have told of the glory of Solomon. We know of "a greater than Solomon" (Math. xii, 42), but what are we doing to make known His greatness, and His wondrous love, and His salvation? Faith cometh by hearing, but how can they believe who have never heard? (Rom. x, 17.) It was not merely the fame of Solomon that was made known, but the name of Jehovah, who gave him all he had. The exaltation of any man, however great, is not our business, but our motto is, "Jehovah alone shall be exalted" (Isa. ii, 11, 17). There is only one to whom God has given a name that is above every name (Phil. ii, 9, 10), and we are here to magnify Him and make Him known to the ends of the earth.

2. "And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones." When the Son of David, the true Prince of Peace, shall reign in Jerusalem, for it shall surely be because the Lord hath spoken it (Luke i, 32, 33), then "the kings of Sheba and Seba shall offer gifts—yea, all kings shall fall down before Him, all nations shall serve Him." "They shall bring gold and incense, and they shall show forth the praises of the Lord" (Ps. lxxii, 10, 11, 15; Isa. lx, 6). This was foreshadowed not only in the visit of the queen of Sheba, and of all the earth seeking Solomon to hear his wisdom (verse 24), but also in the visit of the wise men from the east, who brought Him gifts—gold and frankincense and myrrh (Math. ii, 11).

3. "And Solomon told her all her questions. There was not anything hid from the king which he told her not." We are not told the nature of her hard questions, but simply that the wisdom of God in Solomon was equal to every one. In Christ are hid all the treasures of wisdom and knowlege (Col. ii, 3), and there is nothing that we need to know that He by His Spirit through His word is not ready to tell us. There are many things we are not able to bear because of our carnality or lack of faith (John xvi, 12; I Cor. iii, 2; Heb. v, 12), but if we are teachable and believing He who is with us and perfect in knowledge will teach us all things (Job xxxvi, 4; John xiv, 26). Some things we may not know now, but hereafter (John xiii, 7; I Cor. xiii, 12). A friend of mine has written over 30 helpful questions and answers from the book, which can be had in tract form simply for the postage from L. & K., Box 216, Harrisburg. ("The Soul's Cry and the Saviour's Answer.")

4, 5. "And when the queen of Sheba had seen * * * there was no more spirit in her." Probably she came with the consciousness that she herself was some great one, and doubtless she was in her own land and among her own people, but now she is in Emmanuel's land and sees somewhat of the glory which Jehovah can give, and she thinks nothing of her own any more. When we in our ignorance of God's righteousness think we have of ourselves somewhat worth mentioning, it only declares that we have not seen or known His.

6. "And she said to the king, it was a true report that I heard in mine own land of thy acts and of thy wisdom." Although we know that the report we give from the book concerning our King is all true, how often we have to say, "Who hath believed our report?" (Isa. liii, 1.) As to the last book in the Bible, which more than any other tells of the glory of our King, which has a special blessing both at the beginning and end of it upon all who read and keep it, and in which it is three times written that its words are faithful and true (Rev. i, 3; xxii, 7; xix, 9; xxi, 5; xxii, 6), how few there are who count it a true record, while many turn away from it and talk against it?

7. "Howbeit I believed not the words until I came and mine eyes had seen it, and, behold, the half was not told me. Thy wisdom and prosperity exceedeth the fame which I heard." We remember that one of the apostles would not believe that the Lord had risen until he saw for himself, but when He did see and believe our Lord said to him, "Blessed are they that have not seen yet have believed" (John xx, 29). Faith in God brings all blessing to the believer and the enjoyment of it, but unbelief shuts the door. Contrast Gen. xv, 6; Dan. vi, 23; Luke i, 45; Acts xxvii, 25; Mark v, 36; John xi, 40, with Luke i, 20, 62; Heb. iii, 12; iv, 1-3. Do we who profess to believe in Christ Jesus give any kind of a true report concerning Him, that some may be led to come and see for themselves? We surely cannot tell it all.

8. "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom." How happy should those be who are accepted in Christ and blessed with all spiritual blessings in Him, who are made partakers of the divine nature and of the glory to be revealed (Eph. i, 3, 6, 7; I Pet. v, 1; II Pet. i, 4), who are joint heirs with Christ, laborers together with God, and here in Christ's stead as His embassadors (I Cor. iii, 9; II Cor. v, 20). But are we?

9. "Blessed be the Lord thy God, which delighted in thee to set thee on the throne of Israel, because the Lord loved Israel forever. Therefore made He the king to do judgment and justice." In II Chron. ix, 8, the record is "to set thee on His throne to be king for the Lord thy God." See also I Chron. xxix, 23, "Solomon sat on the throne of the Lord as king instead of David, his father." The only throne on earth ever called the throne of the Lord was the throne of the king of Israel, and at Jerusalem shall yet be the throne of the Lord, and a King shall sit on it who will execute judgment and justice in the earth, and in those days all the earth shall send gifts to that King and shall worship Him (Jer. iii, 17, 18; xxiii, 5, 6).

10. "And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones." If we value a talent of gold at $25,000, which is probably a low valuation, we have here a gift of $3,000,000 in gold, not to mention the spices and precious stones. The next verse speaks of gold from Ophir, and verse 14 says that 666 talents ($16,650,000) came every year, besides the wealth of verse 15. Let it all suggest to us the "exceeding abundantly above all we ask or think" of the grace and glory of our God. The queen of Sheba was emptied of her treasures, but went home filled with the royal bounty of Solomon (verse 13), even all her desire and more. Christ Jesus will do greater things for us.

HISTORY OF A WEEK.

Tuesday, Nov. 10.

The Erie road has set to work in its shops and in its construction work over 6,000 men, who had been laid off ever since last June.

The general merchandise house of Munzesheimer & Daube at Ardmore, I. T., has assigned. Liabilities, $100,000; assets considerably in excess.

The battleship Texas is again in trouble. This time she is sunk in the cab-dock at Brooklyn, owing to the breaking of a sea-cock.

Judge Reagan was taken very ill on Saturday at Palestine, Tex., and great alarm was felt, but the fever has left him and he is now considered much better.

Napoleon Sarony, the photographer, died at his home at New York yesterday.

Bettors in Kentucky who laid money on Bryan are paying their bets.

Out of twenty-four governors elected Nov. 3 the Republicans got the "baker's dozen."

Wednesday, Nov. 11.

McKinley's official plurality in Indiana is 17,434.

The battleship Texas, which sank in the cab-dock at Brooklyn, has been pumped out and is all right again.

The Lumberman's association, of Chicago, has advanced the prices of lumber from 50 cents to $1 a 1,000 feet. It is expected that the prices will go still higher.

A merry war is looked for when the next Missouri legislature selects a United States senator. A movement is on foot to choose Governor Stone instead of re-electing Vest.

It is expected that the United States corn crop will be somewhere near 2,200,000 bushels.

Thursday, Nov. 12.

Governor Mitchell, of Florida, has called a convention to take into consideration the defenseless condition of the south Atlantic coast in case of war.

Charles Leavitt, an American seized on the Competitor, has been taken to the prison hospital at Havana suffering from yellow fever.

Bryan seems to have South Dakota by 100 plurality, but both parties continue to claim the state.

W. S. Foreman has been called to Washington, where it is said he will be offered the position of chief justice of the court of claims.

The International Industrial exposition at Berlin, which has just been brought to a close, leaves a deficit of over 1,000,000 marks, which will have to be covered by the guarantors.

The Conservative candidate, Greville, was elected to parliament for the east division of Bradford, England, defeating Kier Hardie, the labor leader, who received 1,953 votes.

Friday, Nov. 13.

At the meeting of the general missionary committee of the M. E. church a resolution was adopted for a committee to devise a plan to increase the collections $250,000.

The man who threw a lighted a cigar in the face of Secretary Carlisle during the rowdyism when the secretary spoke at Covington, Ky., has been fined $20 and costs.

Miss Annie Howard, of New Orleans, who was the fiance of Mayor Harrison, of Chicago, at the time he was assassinated, has just become the wife of a wealthy Londoner named Walter Parrott.

At the session of the Baptist congress held at Nashville it was decided to hold the next meeting of the congress in Chicago.

Two young children of Robert Pierce, of Sullivan, Ills., who were playing about the fire, fell into a kettle of boiling water which had just been removed from the stove, and were scalded to death.

Saturday, Nov. 14.

Munkacsy, the famous Hungarian artist, is suffering from spinal paralysis, and will, in all probability, never be able to work at his easel again.

The corner-stone of the Jones Memoral Library building was laid at Jacksonville, Ills. It was given to the Illinois college by Dr. H. K. Jones, a graduate of many years ago.

The receipts from the collection of the poll tax recently levied by Turkey are intended for providing full equipment for a force of 1,200,000 men in the event of Turkey becoming involved in war.

The Paris Figaro publishes a letter from the Berlin court to the effect that Price Bismarck's disgrace in due to ex-Empress Frederick.

There were 1,017,326 votes cast in Ohio, distributed as follows: Republican, 527,945; Democratic, 475,995; People's, 2,552; Prohibition, 5,060; National Prohibition, 2,778; Socialist Labor, 1,165; National Democratic, 1,831.

The plurality for Bryan in Kansas is 12,932. The plurality for Leedy, Populist, for governor is 7,702. It is estimated that 7,000 Republicans voted for Bryan on the free silver issue.

Monday, Nov. 16.

A steam wringer exploded in the Star Steam laundry at Chattanooga, fatally injuring two employes, George Prentice and Oscar Phillips.

Bryan's plurality in Arkansas is 73,662; Cleveland's in 1892, 40,950.

Bryan gets one elector in Kentucky out of the thirteen.

The New York horse show has closed after a week's exhibition which has been successful in every respect.

Niagara at Work.

Buffalo, N. Y., Nov. 16.—At midnight last night the turning of a switch in the big power house at Niagara Falls completed a circuit which caused Niagara river to flow uphill, so to speak, by returning a fraction of its resistless energy, which had already swept past the gates of Buffalo, back into that city twenty-seven miles distant. The harness was buckled that hitches the factory wheels of Buffalo to the greatest cataract on earth. This morning the street cars of this city moved by falls power.

Gold Reserve Is Still Climbing.

Washington, Nov. 11.—The treasury yesterday lost $7,600 in gold coin and $42,600 in bars, which leaves the true amount of the gold reserve $122,234,315. The net gain in gold yesterday was $519,000.

Majorities in Wyoming.

Cheyenne, Wy., Nov. 14.—The majorities in the state as near as can be estimated are as follows: Martin and Quealy, Democratic electors, 400; Vanmeter, Populist elector, 225; Osborne, Fusion, for congres, 425.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, Ohio.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

A Story Well Told.

A gentleman from North Carolina wrote to the Editor of the *Christian Work*, referring to an advertisement of The Larkin Soap Mfg. Co. in the columns of that paper: "If everything you advertise in your paper repays the purchaser as well as this advertisement has me, you are conferring a benefit on mankind in bringing such good things to notice. I do not really see how they can afford to give so much for the money." Everyone who accepts the wonderful offers made by this company gives the same verdict, yet the company do not disclaim the fact, that, they make a fair manufacturers' profit on each sale. The "Larkin Idea," which saves the entire middlemen's profits, by dispensing altogether with their services, effects an aggregate saving which makes easily possible, seemingly, wonderful, offers. Of course, years of study, a wonderfully perfect system, large capital, and the highest reputation for integrity, are all necessary in making the Larkin method a success.

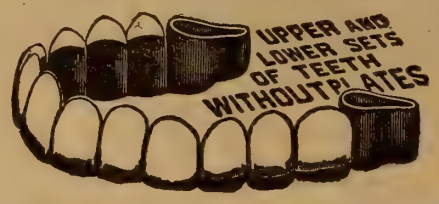
L. A. MELZE, M.D., D.D.S. & SONS,

Painless and High Class Dentistry.

INTER OCEAN BUILDING, COR. MADISON & DEARBORN STS, CHICAGO.

CROWN AND BRIDGE WORK A SPECIALTY.

Dr. Melze, Sr., or one of his sons, personally attends each patient. All work guaranteed and kept in repair 10 years free. Open till 9 P. M. Lady in attendance. Phone 1596 Main.



Painless Extraction	$ 50
Sets of Teeth	5 50
Best Set	8.00
Gold Filling	$1 up
Silver or Cement Filling	50
22-karat Gold Crown	5.00

No charges for Painless Extraction when teeth are ordered.

"I had 18 teeth extracted by Dr. Melze without the least particle of pain."—Mr. Gould, 736 60th Street.

INTER OCEAN BLDG., - - COR. MADISON AND DEARBORN STS.

NEW IRON LASTS and HOME REPAIRING OUTFIT

The Latest, Neatest, Cheapest and Best Outfit Ever Invented.

THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

The Home Repairing Outfit No. 2.

Complete boot, shoe and rubber repairing outfit, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1, neatly boxed, $3.00, or with the paper one year, $3.75.

W. I. PHILLIPS, Publisher,
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

ILLINOIS MELANGE.

ITEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Some of the Principal Happenings of the Week Reported by Telegraph and Placed for Convenience of Our Readers—Matters of Interest.

Springfield, Ills., Nov. 12.—Colonel W. F. Dose, private secretary to Governor Altgeld, has furnished the following statement in explanation of the increased tax rate of Illinois: "You understand the governor and the auditor are charged with the clerical duty of figuring out each year how many cents on $100 of appraised valuation it will take to meet the tax levy made by the legislature. This is purely a matter of simple mathematics and entirely perfunctory. The books showed this year that, while the same amount of money as last year had to be raised, there was $17,000,000 less in appraised value to tax. Necessarily the rate had to be increased."

SEEMS TO HAVE ECCENTRICITIES.

But They Can Hardly Be Called Evidence of Insanity.

Macomb, Ills., Nov. 14.—James Fugate, one of the oldest and most respected citizens of Lamoine township, this county, was dumfounded at the sight of the sheriff, armed with handcuffs and a warrant for his arrest, and declaring that the old gentleman was charged by his son with being insane and very violent. The handcuffs were not required and the old gentleman came peaceably to Macomb, where Judge Wheat set the hearing for next Tuesday and allowed Fugate to go free until that time. The old gentleman in speaking of the matter, said:

"If I am insane I didn't know it until I was arrested. If I am insane now I always have been. In some particulars I was always queer. For instance, my house has never been without butter and eggs since I bought my first cow; I never bought a pound of meat because I was out; my wife for nearly fifty years has never seen the time when she didn't have all the money she wanted to spend; I never attended a political meeting; was never at a Fourth of July celebration; and was never at a show of any sort. I was never sued and was never arrested in my life until this occasion. Maybe all this is proof that I am crazy, but I don't think I am, regardless of the charge."

Mills Not Seeking Office.

Chicago, Nov. 16.—Luther Laflin Mills, who has been talked of as a candidate for United States senator, said in an interview Saturday afternoon with a representative of the Associated Press: "I am very grateful for the generous mention which is made of me in connection with the lofty position of a United States senator from the great state of Illinois. But I am not a seeker for any office. My ambition will be reasonably satisfied if, as a private citizen, I can be of service to my community and my country."

Altgeld Wants No Office.

Springfield, Ills., Nov. 12.—In reply to the rumor that he would be a candidate for mayor of Chicago, or United States senator, Governor Altgeld emphatically replied: "There is absolutely nothing in it. The mere idea of being candidate for United States senator is idiotic from the fact that the next legislature will be overwhelmingly Republican on joint ballot. As for the mayoralty of Chicago, the same idea is equally ridiculous. I want no office within the gift of man."

MRS. CASTLE A FREE WOMAN.

Liberated from the British Bastile Because She Is a Stealomaniac.

London, Nov. 11.—Bernard Abrahams, of counsel for the Castles, received the following note from the home office Monday evening:

"The prisoner Ella Castle will be released on account of her mental and physical condition and other circumstances.

"DIGBY, Under Secretary."

That Mr. Castle was at the prison as early yesterday as it was any use goes without saying, and he said while waiting for his wife to come into the waiting room:

"I feel twenty years younger, and as though the nightmare of the past month had vanished. My wife was informed last night that I would come for her today. She was utterly prostrated yesterday. I shall immediately retire to the country, place my wife under a doctor's care, and endeavor to restore her health, in order to permit of her speedy return to America."

Mrs. Castle was almost carried out of jail, she was so weak and helpless. Her husband's devotion has been the admiration of all who have seen it.

THE MARKETS.

New York Financial.

NEW YORK, Nov. 14.

Money on call easy at 3½@4 per cent.; prime mercantile paper 5 @ 6 per cent.; sterling exchange was steady, with actual business in bankers' bills at 485¼@485½ for demand and 481¼@482 for sixty days; postel rates, 482½@484 and 486@487; commercial bills, 481.

Bar silver, 64¾; Mexican dollars, 50½.

United States government bonds easier; 4's registered, 119¼; do coupons, 119½; 5's registered, 112¼; do coupons, 112¼; 4's registered, 109½; do. coupons, 109½; 2's registered, 95; Pacific 6's of '97. 101.

Chicago Grain and Produce.

CHICAGO, Nov. 14.

Following were the quotations on the Board of Trade today: Wheat—November, opened 79½c, closed 78¼c; December, opened 80¼c, closed 79c; May, opened 83¼c, closed 82⅝c. Corn—November, opened nominal, closed 25c; December, opened 25⅜c, closed 25¼c; May, opened 28½c, closed 28⅜c. Oats—November, opened nominal, closed 18⅝c; December, opened 19¼c, closed 19¼c; May, opened 22⅝c, closed 22 ½c. Pork—December, opened nominal, closed $6.87½; January, opened $7.95, closed $7.87½. Lard—December, opened $4.05, closed $4.00; January, opened $4.35, closed $4.30

Produce—Butter: Extra creamery 19½c per lb; extra dairy, 17c; fresh packing stock, 8@9½c. Eggs—Fresh stock, 20c per doz. Poultry—Turkeys, 8c@9 per lb; chickens (hens), 5½c; spring chickens, 5½c; roosters, 4c; ducks, 9@9½c; geese, $4.00@6.50. Potatoes—Burbanks, 24@26c per bu; Hebron, 21@24c. Sweet potatoes—Illinois, $1.60@1.75 per bbl. Honey—White clover combs, 10@13c per lb.; extracted, 5@7. Apples—Common to fancy, 50c@$1.50 per bbl.

Chicago Live Live Stock.

CHICAGO, Nov. 14.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 20,000; sales ranged at $2.50@3.50 pigs, $3.25@3.60 light, $3.05@3.15 rough packing, $3.30@3.60 mixed, and $3.20@3.60 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 400; quotations ranged at $4.90@5.30 choice to extra shipping steers, $4.50@4.90 good to choice do, $4.20@4.65 fair to good, $3.70@4.10 common to medium do, $3.50@3.90 butchers steers, $2.65@3.30 stockers, $3.35@3.90 feeders, $1.75@3.60 cows, $2.40@4.15 heifers, $1.75@3.75 bulls, oxen and stags, $2.90@4.00 Texas steers, $3.25@4.10 western rangers, and $3.00@5.00 veal calves.

Sheep and Lambs—Estimated receipts for the day, 4,000; sales ranged at $2.35@3.40 western, $1.50@2.75 Texans, $1.50@3.50 natives and $2.75@5.20.

St. Louis Grain.

ST. LOUIS, Nov. 14.

Wheat—No. 2 red cash elevator, 86½c asked; track, 87@89c; No. 2 hard cash, 81c; December, 86¼c bid; May, 88⅝c. Corn—No. 2 cash, 22¾c; December, 22½@22⅝c; May, 26c. Oats—No. 2 cash, 20c bid; May, 22⅞c. Rye—34c.

A seasonable advertisement appears in this issue. 'Sweet Home" Soap is the equal of any. With every box you get a valuable premium. Two good articles, a Combination Box of Soap and premium, each one worth all that is asked for the two. This is the result of selling direct from the manufacturer to the consumer as fully explained in the advertisement of the Larkin Co., on this page.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Nov 9 to Nov. 14:

Alex Steele, Rev C D Brooks, Lydia B Oliphant, Reuben Gardner, Geo Anderson, Rev J P Stoddard, Mrs C Kennebrook, A Mulier Jr, Will Tucker, Wm Knight, A Bonnet, Austin Lent, W H Hammonds, R A Waldo, Rev W B Stoddard, John Motter, W J Connery.

Between Two Opinions: or the Question of the Hour. 389 pages; cloth, postpaid, 75 cents.

By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy.

Narratives and Arguments, 15c. each.

Showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple.

. . . TAKE A COMBINATION BOX OF THE . . .

LARKIN SOAPS

On Thirty Days Trial. From Factory to Family.

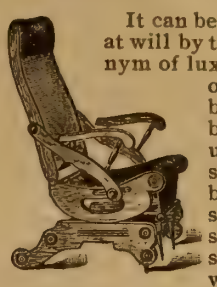
And get a "Chautauqua" Desk Free.

Most Popular Ever Made.

Number in use exceeds any other one article of furniture. Has gladdened half a million hearts. **Solid Oak** throughout, hand-rubbed finish. Very handsome carvings. It stands 5 ft. high, is 2½ ft. wide, writing bed 24 in. deep. Drop leaf closes and locks. A brass rod for curtain.

. . . OR A . . .

"Chautauqua" Rocker and Reclining Chair



It can be adjusted to *any position*, and changed at will by the occupant while reclining. A synonym of luxurious ease and comfort. It is built of oak, polished antique finish, with beautifully-grained three-ply veneer back. The seat, head and foot rests are upholstered with Velours in crimson, old red, tobacco brown, old gold, blue or olive, as desired. It is very strong and perfectly simple in construction. It is fully guaranteed. Our soaps are sold entirely on their merits with a guarantee of purity. Thousands of families use them, and have for many years, in every locality, many in your vicinity.

OUR GREAT COMBINATION BOX.

100 BARS "SWEET HOME" SOAP. Enough to last an average family one full year. For all laundry and household purposes it has no superior.	$5.00	1-4 DOZ. LARKIN'S TAR SOAP. Infallible preventive of dandruff. Unequalled for washing ladies' hair.	.30
10 BARS WHITE WOOLEN SOAP. A perfect soap for flannels.	.70	1-4 DOZ. SULPHUR SOAP	.30
12 PKGS. BORAXINE SOAP POWDER (full lbs.) An unequalled laundry luxury.	1.20	1 BOTTLE, 1 OZ., MODJESKA PERFUME. Delicate, refined, popular, lasting.	.30
1-4 DOZ. MODJESKA COMPLEXION SOAP. Exquisite for ladies and children. A matchless beautifier.	.60	1 JAR, 2 OZS., MODJESKA COLD CREAM. Soothing. Cures chapped skin.	.25
1-4 DOZ. OLD ENGLISH CASTILE SOAP	.30	1 BOTTLE MODJESKA TOOTH POWDER. Preserves the teeth, hardens the gums, sweetens the breath.	.25
1-4 DOZ. CREME OATMEAL TOILET SOAP	.25	1 PACKET SPANISH ROSE SACHET	.20
1-4 DOZ. ELITE GLYCERINE TOILET SOAP	.25	1 STICK NAPOLEON SHAVING SOAP	.10
		THE CONTENTS, BOUGHT AT RETAIL, COST	$10.00
		PREMIUM WORTH AT RETAIL	$10.00
All for $10.00. (You get the Premium you select Gratis.)			$20.00

Subscribers to this Paper may use the Goods 30 Days before Bill is Due.

After trial you—the consumer—pay the usual retail value of the Soaps only. All middlemen's profits accrue to you in a valuable premium. The manufacturer alone adds **Value**; every middleman adds **Cost.** The Larkin plan saves you **half** the cost—saves you half the regular retail prices. Thousands of readers of this paper know these facts.

If after thirty days' trial you find all the Soaps, etc., of unexcelled quality and the Premium entirely satisfactory and as represented, remit $10.00; if not, notify us goods are subject to our order, we make no charge for what you have used.

Many people prefer to send cash with order—it is not asked—but if you remit in advance, you will receive in addition to all extras named, a nice present for the lady of the house, and shipment day after order is received. Your money will be refunded without argument or comment if the **Box** or **Premium** does not prove all expected. We guarantee the safe delivery of all goods.

Booklet Handsomely Illustrating other Premiums sent on request.

Estab. 1875. Incor. 1892. **THE LARKIN SOAP MFG. CO., Buffalo, N. Y.**

NOTE.—The Larkin Soap Mfg. Co. make our readers a wonderful offer. Not only do they give you a box of excellent laundry soap and toilet articles of great value, but they also give each purchaser a valuable premium, and we personally know they carry out what they promise—*The Independent, New York.*

NOTE—For the Soaps manufactured by the Larkin Soap Mfg. Co. we have heard many expressions of satisfaction and commendation. Knowing what we do, we recommend the Company with confidence.—*Northwestern Christian Advocate Chicago*

The Foresters
ILLUSTRATED.

The complete illustrated ritual of the Foresters, with Installation ceremonies.

Paper cover, 25 cents each; $2 per doz.

NATIONAL CHRISTIAN ASS'N., 221 W. Madison St., Chicago.

THE IMAGE OF THE BEAST
A Secret Empire;

Or, Freemasonry a Subject of Prophecy

By Rev. Richard Horton.

Third Edition. 200 pages. Cloth.

Price, 60 cents.

NATIONAL CHRISTIAN ASS'N., 221 W. Madison St., Chicago.

DO YOU WANT

To receive, read, distribute and otherwise aid in the circulation of a large number of Holiness and Reform papers and magazines? If so, send me a SILVER dime, and your name and address will be printed on the Holiness and Reform Mail Exchange List, which is sent to all publishers of holiness and reform literature, who will mail you sample papers and magazines. Write name and address PLAINLY. Address J. H. PADGETT Printer, Ennis, Tex.

PERFECTION WATCHES

14 KARET GOLD PLATED
"PERFECTION" CASE,
FULL VERMICILLI
AND STAR ENGRAVED.
PHILADELPHIA MOVEMENT,
ELEVEN JEWELED,
COMPENSATION BALANCE,
STEM WIND and STEM SET

Fully guaranteed by us to keep accurate time.

For $6 00

The *Cynosure* one year and an OPEN FACE WATCH or HUNTING WATCH complete of above description will be sent.

NATIONAL CHRISTIAN ASS'N., 221 W. Madison St., Chica

SOWING AND REAPING,
BY D. L. MOODY.

128 pages; 5 by 7 inches; paper cover, 15 cents.

The contents consist of eight different addresses in Mr. Moody's popular style of putting the fundamental facts of salvation.

NATIONAL CHRISTIAN ASS'N, 221 W. Madison St., Chicago.

WHICH?

One Hundred and Twenty-five Thousand Dollars Contributed.—The appeal at Carnegie Music hall, Sunday, for subscriptions to the fund of foreign missions netted nearly $125,000.—Morning Paper.

Crazed by Starvation.—A young girl was picked up on the streets yesterday insane from hunger. She was arrested for vagrancy.—Evening Paper.

The light grew dim along Broadway,
And mid the jostle there
A vagrant walked at close of day,
In hunger and despair.
She reeled and fainted while she strove
To face the biting air.

Beset by hunger's racking qualms,
She first had feebly tried
To gain a meager grace of alms,
But, rudely thrust aside,
At last had drifted aimlessly,
While reason dimmed and died.

Within a gayly lighted hall,
Not far from where she lay,
Ten thousand answered to the call
Of missions far away
For gold to turn the pagan king
From gods of wood and clay.

He, fat and sleek, in comfort waits
The grace that gold will bring.
She faints and falls within our gates,
While thousands rise and sing,
For she is but a beggar maid,
And he a pagan king.
—Albert B. Paine in New York Journal.

Chicago's New Central Labor Body.

The Trade and Labor assembly voted to surrender on Nov. 1 the charter from the American Federation of Labor. It is expected that this action will pave the way for the formation of a new central body that shall be thoroughly representative of Chicago unions. It is to be hoped that such will be the result. The influence of organized labor in the city has been greatly impaired in the past because there was no single central body which commanded the allegiance and respect of trade unionists generally. Factional wrangling has been destructive of the best results. Now that an entirely new body is to be organized, if the unions approve of that plan, under the direction of the officers of the federation, all the organizations should join in building up a central body that shall truly represent the workingmen of the city and be a credit to them. After election it doubtless will be easier to organize such a body than it would be now. Therefore the date of the meeting to be called for that purpose is wisely set for Nov. 9.

An important feature of the plan suggested for consideration by the federation officials is this provision, which is to form a part of the constitution of the newly organized body:

"The following shall be ineligible as delegates: All employers, all persons not working at their trade, all persons holding political positions, provided this shall not be so construed as to include salaried officers of any union whose official duties require not less than eight hours a day."

Such a provision as this seems to be necessary to insure a central body's maintaining its distinctive character as a labor body, to prevent its deteriorating into an organization to be used for political purposes and to prevent its domination by men who are not bona fide trade unionists and workingmen.—Chicago Record.

Charity Not Wanted.

The following resolutions were introduced at a meeting of the miscellaneous section of the Central Labor union of New York and unanimously adopted:

Whereas, That professed humanitarian, Robert G. Ingersoll, in a speech lately delivered before a big audience at Chicago, said, "Blessed is that country where the rich are extravagant and the poor economical; a rich spendthrift is a blessing, a rich miser a curse; extravagance is a splendid form of charity; let the rich spend, let them give work to their fellow men, and I will find no fault with their wealth,"

Resolved, That the Central Labor union, representing the many organized wageworkers of New York, do hereby characterize such sentiments as utterly abhorrent to the wealth producers of the land, as being contrary to the spirit of our institutions, and we further condemn industrial conditions which make the common people dependent upon the crumbs that fall from the overladen tables of those who exact tribute from industry through land monopoly, who reap the results of the labor of others through special advantages and privileges conferred by unjust law; further,

Resolved, That the French revolution, which Ingersoll has extolled as a revolt of humanity against the barbaric luxuries of the French nobility at the time of Louis XVI, was brought about by the condition he now describes as being desirable, and which are fast becoming a reality.

Resolved, further, That these resolutions be immedately presented to all the central labor bodies of the country for adoption as a declaration of resistance against the servitude advocated by Ingersoll and approved generally by those he represents as a justification for their conduct.

Organize and Federate.

"Did you ever imagine that corporations would meet to decide what is to the interests of labor?" asked Gompers at the Brotherhood of Firemen's convention. "If you expect a better time, it must come through you. If you think I or a few hundred such as I can bring about miracles, you are wrong. We can show you all that is necessary to do, but unless you organize and federate with other organizations, and all these other organizations in turn become federated, we shall lose what we have gained and go back, back, back. You find your papers devoting pages to the meetings of the locomotive firemen. Who 25 years ago would have called the firemen a 'grand organization?' None. But now it is different. Now they are organized."

"Value For Value."

Edward McHugh, the delegate of the international federation of shipping and river trades of England, whose mission here is to organize a worldwide federation, addressed a meeting of longshoreman and seamen at Atantic Coast Seamen's hall, 51 South street, New York. The principal object of the meeting was to form a union of longshoremen and to add recruits to the present local union of Atlantic coast seamen.

"We don't need strikes," said the speaker. "Our method is 'value for value.' If wages are reduced, the men reduce their standard of work and do not work so hard. They work in proportion to the way they are paid."

The Settlement to Come.

A campaign of coercion is doomed to failure. But suppose that in some incomprehensible manner it should succeed, what then? Are the children of Mammon so dazzled by their own gold that they cannot see beyond the next administration? Behind the money issue of the present struggle lies the great contest of our time and country, the fight that must sooner or later be fought to a finish. The settlement of the differences between capital and labor may be postponed; it cannot be avoided. Come that settlement must, and come it will. And wise employers will not add the crime of coercion to the black record they will be compelled to face when wage earners finally bring them to the bar of justice.—New York Journal.

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IX. The More Excellent Way.
X. A Better Life.
XI. A Deeper Salvation.
XII. A Greater Privilege.

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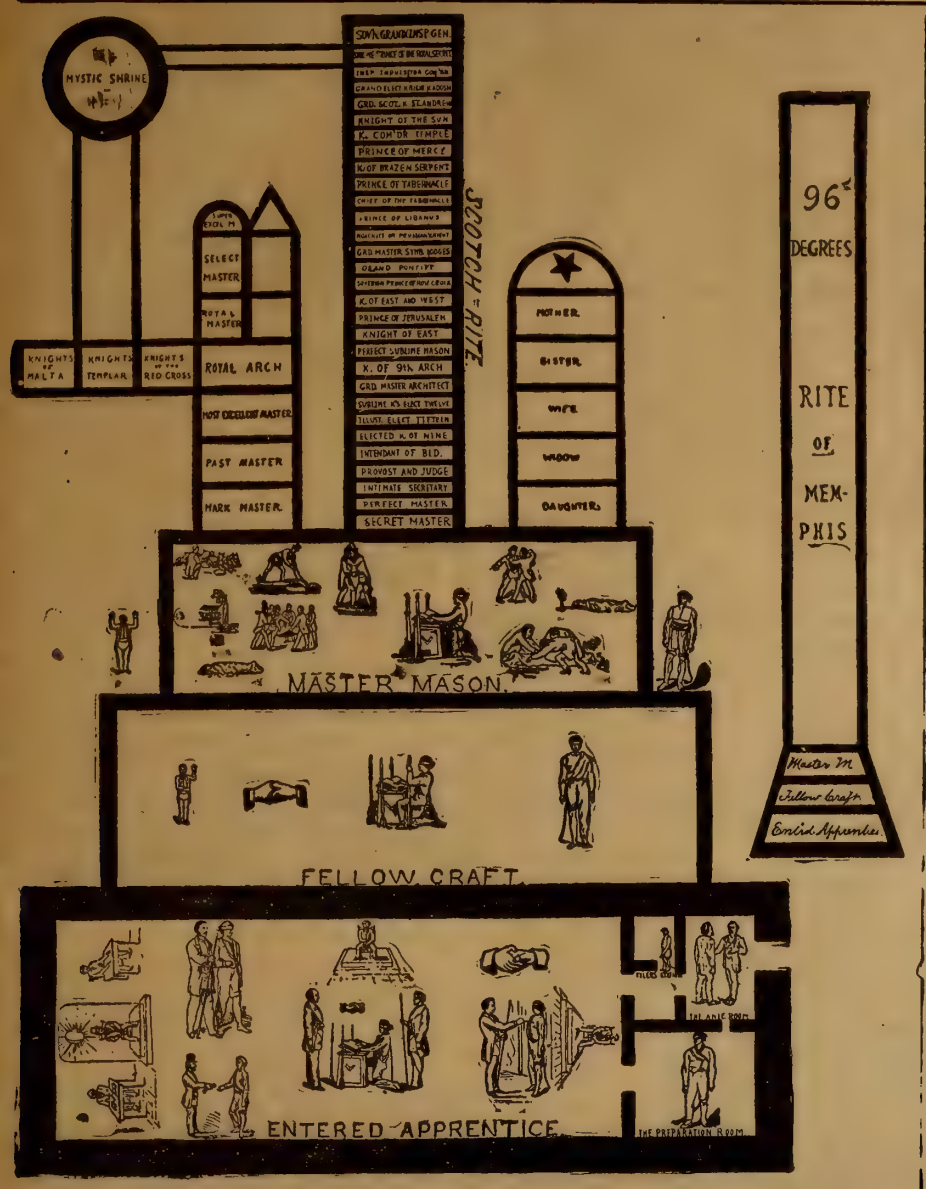

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SPY IN BRITISH PAY TESTIFIES AT THE IVORY TRIAL.

Government Witness Appears Who Knocks the Confidence Out of the Alleged Dynamiter, and Tells a Story of His Experience with Irish Societies in America.

London, Nov. 14.—The final examination of Edward J. Ivory, alias Edward Bell, the saloon keeper of New York and alleged dynamiter, at Bow street police court yesterday developed into a sensation equal to the excitement caused by the revelations of Detective LeCaron some years ago. The weekly examinations of Ivory have been going on at Bow street on Friday ever since he was brought to London after his arrest at Glasgow some two months ago, on the charge of being concerned with P. J. Tynan, Kearney, Haines and others in a conspiracy to blow up public and other buildings with the use of dynamite. Hitherto the testimony has been of the usual monotonous police court description. But yesterday the crown, represented by C. E. Gill, sprung a sensation in the shape of the testimony of a government detective known only as "Jones," a native of Armagh, Ireland, who seems to have succeeded in becoming a member of secret Irish organizations in New York "under instructions," and to have possessed himself of secrets of the Clanna-Gael association.

Appearance That Staggers Ivory.

Ivory has hitherto behaved in a most unconcerned manner, as if confident of acquittal; but yesterday when "Jones" was placed in the witness box the prisoner's face showed consternation. He was completely staggered by the appearance of Jones under such circumstances, and great though suppressed excitement prevailed in court when a rumor was circulated that the prosecution expected the mysterious witness, whose real name is kept seceret, to unravel the secret history of the "physical force" movement in the United States. When Jones first appeared on the witness stand Gill asked the presiding magistrate to stop all sketching in court, exclaiming that it was of the utmost importance that nothing should be allowed to transpire to identify the witness in the future.

Witness Fears the Assassin.

But "Jones" caused more excitement during the proceedings by suddenly addressing Magistrate Vaughn, saying: "A reporter is taking a sketch of me. I fear for my safety." The magistrate ordered the sketch dropped and later when he found a reporter writing a description of the detective he ordered that dropped also. Chief Inspector Melville, of Scotland Yard, who was present in court, took an active part in suppressing the taking of descriptions of "Jones." Jones is a man about 5 feet 5 inches high, with a brown beard and mustache, and hair a shade darker. He has a bulging forehead and black eyes, pale complexion and has a furtive, shifty look. He was very nervous while in court, and was constantly pulling his beard. He spoke with a pronounced brogue. He delivered his testimony as though in fear of his life and seemed to be scared of the sound of his own voice.

REFUSED TO GIVE HIS INITIALS.

Joined the Clan-Na-Gael for the Purpose of Giving It Away.

In fact, at the close of the proceedings a jailor remarked to a representative of the Associated Press: "Jones is a dead man. I am glad that I do not stand in his shoes." When Ivory's counsel asked Jones to give the initials of his name the witness refused, but the counsel insisted and also demanded to know the address of Jones in New York, whereupon the witness replied: "I fear for my safety and decline to give the particular location." The magistrate upheld Jones in his refusal and then followed a dramatic incident.

Counsel for the prisoner solemnly asked: "Did you take the oath of the Clan-na-Gael?" Upon hearing this question Jones turned deadly pale, hesitated for a moment and then feebly answered: "Yes."

Ivory's counsel thereupon said: "You were intending, at the time, not to observe it?" To this question Jones replied: "Yes, I did not intend to observe it."

Counsel thereupon said: "Have you any respect for the oath you have given here today?" "Yes," replied Jones in a weak voice.

Replying to questions upon the part of Gill, he told how he went to New York and obtained work in a store, later going into business for himself, all the time being in the employ of the British government, his purpose being to discover the secrets of the Clan-na-Gael and other Irish societies whose object is to "make war" on England. Jones, it appears, remained in New York until September of the present year, all the time "making inquiries" for the British government.

Early in 1892 he met William Lyman (president of the Irish National Alliance) and Boland, of New York city, and learned of the existence of the Irish National organization known among its members as the "United Irish," or "T. H.," whose executive body was known by the letters "D. A." He joined the organization and was initiated into a camp known as the "Shamrock club," among those present at his initiation being Lyman, Boland, Gallagher, Kearney and Tynan.

They afterwards formed a new camp called the "Nally club," the membership of which included Mearns and Nolan, who had been connected with an explosion in Dublin.

LAST YEAR'S CHICAGO CONVENTION.

"Jones" Attends and Tells What He Learned—Documents Produced.

Jones further stated that he was elected treasurer of the "Nally club," whose meetings were of the most secret description, the "district orders" being burned after being read. After the initiation the members of this club were known by a number. Part of the subscriptions, the witness also testified, were contributed to a revolutionary fund, and calls were made for money to pay for celebrations of the death of the "Manchester martyrs," and to aid the convicted dynamiters. Answering further questions Jones said that while on his way to the Chicago convention of 1895 Kearney introduced the prisoner, Ivory, to the witness as a "brother." P. J. Tynan and O'Donovan Rossa, according to Jones, were present, and Tynan said that Ivory belonged to his "camp" and had been known to him in Dublin previous to 1892.

Jones' mention of the Chicago convention of 1895 refers to the "new movement convention" which was attended by a number of confidants of Lyman, who, during the convention time it was stated in court, held secret meetings with them. Later it seems Jones joined a "camp" under the name of Thomas Meric Jones. Continuing his account of the visit to Chicago, Jones said he arrived there on Sept. 22 of last year, and was met at the railroad station by St. John Gaffney. He stayed at McCoy's hotel, where the committee of the secret organization met.

Ivory, Jones stated, attended the meeting at which the names were chosen to be submitted to the public convention as officers of the "new movement," the object being that an open movement might be controlled, as it is according to Jones, by a secret organization. In another portion of his testimony Jones said that he saw Ivory two or three weeks before the latter left America, in Cody's saloon in New York, which he further said was largely frequented by members of the organization. Jones then produced a document purporting to give the constitution of the society up to 1895 and also typewritten copies of the constitution and ritual of the Clan-na-Gael.

Jones further said that any one convicted of a dynamite outrage was described in the proceedings of the organization as "a soldier of Ireland." The witness afterwards produced a mass of documents giving "camp" instructions, pass-words, signs, etc., and a copy of the report of the secret convention at Chicago in 1895, in which an item of the expenditure was $3,500 for "merchandise," which Jones explained meant dynamite. The cross-examination of Jones did not shake his evidence, and Ivory was committed for trial.

COMMISSIONER MILLER RESIGNS.

His Successor in Office Will Probably Be Forman, of Illinois.

Washington, Nov. 13.—Commissioner Joseph S. Miller, of the internal revenue bureau, has resigned to accept the vice presidency of the American Bonding and Trust company, of Baltimore, under the arrangement which was practically consummated some months ago. His successor in office probably will be ex-Representative Forman, of Illinois. Miller's resignation has been in the hands of the president some weeks.

It is known that the president entertains for him a warm personal regard, and that in accepting his resignation he expressed his regret at his retirement from the public service and his high appreciation of the very efficient manner in which he had performed his duties during the three years and seven months he had conducted the important affairs of the internal revenue bureau. Miller will remain in charge of the office until his successor is ready to enter upon his duties.

W. C. T. U. CONVENTION MEETS.

Miss Willard Delivers Her Address and the Routine Reports Are Read.

St. Louis, Nov. 14.—The first meeting of the annual convention of the W. C. T. U. was held here yesterday with 500 delegates and as many more visitors interested in the work present. Miss Willard presided and delivered her annual address in which she showed that the progress of the reforms advocated by the union was very encouraging and rapid. An encouraging letter from Lady Henry Somerset was read, the executive committee made its report, which was also encouraging; the treasurer reported a balance of $3,502 in the treasury and a great gain in membership and the corresponding secretary enlarged on this latter branch of progress.

Mary E. Lovell, of Pennsylvania, superintendent of the department of mercy, reported that 10,934 children were enrolled in the Band of Mercy. At night a welcome meeting was held at which wecoming addresses and responses were made.

COUNCIL OF JEWISH WOMEN.

First Convention Meets at Gotham with 120 Delegates Present.

New York, Nov. 16.—The first convention of the National Council of Jewish women was opened yesterday in the Tuxedo hall. There were 120 delegates present, including about fifty from New York city. Many of them had never before been in New York. Among the prominent delegates present are: Mrs. Ellen M. Henrotin, of Chicago; Mrs. L. Nussbaum, of Indianapolis; Mrs Etta Cecil R. Hirsch, of Des Moines, Ia., and Mrs. Hattie Heller, of St. Louis. The delegate from Canada is Mrs. Meldola de Cola. The officers of the council, all of whom are from Chicago, and are present, are: President, Mrs. H. Solomon; vice president, Mrs. E. Mandel; treasurer, Mrs. J. Selz; corresponding secretary, Miss Sadie American; recording secretary, Mrs. T. J. Wolf. Eighteen states have representatives in the council.

Latest from Kentucky.

Frankfort, Ky., Nov. 13.—Returns from all of the 119 counties in the state have been reported at the office of the secretary of state. On the National ticket they show a total vote of 445,000. McKinley's vote is 218,055; Bryan's 217,798; McKiley's plurality, 257. The returns are in much earlier than usual and it is probable that the canvassing board will begin its work within a few days.

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The Christian Cynosure, Chicago, Ill.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Lifelong obligations of the gravest sort ought not to be taken blindfold and suddenly.

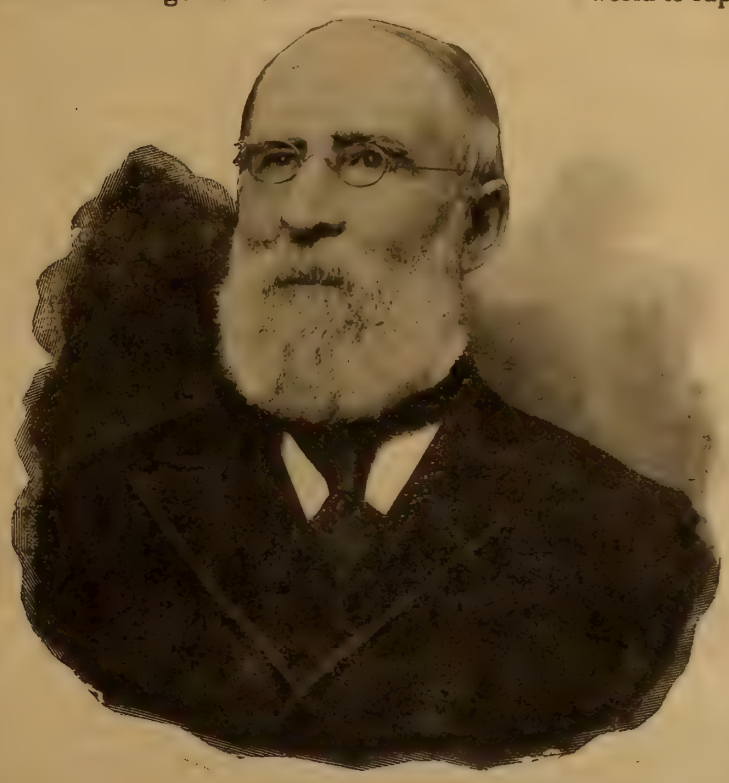
Interesting reports of the Iowa and Pennsylvania Conventions will be in our next issue.

Next week Dec. 1 and 2 is the date of the New England Convention. See program on our ninth page.

Let us earnestly entreat every friend of the cause in New England to prayerfully consider how they can exert their influence to make their coming convention a power for the cause.

Secretary W. I. Phillips attended the conventions in this city last week of the Christian Workers and the Epworth League, and was cordially received by the management. He placed, with their approval, a large amount of N. C. A. literature in the hands of delegates.

Pres. C. A. Blanchard in an address in 1874 before a convention in Library Hall, Pittsburgh, said: "The Constitution declares that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, and also that no religious test shall ever be required as a qualification to any office or public trust under the United States. These statements are very general. No law may be made prohibiting the free exercise of religion. But who is to decide what is religion? The citizens, of course, for Congress may make no law respecting an establishment of religion. Every man may choose his religion, or make a new one, and Congress may not prohibit its free exercise. Tartar, Confucian and Hindoo may bring their gods many and lords many; the Moslem minaret may shine in the setting sun from every hill; every graveyard become a temple for celestial worshipers of the dead. Every one of India's three hundred million gods may leave that land where the snow of Himalaya stands silent sentinel, and Cape Cormorin looks out upon the summer sea. Every one of them may come to this Christian land, and here find a congenial home."



ELDE RUFUS SMITH.

Many of our readers will recognize here the familiar face of one of our most devoted mission and reform workers. He has always been an uncompromising foe of the lodge and liquor traffic, and has traveled this country from ocean to ocean and from the lakes to the Gulf, addressing audiences on the street, on the train, from pulpits and platform. Gifted with a striking presence and a powerful and penetrating voice he has a remarkable faculty of impressing outdoor audiences. His long and persistent agitation of the prohibition question in his home town of Maryville, Mo., resulted in closing every saloon in the place. But after an absence of several years he returned to enjoy his old home during the balance of his life, and finding the saloons had opened up again, he removed to Wheaton, Ill., where, under the shadow of its reform college, he has decided to spend his remaining years.

Elder Rufus Smith, or Uncle Rufus, as he is best known in Minneapolis where he has often preached, was converted in his seventeenth year, in a meeting held by H. L. Dox, at Stone Mills, N. Y. He was a Reformed Lutheran of the Francken Evangelical Lutheran Synod of New York. His congregations in New York were at Black Lake, Starkville, Bethel, Raymertown, Poestenkill and Bryan's Corners. In Wisconsin at Sharon, and in Illinois at Mt. Morris and Jackson. For six years, while a Lutheran minister, he preached in many States as an evangelist. Some thirty years ago a great change came over his mind which, as he believes, gave him more freedom in presenting the truth, and enabled him to accomplish more for the Master. In his letter, on our fifth page, he tells us how this change was produced, and some of the many things which enable him to rejoice in his declining years.

Paul Deschanel, of the French Chamber of Deputies, says: "I do not doubt at all that the world is rapidly approaching, if it has not already reached, a period which will give birth to such a crisis as was the French Revolution, and perhaps to even a greater crisis." In the *Forum* Prof. Goldwin Smith wrote recently: "There is a general feeling abroad that the stream of history is drawing near a cataract now; and there are apparent grounds for the surmise. There is everywhere in the social frame an untoward unrest, which as usual is a sign of fundamental changes within."

"My soul has not been so stirred with indignation at the lodges for some time," writes Rev. Isaiah Faris, of Vernon, Wis., "as it was last night when I read in the Chicago *Record* of the death of E. W. Curry in Des Moines, Ia. How long will the long-suffering public allow 'benevolent' societies to take the lives of their fellow men for amusement or for other purposes; and yet claim that their secret oaths do not allow them to reveal the facts in the case? Turn on the light till no civilized person, not to say Christian, will tolerate such institutions."

The important testimony of Missionary Dodds in regard to Freemasonry in Turkey, as given in this issue by our Princeton correspondent, is valuable. It adds to the accumulation of testimony that this most despotic government on earth, if the Turks may be called a government, is all honey-combed and putrid with the leprosy of Freemasonry.

It is significant of the intense feeling that characterized the late election that Lieutenant Binns, of the U. S. Army at Washington, resigned his office before the election, setting forth in a long letter his belief that a collision between the people and the U. S. Army would follow the election, in which case he could not conscientiously fight against the people.

Spiritual growth has not kept pace with the unprecedented material development of the century, and no modern civilization is more materialistic than our own. Churches and ministers have not escaped the influence of materialism. Spiritual realities are less real to us than those which can be seen and handled. Is there not a lack of the spiritual power which comes from "seeing Him who is invisible?" Do we not as pastors and churches need above all things the deepening of our spiritual life?

THE POLAR STAR.

BY JONATHAN BLANCHARD, IN 1868.

Sweet Cynosure! Far fixed in spotless fields
Of northern ether thou hast ever hung;
While hands and harps that hymn'd thee, long unstrung,
Have felt time's grasp, and 'neath the scythe he wields
Have sought their dust original, and lie
Frail subjects of the sentence, "Thou shalt die."

Say: wert thou present when the morning stars
First sang their Maker? Or didst thou begin
Thy kindly office when, obscured by sin,
Thy sister spheres shone dimly, and the jars
Of discord boomed in hateful thunders through
Their orbits, bedded in eternal blue?

I cease to question. Oh, I envy thee;
Thy home, the wide-expanded north; thy throne,
Boreal light coruscant; thou alone,
Rebed in the mantle of sublimity,
View'st busy worlds all wildered and deranged,
Thyself unchanging ever and unchanged.

Still thou surviv'st, lone star; still swim'st sublime,
High in the regions of the polar night;
And by thy steady beams, as cold as bright,
Thou serv st a waymark to the sons of time;
As thou didst rest serene above the change
That wheels and trembles through creation's range.

Emblem of truth, of virtue and of love,
Tho' oft obscured by that unearthly light,
Which darts wild beauty o'er the clouds of night,
Unmoved, unmingled, from thy dome above
Thy silver rays in pure irradiance glow,
As all unconscious of the mists below.

Nor dost thou shine in vain. While far at sea,
The storm-beat sailor, tossed without a guide,
Oft flings his treacherous compass to the tide
And trusts himself to Providence and thee;
By thy true light the proud ship rights again,
Buffs to the gale and stems the rugged main,

Sweet star, farewell! If soon this heart should lie
All cold and icy as the northern wild
Which first imbibes thy ray; thou who beguiled
My life's lone thought, shine o'er me when I die;
And from the fitful gloom of darkness save
The form that nightly sits in sorrow by my grave.

ARGUMENTUM AD HOMINEM.

BY REV. JOHN BROWN, A. M.

Supposing secret societies to be lawful, which I do not believe them to be, if they be not commanded, and would be a stumbling-block in the way of a weak brother, a Christian ought not to join them; or, having joined already, it would be his duty to withdraw from them. The same rule applies to all indifferent actions; i. e., actions in which there is neither virture nor vice, such as eating or not eating certain kinds of food. "For neither if we eat are we the better, neither if we eat not are we the worse." 1 Cor. 8: 8. "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean." Rom. 14: 14.

This argument has been applied to the use of intoxicating wine, and I see no reason why it may not be applied to the lodge or the theatre, if the lodge or the theatre be harmless, which I do not admit them to be. "It is good neither to eat flesh, nor drink wine, nor to do any thing whereby thy brother stumbleth, or is caused to offend, or is made weak." Ver. 21. The words *any thing* have been supplied by the translators; but I would also supply the word *do*. The prohibition extends to all indifferent actions whatever. The word rendered *offended*, does not mean to displease, but to cause the weak brother to offend the Lord, by encouraging him to do that, about the propriety of which he is in doubt. "And he that doubteth is condemned if he eat," or do any thing contrary to the dictates of his own conscience, verse 23.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Rom. 15: 1. We ought not to seek self-gratification at the expense of our weak brother's comfort. The strong or fully instructed believer must yield to the prejudices of the weak or narrow-minded—not the weak to the strong; because the weak brother has conscientious scruples about that, about which the strong or well-informed believer has none. "Through thy knowledge shall the weak brother perish." 1 Cor. 8:11. That is the tendency of your conduct. If the weak brother would do, with an accusing conscience, what the strong brother does with a clear conscience, the weak brother should perish, and the strong brother would be the cause of it. "But when ye sin against the brethren, and wound their weak conscience, ye sin against Christ." Ver. 12. If Paul would eat no flesh while the world standeth, lest he should make his brother to offend, much more may we give up the saloon, the lodge or the theatre.

Clear Lake, Iowa.

SEPARATION IS THE WATCHWORD.

BY REV P. B. WILLIAMS.

Another reason why Christians should not unite with the "order," is found in the fact that it has "rites," "ceremonies" and obligations incompatible with Christianity. Masons have an "altar," and they charge every Mason to "remember that around this altar you have promised to befriend and relieve every brother (Mason) who shall need your assistance." Now, what "altar" is this? Is it a pagan, Jewish or Christian "altar?" Or is it simply a Masonic altar?

A Christian altar it cannot be, for Paul says, "We have an altar whereof they have no right to eat who serve the tabernacle." And John the Apostle says:—that same John who Masons say belonged to the "order"—"And there was given me a reed like unto a rod, and the angel stood saying, rise and measure the temple of God and the altar and them that worship therein." Christians have but one altar, and that to them is an altar of both sacrifice and incense of prayer and praise. "And whatever they do in word or deed they must do in the name of the Lord Jesus, giving thanks to God even the Father by him." What right then, we ask, have Christians to approach any other altar? What right have they to carry their offerings to any other altar, ancient or modern, pagan, Jewish or Masonic? They have none! And the records of heaven may be searched in vain for any.

What business have they with "certain mystic forms of no recent date?" By what authority do "Masons professing Christianity dedicate their lodges to St. John the Baptist and St. John the Evangelist," or any other saint, living or dead? In the "ceremony of constitution and consecration," what means those "burning tapers" of blue, white and red wax? Is this part of the "ceremony" pagan, Jewish or Catholic? And by what authority do they "sprinkle the elements of consecration upon the lodge?" Is this Jewish or pagan or Christian consecration? If Christian, show us the record. If Jewish or pagan, by what authority do Christians participate? Christians are commanded to do good unto all men, and especially to the "household of faith"—the members of the Lord's body. But Masons are under obligation to help their own brethren first, and then they may aid others. The Christian Mason is bound to help his infidel, Jewish or Turkish brother before his brother in Christ. Thus they reverse the divine rule and violate the apostolic injunction.

The obligations they assume as Masons are stronger and more binding than those they take as Christians. A member of the church, who is also a Mason, may be quilty of immorality and be excluded from the church, and yet his Masonic brethren, who are still members of the church from which he has been excluded, are bound, by their Masonic obligations, to prefer him in point of benevolence to their own brethren in Christ. If when men were excluded from the church they were also excluded from the lodge, this result would not follow; but such is not the case. And all this is in positive violation of the apostles' teachings.

"In that letter I wrote to you not to be associated with fornicators—in no wise with the fornicators of this world, or with the covetous, or extortioners, or idolaters, since, indeed, you are bound to come out from the world—but now I write to you not to be associated with anyone, named a brother, if he be a fornicator, or a covetous person, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a person not even to eat."—Diaglott Version.

Christians are not to be associated with any of these characters in the world, and not to eat an ordinary meal with them if they be called brethren. And yet professing Christians are "associated" on the most intimate terms with just such persons in the "Masonic fraternity." Nay, more, they are "yoked together" for life, and are Masonically bound to aid them in preference to their own brethren in the Lord.

But Freemasons, whatever they may claim to the contrary, are of the world. It is a human institution, originating with the world, enveloped in mystery and symbols, and whitewashed with numerous passages of Scripture, all of which are perverted and misapplied. The infidel and Christian enter its portals side by side and hand in hand. They take the same vows, assume the same obligations, and are bound by Masonic fetters which they cannot break. Both have committed themselves, and there is no retreat. They are true yokefellows for life. And although the Christian Mason may read again and again the words of Paul, "Be ye not unequally yoked together with unbelievers," he cannot now help himself. The deed is done. The ceremony of initiation is over and his lips are sealed forever.

He has sworn to "conceal serious truths," and "valuable precepts." He cannot whisper them in the ear of the wife of his bosom. He cannot teach them to his children. He cannot reveal them to his brethren in Christ. And yet they are alike the property of the infidel and deist. It is in vain Paul may ask, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?"

Here they have fellowship, communion, concord and agreement with all these. For, as we shall show hereafter, all worship founded in the "commandments of men" is false, or "will-worship," and consequently idolatrous. The saints "are the temple of the living God," and he has promised to "dwell in them, and walk in them; and "I," saith he, "will be their God and they shall be my people." And now we have the exhortation: "Wherefore, come out from among them and be ye SEPARATE, SAITH THE LORD, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Such is the teaching of the Gospel. My brother, will you heed it? Or will you turn away from it and still practice these rites and ceremonies, and assume those obligations of which the Word of God knows nothing? "We speak as unto wise men; judge ye."

Portland, Ore.

SCISSORS AND PASTE SOCIETIES.

FROM THE ILLUSTRATED LONDON NEWS.

One who passed his life in royal courts tells us how highly the stars and orders, obtained so cheaply, are valued by the wearers. If they were the rewards of valor this would not be surprising, but no one, of course, is more aware than their serenities themselves that they have no sort of claim to them. Yet, "in every drawer and portmanteau there are partitions set aside for them, where they are regarded with the same gloating delight as a girl bestows on her first ball dress, and the great question of the day is, which and how many of these gew-gaws are to be worn at dinner."

This is spoken of as among the follies and fancies of royalty and its scions; but the love of personal decorations, an inheritance no doubt from our savage ancestry, is quite as marked in circles that are by no means so elevated. The middle and lower classes, by whom these objects of desire cannot be obtained from the fountain of honor, have very reasonably invented them for themselves; and a Grand Master of Freemasons or Odd-fellows may have as many medals as a German Prince.

What is very curious, the passion for these ornaments, and for the sounding words and phrases with which they are usually conferred, is much more developed in some of our colonies than at home. A correspondent, recently settled in Canada, writes me that nothing strikes a new-comer in that country more than the variety of the (more or less) secret societies which absorb the attention of a large part of the population, and delight it with their airs of pomp and mystery. "Their ostensible object is benevolence and mu-

tual help, but their real attraction is the opportunities they afford for the gratification of personal vanity. The number of their titles and the richness of their insignia are amazing; and your grocer and hairdresser, once within the 'lodge,' is addressed as 'Right Worthy Grand Superior Standard Bearer,' and moves with dignity, with a silver-plated battle-axe over his shoulder." It certainly seems more impressive to belong to the "Knights of the Black Receptory," the "Knights Templar," or the "Knights of Labor" than the Odd-fellows society, and it is seldom indeed that the mysteries of these solemn institutions are made visible to the common eye; but an exceptional opportunity has been offered to us by the enterprise of the *Ontario Brantford Expositor*, which has published a "souvenir number on the occasion of a dedication of a new hall by the Independent Order of Foresters."

As regards orders and medals, one can perhaps fancy the coming coronation of the Czar presenting a more splendid spectacle, but in the way of grandiloquence of diction, this defies comparison. When the Grand Master has called upon the Grand Chaplain to address the Throne of Grace, he bids the Grand Marshal and the Grand Heralds from the north, south, east and west to enter. "Grand Herald of the North," says the Grand Master, "where mountain and valley are perpetually robed in crystalline white, as purity is the first tenet of our order, without which no one can become a true Forester, bring forth and place upon the base of our altar a white stone." Here herald brings in a white stone. "The next principle," says the Grand Master, "we meet in our annual progress is friendship, the emblematic color of which is pink." The Grand Herald of the South, "the glow of whose genial warmth bedecks all nature with beauty and fragrance," brings in a pink stone and lays it at the base of the altar.

It is remarkable how the audience can bear all this without screaming with laughter, but they look upon these proceedings as sublime. Grand Heralds bring in stones blue, "everywhere and universally the synonym of love;" stones scarlet for truth; stones of green for faith (or possibly credulity), and stones of royal purple, "type of the highest rank and power." This, one would think, is rant enough, but "leaving the Subordinate Lodge, we now ascend still higher to the Encampment Branch. Here cluster virtues more etherial, if not more excellent."

To follow this rubbish to its final dust-hole would be tedious, but the strangeness of the matter is that not only is there not one-half penny worth of humor to all this intolerable amount of verbosity, but my correspondent assures me that similar societies exercise a considerable influence upon Canadian politics, and that it is difficult to reach any municipal position if a man be not a "joiner"—that is, unless he joins one or other of these lodges. The establishment of a Dick-Swiveller Guild or a Simon-Tapportit Institution would, it strikes one, be a wholesome reproof to these scissors-and paste societies.

JAMES PAYN.

A CHURCH-MASONIC BURIAL.

Josiah W. Leeds sends the following letter concerning an accident of recent happening: "A wealthy man, a Freemason, the president of a bank in the country town near which is my home, mat with a tragic death two weeks ago, by being thrown out of his carriage. The occurrence happened on the morning of the first day of the week, a little before the hour when people would be wending their way to the different places of worship. The horse which was being driven was a newly-purchased one, and its owner had taken it out to try its speed. Turning a corner too rapidly the man was thrown out, and being of unusually heavy build his injuries soon terminated fatally. At the funeral services, held at the High Episcopal church, there was great profusion of wreaths and floral offerings, the rector with the vested choir bearing the 'processional cross' (a memorial gift of the deceased), countermarching along the aisle and meeting the delegation of St. John's Commandery from Philadelphia.

"'When the visitors arrived,' says the sympathetic newspaper report, 'they took up a position around the bier, and Prelate Jackson of the M. E. church led in the Masonic services, the responses being given by the Sir Knights. At the conclusion of the services the casket was borne from the church beneath an arch of steel, which was formed by the Sir Knights, who stood with upraised swords making a passage through which the bearers passed. The funeral then started, and with slow and solemn tread, keeping step to the dirge played by the band, the procession moved out to Oaklands, where interment was made, after appropriate Masonic exercises had been held.' Another newspaper account says in its conclusion: 'The deceased was dressed in full Knightly uniform with his insigna laid upon his bosom. There was nothing pertaining to the imposing ceremony of Templarism omitted on this occasion.'

"In reading of this great outward ceremonial, so calculated to impress superficial and unstable minds, it becomes thrice comforting to rest in humble hope upon the view vouchsafed to John, the beloved disciple, of the heavenly abode: 'And I saw no temple therein, for the Lord God Almighty and the Lamb are temple of it. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof.'"

HENRY LYMAN KELLOGG.

BY REV. E BLAISDELL WYLIE.

There is a beautiful custom in the Orient of placing a stone upon the monument of one who was worthy, whenever an admirer passes that way. Thus the pile is repaired and perpetuated. It has long been my tenderest wish to say a few appreciative though simple things of that quiet, faithful man of God, Henry Lyman Kellogg.

When he went home we felt that a prince in Israel had fallen. To those who knew him—and the circle is wide—these late words of mine will not be unwelcome, for what we felt then has intensified with time and we are more convinced still that he was a very remarkable character.

His choice of a life work is evidence of the estimate we place upon his character. The creation of public opinion is a noble vocation. It always precedes the accomplishment of any important movement in church or state. Pioneers in the realm of moral ideas are to be honored above explorers of dark continents. The work he chose was a service that he knew would not receive immediate applause. Some streams run deep between snow-covered banks, and shallow or not at all where the fainting pilgrim turns away and perishes. He sought to be of service where he was needed, though that service, like seed sowing, should wait partially for the time of harvest. He went forth weeping, bearing precious seed, and the joy which is inevitable upon such a course was a thing of the future—was set before him—God gave him a vision of the eternal and he endured as seeing the invisible.

The questions that engaged his heart and hand were an index of the man. The prohibition of the liquor traffic; the cause of labor against dishonest organizers and manipulators of secret orders among the workmen; the preservation of the unit of society—the family against the encroachments of Mormonism—a battle now well finished; simple apostolic church government and pure worship in spirit and in truth; and concerning the intricate system of oath-bound secret benevolent societies, he felt as Wendell Phillips did toward slavery. Though Mr. Kellogg was known by those who knew him least as a mere anti-secretist, who was both proud and glad to have so good a reputation, in the quarter of a century of his editorial life he could find no place where he could stand with decent self-respect, except in constant, uncontrollable protest against the sin and danger of secret societies.

The qualities revealed during a quarter century of anti-secret agitation are evidence of our estimate. Trying circumstances tested the man. The power of Thurlow Weed is said to have resided in a quiet, gentle and deferential bearing. Neither of these men were a pine shingle in the rapids of Niagara. That was not the kind of quiet and gentleness that characterized them. There was no yielding to the popular current of things on the part of these men.

Mr. Kellogg was a worthy successor to the reformers of former days. What on the part of his opponents would once have galled him to the quick, became a mere annoyance. His was an enlightened zeal, and his hopefulness was contagious. He did not jostle the scales which the Almighty has suspended. To him there was no twilight between the light and darkness in the world, no neutral ground between the true and the false. He vividly appreciated the unsheltered state of a man out of Christ, a man who rejected Christ, and thus annulled the atonement without which there is no remission of sins. To his view the attempted neutrality of the Christian in the order of Masonry was a denial of the Saviour. To be sure he started as a young man of better information regarding this matter than many ever become, and ultimately he constantly reiterated without a misgiving that the religion of Masonry and that of the Bible are distinctly two, and therefor one must be a delusion.

With the eye of the historian he saw that in 1717, A. D., operative Masonry turned from material architecture to moral architecture, in which the gavel takes the place of the blood of Christ, and in which there is less regard for Christ than was shown by Pilate and Herod. He made a wide difference between the fellowship of the lodge and that of Christian sanctity. It takes some men many years to get strong enough to be frank. It is safer now than it was to brave an opinion on the question of secret societies.

But Mr. Kellogg dared to be frank and to speak aloud in the presence of an audience. Being convinced himself he arose to the attempt of persuading others. They who raise the first cry are usually alone with their cause. At first a strong man, dishonored or at least unhonored by his fellows, carries the cause by the help of God, and latterly the matured cause carries forward many less worthy men and glorifies them. The subject of this article craved none of the glory. He was a most humble man, seeking the glory of his Master. Who shall say what the live force of his honest heartbeats has done toward riving the dead timber of things needing reform.

All Christian reformers since Simeon have been granted the sight of salvation before they died. There was a great deal to be done, but Simeon prayed for the fulfillment of the divine will in an immediate departure in peace. There is yet a great deal to be done, but Mr. Kellogg did not worry; he was glad to go into the peace and joy of the presence of a welcoming Saviour. He had seen Christ. He had stood up for Christ. He felt that men may come and men may go to their long home, but that Christ in his work of turning and overturning is from everlasting to everlasting. He had done nothing consciously against the truth but for the truth, and the result was as sure as the throne of God, though he lay down the conflict for the crown at the bidding of his Lord.

Following the plan not to know anything that anybody does not wish known, would make a pleasant arrangement for many vile things besides the sin of Freemasonry.

MYSTERY IN A DEATH.

CHAIRMAN OF THE IOWA DEMOCRACY SAID TO HAVE SUSTAINED FATAL INJURIES IN A LODGE-ROOM—SINGULAR STORIES TOLD.

We condense the following from the Chicago *Times-Herald* of Nov. 19:

DES MOINES, Iowa, Nov. 18, 1896.

A life full of romance and adventure terminated here this morning when Edward W. Curry, head of the Democratic organization in Iowa, came to an untimely end in the prime of life. The cause of his death is believed to be so unusual that it has set the city and State to talking about the Elks lodge, for it is said the initiation into this order started Mr. Curry on his journey to the grave. It had been known for some days that there was some mystery connected with his illness, but it was jealousy guarded.

The death of Mr. Curry occurred in his room in the Savory Hotel at 6 o'clock this morning. Mr. Curry died of blood-poisoning, the result of injuries received, as stated, while being initiated into the Elks lodge six weeks ago. The story told, as coming from the family, was that Mr. Curry was placed in a chair charged with electricity, and that a slight current was turned on for the purpose of frightening him and making him jump. He was not tied, and was free to get out if he wanted to do so; but Mr. Curry had the reputation of being a plucky man, and he did not jump, so the current was increased, with the result that his flesh was badly scorched. He was taken to his room in the hotel, where physicians were summoned, and he had been under constant treatment since. A week or ten days ago blood-poisoning set in and nothing could be done to save him. One of the most prominent members of the lodge, who was present at the initiation, said: "Of course there is a great deal of funny business and horse-play about the Elks' initiation, and when a man goes in with the idea of fighting and does not do as he is told he may take some chances in getting hurt." The Elks are very reticent in speaking of the case. They say that if Mr. Curry had been properly treated at the beginning of his illness he would have soon recovered.

Mr. Curry was a thirty-second degree Mason, a Shriner and Odd-fellow and also belonged to the Knights of Pythias, so this was not his first experience in being initiated into a secret society. One member of the Elks lodge said when he heard of the affair, that there was too much horse-play in the Elks' initiation anyway, and that if the boys here had brought in any innovation to make it still worse they would have trouble with the Grand Lodge. The Elks are all very much troubled over the affair, and have done their best to relieve the suffering of Mrs. Curry and her daughter. The daughter arrived too late to be recognized by her father.

Mr. Curry was one of the best criminal lawyers in the State, his practice extending into the adjoining States. His pride was his elaborate suite of offices and his law library, both conceded to be the finest and best in the State of Iowa. The law offices of Curry & McGinnis were the pride of the bar of southern Iowa. Although one of the most active politicians in the State and a speaker of great ability, Mr. Curry never had a political office, although frequently urged by his friends to run for Congress and other offices. He leaves a widow and one grown daughter, Mrs. J. W. Rowell. His body will arrive at Leon to-morrow, and lay in state at his law offices. The funeral will be held Friday.

Mr. Curry was born July 25, 1848, at Elkhart, Ind., and removed to Decatur county in 1853. Until he was fourteen years of age he lived and worked on a farm. When the war broke out, boy as he was, he enlisted as a private in Company L, Third Iowa Volunteer cavalry, and served until peace was restored. During the fighting he was under the command of Colonel Bussy, Colonel H. Clay Caldwell, who is now United States Judge, and Gen. John W. Noble, secretary of the interior under President Harrison. He traveled with Grearson and Wilson in their celebrated raids throughout the South, and on Aug. 25, 1865, he was discharged. On returning to his home in Decatur county Mr. Curry, then grown up to manhood, began to study. He went to a school and remained with his books for three years, and then he took up law. His education in the law was received at the University of Iowa's law school, at Iowa City, and 1869 he was graduated. He at once began the practice of law at Leon, and has resided there ever since.

The order of Elks was organized in New York, Feb. 16, 1868, by a few convivial spirits, mostly theatrical men. At that time the excise law was very strict in New York, as it is at present, and a number of the theatrical performers used to meet in a room next door to Tony Pastor's Theater, on the Bowery, Sabbath afternoons, and drink beer, eat sandwiches and tell stories. Charley Vivian, an English clergyman, was in America then and was quite popular. He suggested forming a secret society, and told of a similar organization in England, known as the Order of Buffaloes. The suggestion was approved and the society was formed. The name, Order of Buffaloes, was proposed, but the members decided to give the order a distinctly American name, so it was called the Benevolent Protective Order of Elks. That was in the old stock company days, and the membership was at first confined almost exclusively to theatrical men. But when stock companies were abandoned the doors of the order were thrown open to men in other professions, and we now have on our rolls the names of some of the best-known lawyers and business men in the country. The original ritual was written by George W. Thompson, and it has not been changed materially since it was adopted.

REFORM NEWS.

PENNSYLVANIA STATE CONVENTION.

MUCH HARMONY AND DEEP INTEREST.

ON TRAIN, NOV. 12, 1896.

DEAR CYNOSURE:—If the saying "What everybody says is true," be true, then we can report the Pennsylvania State Convention a success. From the opening prayer to the final farewell as the friends separated, resolved with God's help to be more faithful in proclaiming the truth, there was not a discordant note. All had come with one purpose, and that we all believe was accomplished.

THE GLORY OF GOD AND THE EXTENSION OF HIS KINGDOM.

The pleasant weather, the cordial welcome, the beautiful surroundings, together with the Divine Presence induced by fervent effectual prayer, all ministered to this end.

Even the poor, misguided Freemason, editor of a newspaper, helped by his questions and confessions. We hope he may give his heart to Christ and get his eyes open so he can see himself as others saw him, when he admitted before the convention that he had passed through the ceremonies portrayed by my father as necessary to his initiation. After having admitted that he had been a poor denuded, deluded, blindfolded, blasphemous swearer, he remarked that he had seen nothing wrong in Masonry; should he discover anything wrong in this institution he would feel free to publish it in his paper. His spy-glass for wrong had evidently been turned toward the churches. He had there discovered much that was not right.

THE ADDRESSES

were prepared and delivered in a spirit and manner that must carry conviction.

THE ATTENDANCE

was good, while not all that I had hoped, yet all I could have reasonably expected under the circumstances. The church, which is large, was full at the night sessions. Unusually large sessions were held during the day. There were other conventions, revivals, funerals, weddings, etc., going on near at hand. Notwithstanding all the hinderances I believe had some of the friends who were not with us known what a splendid time we were having, they would have made great effort to have reached the meeting. We are not so lonesome as we used to be. The interest is growing. Such a convention would have been a great surprise a few years back, but we look for nothing else now.

THE CONVENTION LETTERS

showed a live interest in other parts of the State. Some neglected duty by not reporting by letter. We hope they will feel sorry that they did not help along, and do better next time. I have mailed the convention letters to the *Cynosure* editor and he will select for publication as space shall permit.

THE COLLECTIONS

amounted to nearly seventy dollars. After meeting the convention expense there was a small balance for the State work.

It was full of entertainment. The carriages were at the trains. The tables were loaded with good things. The ladies smiled as they waited on the crowds. Bro. Myers was about seeing that the horses were fed and that each received "their meat in due season." The spiritual power was very manifest. Brethren took different views of the civil oath. These views were frankly expressed, yet there was no strife. Raised in different churches, surrounded by different influences, trained in different schools, yet one in Christ, one in opposition to the secret empire! Oh, is there anything can there be anything that will bring together like the Holy Spirit? Compared with fellowship and love divine, the lodge revelries and banquets sink into utter contempt.

THE SECRETARY'S REPORT

will reach you in due season together with some of the addresses. It was apparent we had a strong man as chairman of the Resolution Committee. We hope to put into practice some of the suggestions of this gathering in the further prosecution of the work in the State. With praise for God's mercies in the past, looking with expectation to the future, I remain for Christ and reform,

W. B. STODDARD.

FROM REV. J. P. STODDARD.

PHILADELPHIA, DEPOT, Nov. 20, 1896.

Very few conventions held in the interests of anti-secrecy have been more harmonious in spirit, satisfactory in management, and prophetic of lasting benefit than that closed at Oaks last evening. The weather was superb. The welcome and hospitality was unbounded. The attendance day and evenings was good, and the addresses were characterized by both thoroughness and sweetness, and were delivered without that "fear of man which bringeth a snare." Plans and resolutions adopted betoken a vigorous, aggressive, onward movement under the guidance of the Holy Spirit and in wisdom gathered from past experiences.

By request of the convention you will be furnished by each speaker with a synopsis of his address, and the efficient secretary will send you the general items of interest for publication. I shall ever recall this gathering as a time of refreshing, and hold in grateful remembrance the kindness of the many friends who have made me their debtor.

I was obliged to decline cordial invitations to speak in neighboring parishes, in order to return to Boston and push forward the necessary preparation for the New England annual meeting, Dec. 1st and 2d. If friends in New England will show an interest equal to that of our brethren in the "Keystone" State, with God's blessing we shall have a glorious victory. The cause is worthy of the sacrifice. Who will be there to answer at roll call Dec. 1st?

JAMES P. STODDARD

IOWA STATE CONVENTION.

104 MILTON AVE., CHICAGO, Nov. 20, 1896.

EDITOR CYNOSURE:—Doubtless the anti-secret convention held last week by the Pennsylvania Association was both profitable and interesting to all in attendance, but I venture the assertion that it was not more profitable or more interesting than was the Iowa Convention held at New Sharon on the 17th and 18th inst.

The convention met at the Friends' church at 2:30 P. M. on Tuesday, and was called to order by Rev. T. P. Robb, the able president of the Iowa Anti-secret Association, and what is not very often seen at similar gatherings, quite a respectably large audience was in attendance. According to program, the address of welcome was delivered by Friend Pemberton, pastor of the church, in an able manner, and in every sentence of which the Lord Jesus was lifted up and his salvation alone set forth as the only remedy which God has provided for all the sin and misery and ruin of our race.

This address was replied to by President Robb in behalf of the Iowa Association and in the name of all the anti-secret Christian men and women of

Iowa, and, like that of Bro. Pemberton, breathed the warmest love and the kindliest feeling for those with whom he differed on the anti-secret question while he exalted Jesus in a truly apostolic manner, and set him forth as the "only name under heaven given among men whereby we must be saved." Acts 4: 12. All realized that the Spirit of God was there, as indeed he was, and of course a convention thus begun could not fail to be a grand success. From beginning to end a deeply earnest Christian spirit was manifested, which carried conviction to all those who attended, while the very able addresses of Rev. W. L. Ferris, of Cherokee, and of our dear brother, Dr. Samuel H. Swarts, of Morris, Ill., could not fail to impress all who heard them with the truth of what was said, and their words will, I am sure, linger long and lovingly in the memory of us all. I was glad to be there, and thankful I went, and pleased above all with the opportunity it afforded me to speak a little word for Jesus.

On Thursday I had a Bible reading almost all day at the home of Bro. McDonough where I lodged, and one or two with other families, and at night I was permitted to accompany Bro. McDonough to the prayer meeting at the Methodist church where, at the request of Rev. Mr. Harris, the pastor, I was privileged to make a few remarks. I was more than pleased with the opportunity thus afforded me to have these Bible talks, and I was delighted to see how eagerly those dear Christian friends received and rejoiced in the truth. Pity we cannot have less of sermons and more of Bible readings in these closing days of the age before Jesus comes; they would do more, I am sure, to separate God's people to himself than anything else. E. RONAYNE.

TIME FOR THE CHURCH TO WAKE UP.

FROM THE PACIFIC COAST AGENT.

PORTLAND, Ore., Nov. 14, 1896.

EDITOR CYNOSURE:—Since my last letter I have been very busy, among other things trying to arrange a list of appointments here in Oregon, near the city, which I could run out and fill during our revival services here in our home church, and be in the meeting a part of the time and help, where help is so much needed.

One brother writes: "I handed your request to the church trustees. They think it would not be advisable for you to lecture here on secret societies. The beast is sleeping nicely, and the church prefers to let him slumber on. (He might have truthfully added, the church is, too.) The halls are in the hands of the lodgemen, and it seems doubtful about your getting a place to speak."

Another brother writes: "Sickness in my family prevents me from making an appointment for you at present." Another writes: "Our church is not completed and cannot be till I get my check for pension; then we will have a place which will always be free for the N. C. A. lecturers without any asking of lodgemen or lodge-ridden churches."

Still another writes: "We have had sermons and lectures on the secret society evil in the past, and the lines are drawn between us and the whole lodge power sharply. We stand alone of all the churches here, and it is a question whether we have not about all the devils stirred up that we can cast out." God bless all these dear brethren and give them great courage and success. My recent correspondence has been a means of the distribution of a large number of tracts through parties I know are interested in the dissemination of the truth.

I have also done something in the way of securing *Lodge Lamp* subscriptions. I have obtained about forty subscribers the past week. It ought to have been many times that number.

Last Sabbath evening I was at Oregon City. There was a union meeting in the Presbyterian and Congregational churches. At the Presbyterian, Rev. Holdrige, of Portland, preached. He gave the Gospel trumpet no uncertain sound. His subject was "Holy Ghost power." In stating what must be forsaken to have this power, he may as well have mentioned secret societies as to say "everything tinctured with Christ's rejection must be forsaken." I predict that the Holy Ghost will stir the city through such preaching

On Monday I took the morning train and ran up to Canby. I spent most of the day in the company of those dear saints of God, Father and Mother Mathew. We talked over the past, and with confidence and blessed hope we spoke of the future. With these dear ones the conflict will soon be over, the race run, the crown won. As we bowed together in prayer, we came near the throne and felt the divine touch, and could imagine we heard the rumbling of the chariot wheels and the rustle of angels' wings coming to carry them home. We felt that it may be the last time we shall ever meet on earth, but we hope to meet them in heaven.

We took the evening train and ran on to Woodburn, to call on Rev. Dr. Barkley and wife, who are watching hourly at the bedside of Sister B.'s sister, Mrs. Morse, who has been with them all the time of Mrs. Barkley's long illness. Now the sister has been stricken down with typhoid-pneumonia, and for days and nights has been lingering between life and death. We are breathing a prayer constantly that she may be spared. She had arranged to start to her home in Ohio this week; but this shows how uncertain are human affairs.

The meeting here opens with some interest under the leadership of Rev. W. W. Gregory, tent evangelist. We are fortunately blest with the noble assistance of Revs H. and P. C. Hinman, who arrived from North Michigan last Sabbath. It is storming so they cannot get to their field of Coos Circuit, and will tarry awhile with us. We welcome them to Oregon and the Coast as true servants of the Most High, and hope they will have abundant success. P. B. WILLIAMS.

CORRESPONDENCE.

EXTRACTS FROM LETTERS.

WM. J. CONNERY, STERLING, KAN,—The lodges seem to be increasing, and there is but very little opposition manifested to them. Those who are really opposed to them seem to be sleeping soundly. Oh, that they might be awakened to a sense of their duty and of the danger of these wicked organizations. I have been trying to get some subscribers to the *Cynosure*, but have only succeeded in getting four three-month subscribers yet. I think I can get one or two more before I mail this. The people here feel the hard times at present, on account of partial failure of crops and the extremely low prices of what we have to sell, and but few are willing to make much sacrifice for this cause.

CHARLES E. MALMSTROM, MAPLETON, UTAH CO., UTAH.—Long before I knew of any anti-secret papers I used to speak against secret societies, Masonry in particular. The Mormon "Endowments" are only Masonry a little changed, which is nothing more than ancient sun or Baal worship, or rather the priesthood of that worship. I have it from a Catholic priest that "Freemasonry is the true order of the priesthood, and all we have against it is that it is secret." So here we have the devil's trinity, viz., in the Catholic church we have the Jesuits, who are to do the killing of persons who are heretics, etc. In Masonry, the "Master Elect of Nine" and "Master Elect of Fifteen." In Mormonism we have the "Destroying Angels" or "Danites." I am and have been one with you on anti-secrecy since 1878.

H. M. HUGUNIN, 491 WEST MADISON ST., CHICAGO.—As I understand the situation in Turkey, a coalition of recent formation exists between Russia, France and Germany, ostensibly to "regulate" the government of the Sultan. The effect has been to quiet the public excitement over the Armenian massacres, and now we have the predicted cry of "safety, safety," reiterated among these and other nations, and a growing indifference as to Turkish affairs. In the governments I have named are represented "three unclean spirits like frogs," anarchy, socialism (ruled by despotism) and infidelity, which trio may serve to "deceive" the outside nations, while Russia, the greatest of all, is, in my opinion, playing the part of protector of Turkey until the time shall come when she can suddenly swoop down upon the Sultan's empire with her tremendous armament, capture his seaports and strongholds, subdue the Turkish government and confiscate its territory before the other sleepy powers of Europe are aware of his treachery.

I may be wrong in this estimate of the situation, but I do not believe I am. When Russia has thus absorbed the Empire of Turkey, of course Palestine will fall into her hands also, and *then*, and not till *then*, do I look for the fulfillment of the prophecy recorded in Rev. 16: 10 16. "Armageddon," as I understand it, is in Palestine, where the enemies of Russia will gather to prevent her advance into India, opening up the way for the kings of the East, and where the Lord will destroy the Russian army with his tremendous hailstones. (Ezek. 38.) The "drying up of the Euphrates" has been going on for more than two centuries, and you or I, or both of us, may live to see the complete destruction that will end it. It was going on in Cotton Mather's time, and the bottom of the river must soon be reached.

CARING FOR SUFFERING ARMENIANS.

WASHINGTON, D. C., Nov. 18, 1896.

EDITOR CYNOSURE:—Washingtonians had three opportunities last Sabbath to see and hear Consul Mrs. Booth-Tucker, daughter of the founder and commander of the Salvation Army, and wife of the head of the American branch, and they took advantage of them to the full seating capacity of Foundry M. E. church, where morning and afternoon meetings were held, and of Calvary Baptist church, where an afternoon meeting was held. This was Mrs. Booth-Tucker's first visit to Washington, as an accident prevented her accompanying her husband when he came here last summer, and this visit was made while she was en route for St. Louis, to make an address to the W. C. T. U. convention. Mrs. Booth-Tucker spoke at all three meetings and made a very favorable impression, which resulted in an increase in the membership of the Salvation Army Auxiliary Association.

Speaking of the newest project of the Salvation Army—taking care of the Armenian refugees—she said: "The army has provided shelter and found work in Europe for 3,000 of these unfortunate people. Only 150 came to this country a fortnight since, brought here through the noble efforts of Miss Frances Willard. Our army has set its great machinery to work to assort them, and they will be scattered throughout the States, and not placed in settlements. We gave them temporary shelter at our farm in Ramsey, N. J. Already seventy-five of them have been swallowed up by New England, the W. C. T. U. operating with us to get them work. They are not paupers in character, only in circumstances, and they will soon get upon their feet, for they are willing to do anything. They are a people to awaken the compassion of nations. They tell of horrors that would almost seem great enough to drive away sleep forever. We are not going to make a dumping ground of this country for them, because they are not that order of immigrants. They are destined to become the best sort of American citizens."

Mrs. Booth-Tucker was anxious to meet Mrs. Cleveland and called at the White House for that purpose, but a social engagement on the one hand, and an inexorable railway schedule on the other, prevented. However, she expressed an intention to come to Washington again soon.

Dr. Talmage, in giving notice to his congregation that he would preach a special sermon on Thanksgiving day, took occasion to pay a deserved compliment by saying: "You have noticed the unique and beautiful proclamation of our President, who is the only man in that high office who has ever recognized our divine Saviour in a public document. Christ is most worshipfully recognized in this proclamation of thanksgiving." C. A. S.

ELDER RUFUS SMITH'S MESSAGE.

TO BOTH FRIENDS AND STRANGERS.

WHEATON, Ill., Nov. 18, 1896.

EDITOR CYNOSURE:—You want your readers to see my picture, but it will do them more good to hear me. Neither you nor they may quite understand why I should all these long years stand alone with Jesus. In few words I will explain how this change was brought about. In Acts 10:12 we read how God used a vision of wild beasts to help Peter to see his duty, but God used a bold infidel to help me to see mine.

In Iowa, some thirty years ago, I was preaching to an audience largely composed of infidels. I had promised to answer any questions they might ask or own defeat. A bold unbeliever came forward and defiantly asked me two questions.

1. "How many churches has your God got?" I replied, "ONE, SIR."

2. "Which one of all the churches is your God's church?"

I replied, "Not any one of the denominations, but all Christians in and out of them all constitute Christ's church."

He replied: "Your head is level; why don't you preach and practice that doctrine?"

Quicker than Peter, I saw the light and resolved to practice the theory of the one church.

I said, "Mr. Myres I have always preached it, and by God's help from this moment I will practice it." With a soul filled with great joy and eyes with tears I said to the infidel, "Will you not now come to Jesus?"

He said, weeping, "Mr. Smith, if you preach and practice that doctrine I am a dead infidel."

The news spread and the hall was full that night. When I told all classes how dear my synod was to me, and how much of friendship and support I had to give up in dropping my denominational name, but how willing I was to do it, and how much more I seemed to love my old Lutheran brethren and all saints, and how the prayer of Jesus in John 17: 21-23, "That they all may be one," etc., was answered in my case, the melting power of God seemed to fall on the entire congregation, and many infidels in the house cried to God for mercy. Such a manifestation of God's saving power I never saw before.

Now as I think of the past as well as of the great conflict just before us, I am comforted to think of the thirty years full time I have put in for Jesus in his own church where he placed me first. In the words of Paul, 1 Cor. 12: 18: "But now hath God set the members every one of them in the body as it hath pleased him;" verse 20. "But now they are many members, yet but one body."

I am thankful to God that in his blessed household of faith I have had every want supplied. Some have asked me to join the secret lodge, but never a moment or a cent have I spent in a lodge. I was saved from this snare and delusion by such warnings as God gives us in Isa. 55: 2; Psalm 1; Gal. 5: 1, and 2 Cor. 6: 14. I want to say to my friends, take and read the *Cynosure* and they will know the evil power of the secret lodge.

The thought that gladdens my heart these dark days is the great satisfaction I have in knowing of a truth that if all the ministers and priests in the United States had done for our vast country simply what I have done for the last half century, there would not be now one saloon in the land. And if all who claim to belong to the church will do for four years from this 18th day of November, 1896, just what I hope by God's help to do in many States, indoors and out, in the pulpit and out of it, at the polls and on the street, on land and water, during winter and summer, in revivals and out of them—I say if all will work as I expect to work for the destruction of the strong drink curse, in four years from to-day this old fiend from hell will be so crippled in all departments of his work of ruin and death, that in eight years from to-day we will bury him at Washington with his face downward, so that if he undertakes to dig out and pick some flaw in the proceedings, the longer he digs the deeper down he will go. And if he should reach silver or gold, it would be in bad shape for him to hide behind as he has done during the late campaign. Then at the close of the funeral of this hell-born institution I will be ready with good old Simeon to say, having seen thy salvation dear Lord, now let thy servant depart in peace. RUFUS SMITH.

THE LODGE AND THE SALOON.

EIGHTH LETTER.

[This letter by strange oversight was misplaced. It should have preceded the one in last week's issue.—EDITOR.]

BLANCHARD, Ia., Nov. 11, 1896.

EDITOR CYNOSURE:—We will let these suits rest awhile because, although they were entered in August, they did not come off until October. It is evident now that they were entered as a blind to more bold acts that were in contemplation. The druggist did not own the building in which he had his drug store, and contrary to the owner's orders he had built a wooden shanty on the back end, and in this he kept his oils, gasoline and some of his paints. He had his stock of goods fully insured.

If a fire had occurred and burned up his whole stock he would have been safe. But his losses had been great, and he must make something to recover himself. His situation was desperate, and he thought it justified desperate means. The last talk I had with him he admitted that he was influenced, in part at least, by motives of revenge. To one of our best women, who went to him and pleaded with him in the most earnest and tender manner to turn from his maddened course, in the interest of his own soul's salvation, he said "he could take care of his own soul's salvation, but he wouldn't cease from his course."

Amid all the virtues that you have heard lodgemen boasting that the lodge teaches, did you ever hear them claim that the lodge subdued the spirit of jealousy and revenge? I never did. I know on the other hand that it cultivates this spirit. And I want to say right here, that any institution that does not tend to subdue the spirit of jealousy and revenge, can never elevate society. And we want to say in brief that the principles of Jesus Christ are the only principles that the world has ever known or ever can know that will subdue the spirit of jealousy and revenge; hence the principles of Jesus Christ ought to be enthroned in the heart, the home, the state, the church and everywhere; and when these principles are thus enthroned, the secret lodge, which is the hotbed of jealousy and revenge, will forever cease.

Men trained in secret lodges know how to carry on underhanded work. While the attention of the good people was directed toward the suits that had been entered, the stock of goods began to grow less in the drug store, but it was so gradual that it might have been accounted for by legitimate sales; but by and by it was observed by some that the druggist's father's family and some of his friends were very heavy purchasers; at least they went home very heavy ladened almost every evening; and a few who happened to be up late at night noticed loaded wagons moving away from the back of the drug store; and in one instance a wagon was seen backed up to the drug store and receiving its load. Two wagon loads were confessed by the druggist to have been taken away, but he claimed that they were simply his unsold whiskys. But why haul them away at night? Well, he said he was afraid the officers would seize them. But there is some evidence for three more wagon loads.

By and by the druggist's father, who was a dentist, found that his part in the saloon business had not helped his trade or the social standing of his family, and he resolved to move to Omaha; and when his goods were hauled to the train it was the wonder of many where they all came from. The majority of those goods have not made their appearance since. The suspicion is that they are in the hands of lodgemen. Some day they may tell a wondrous tale.

The business at the drug store resembled an auction sale. As the stock grew less the goods went cheaper and faster, but appearances were pretty well kept up by a few showy goods well arranged in front, and time swept on to the final scene, which we must reserve for our next letter.

J. R. W.

MASONRY IN TURKEY.

PRINCETON, Ind., Nov. 12, 1896.

EDITOR CYNOSURE:—Rev. R. J. Dodds, our missionary from Mersine, Turkey, assisted at our communion here on last Sabbath, Nov. 8. He also gave us two lectures, one on Monday evening relating to the Armenian massacres, and on Tuesday evening about the Reformed Presbyterian mission in Turkey.

In one of his lectures he spoke of the Turks being Freemasons, from the Sultan on down. So that is the company Freemasons are in, because, as Mr. Dodds said, a New York or London Mason is recognized as such in Turkey. Mr. Dodds also told us about meeting a Mason in Turkey and giving him the Masonic grip which he had learned from an Anti-masonic tract before he went to Turkey. The man said:

"I didn't know that you were a Mason." To which Mr. Dodds replied:

"What makes you think now that I am?" The man then sobered up and asked earnestly:

"Tell me, are you a Mason?" At which Mr. Dodds laughed and the Mason saw his mistake. This proves that the Anti-masons know something about Masonry.

Cannot you come to Princeton some time soon and give us some lectures? We would be so glad to see you again. Our congregation is doing well. On fast day of our communion James Latham was ordained an elder and Wm. Brim a deacon. Rev. Dodds gave us splendid preaching.

ELIZA DAVIS.

STUDIES ON PROPHECY.

STERLING, Kan., Nov. 16, 1896.

EDITOR CYNOSURE:—After studying the book of Revelation more carefully I have come to the conclusion that the first four seals represent systems rather than events. The first represents Christianity and Christ. The second, Mahometanism and Mahomet. The third, popery and the Pope. The fourth, infidelity and all practical denial of God in government, such as secularism, etc.; or; as Dr. Nevin terms it, "Religious negationism." But I cannot agree with Dr. Nevin in regard to the other three seals; and here, in my humble opinion, is where he makes his great mistake.

I now understand the fifth seal to represent the martyrs slain under the old Roman empire, and those who were to be "slain as they were," to be those who were to be slain under the papal Roman empire. The sixth seal I understand to represent the revolution by which the old Roman empire was overthrown, A. D. 376. This was the "deadly wound" given to "the beast" which was afterward healed. In it we have first the effects of that revolution (or earthquake) on the church. The church, represented by the symbol of "the sun," became black as "sackcloth of hair." "And the moon"—the ordinances of the church—"became as blood;" entirely corrupted. "And the stars"—the ministry of the church—fell unto the earth. Fell from their high position of true ministers of Christ and became identified with the ungodly, anti-Christian civil empire. And the heaven departed as a scroll when it is rolled together, etc. The figure used here is of one reading in a scroll, the form of books then used, and being suddenly alarmed by the sound of war or called to arms, he hastily rolls up the scroll and lays it away in a safe place.

Thus the true church almost disappeared at that time, but was hidden in the hollow of God's hand. The same event is, I think, symbolized by the silence in heaven, the church, about the space of half an hour; that is, silence in regard to giving testimony. Then the effects which that earthquake or revolution had upon the civil empire are described in the remaining verses of that chapter. Then just here naturally comes in an account of the sealing of the witnesses, chap 7: 2 8; and then in the remaining verses of that chapter an account of the legitimate successors of the witnesses in the millennial period.

The opening of the seventh seal discloses the "trumpets," and these I think follow much the same order as the first four seals, only representing these wicked systems in active operation, the effects produced by them, etc.; and then in the seven "vials" or "bowls" of God's wrath, the judgments poured out upon them by which they are at last utterly destroyed. I have thus endeavored very briefly and imperfectly to give you an outline of my understanding of this wonderful part of the prophecy or revelation.

After studying with much interest Mr. Hinman's article on the "Two-horned Beast," I am inclined to hold to the old interpretation—that it represents the papacy—the two horns, the civil and ecclesiastical power. The civil empire is represented by the seven-headed and ten-horned beast. These two are here in this scene represented side by side as a team yoked together. In the seventeenth chapter another phase of these wicked powers is presented to our view. The beast is there represented as supporting and carrying the woman, the papacy, and she guiding and controlling the beast.

W. J. CONNERY.

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HOW TO STAIN.

Furniture Tints of All Colors Now Fashionable.

Formerly stains were confined to the colors nearly resembling natural woods, but of late all colors are used.

The most fashionable stain at present for furniture is green—not a sage green, but a good, old fashioned regular green—which, when rubbed well into the pores of the wood and then polished, is really beautiful. The two transparent colors, prussian blue and raw sienna, make, when mixed together, an excellent green, or if a brighter tint is desired gamboge and prussian blue. A very little of the latter goes a great way. In staining it should be borne in mind that it is not paint, but stain, and that a very little should be used, a pound being sufficient to stain a whole set of furniture.

To get a good color the wood must be light. Oak, yellow or white pine, maple, any of these is suitable, and the more grained the better, the moire effect of birdseye maple, the heavy markings of oak and the picturesque knot so often seen in yellow pine all coming out particularly well through the translucent color.

By sending a special order to the manufacturers it is easy to get sets of furniture without paint or varnish, but if it is an old piece that is to be renovated it must be thoroughly scraped. After staining, a coat of hard oil finish may be applied as a filler, and then, after it is dry, it should be rubbed all over with the prepared beeswax that comes in cans for floors and then rubbed with a flannel cloth until it is quite shiny and bright. After the wax is rubbed on it should be allowed to harden before polishing it. Prussian blue alone makes a very pretty peacock blue stain, raw sienna a yellow or orange, according to the amount of color used, crimson lake a lovely red, and burned sienna an almost exact imitation of new mahogany. All these are what are called transparent colors and are, therefore, especially adapted for stains. But even opaque colors, if put on thin enough to show the grain of the wood, produce sometimes very pretty effects. White on certain woods has a milky, opalesque coloring that is very harmonious with delicate chintzes.

How to Make a Cozy Corner.

A cozy corner can be easily devised from a couch, a few cushions and several yards of Chinese crape. You must first find the couch, but this is not difficult. A couple of boxes nailed together and cushioned with a "cut down" mattress or pieces of carpet padded with curled hair and covered with chintz or denim will make a most acceptable one.

How Fractional Currency Came Into Use.

In 1862 small silver change was very scarce, and people could not find a medium of exchange for small transactions. Change had to be taken in groceries, vegetables, etc. General Spinner, treasurer of the United States, was appealed to for change. There was no law under which he could produce small currency, so he ordered a large quantity of postage stamps, pasting them on different sized pieces of paper to represent different amounts. This was dubbed "postal currency." From this General Spinner got his idea of fractional currency and applied to congress for the right to make it. The facsimile of postage stamps was put on each piece of currency, and for a long time it was known as "postal currency."

How to Cure Scalds.

Take a camel's hair brush; wash the wound carefully with lukewarm water every day. Wipe brush dry, then dip in linseed oil. Cover the wound with oil. Scrape whiting on same. Bandage carefully. This has cured the worst of scalds without leaving any mark.

How Vegetable Ivory Is Produced.

Vegetable ivory is the seed (corozo nut) of the Phytelephas macrocarpa, one of the most beautiful of the many palms which grow in South America. In the heart of its tall and graceful plume of light green leaves are found 6 or 8 heads of fruit, called by the natives "negro heads," each of which weighs from 20 to 25 pounds and holds many triangular nuts. These seeds or nuts contain at first a milky fluid which gradually becomes so hard as to make it a valuable substance for ivory in the manufacture of knobs, buttons, etc.

How to Make Anchovy Butter.

Clean and bone 6 anchovies and beat them well in a mortar; add 2 ounces of butter, mix well and pass through a wire sieve. Serve on pieces of buttered toast.

How to Make Piccalilli.

Strew salt on a peck of green tomatoes and let remain overnight, then turn off the brine and add a cup horse radish, 2 cups sugar, a teaspoonful cinnamon, a teaspoonful of black pepper, a tablespoonful whole cloves, 6 sliced onions, 6 bell green peppers and vinegar to cover the whole. Chop horse radish and peppers together, slice onions and tomatoes, mix all together and boil 30 minutes.

How the Mohammedan Year Corresponds With Ours.

The Mohammedan year, as a lunar year, is shorter than ours by 10 days, 21 hours and 14 2-5 seconds. This renders an exact transfer of Mohammedan dates into dates of our own calendar a very difficult task. One calculation, which is easy and almost accurate, is to deduct 3 per cent from the given Mohammedan year and to add 622 to the sun thus obtained—e. g., our year 1862 A. D. corresponded to 1279 of the Hegira. If from this we deduct 3 per cent, or about 39, and add 622 to the result, we have the number 1862.

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22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
30. Masonic Oaths Null and Void.
37. Why a Christian should not be a Freemason (German).
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The Christian Cynosure.

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CHICAGO, THURSDAY, NOVEMBER 26, 1896.

GOSPEL MISSION CONFERENCE.

We enjoyed the privilege last Friday of attending the second day's sessions of the National Gospel Mission Union, at the First Congregational church. Representatives of missions who spoke in the morning included Rev. A. C. Peck, of Denver, B. M. Shawhah, of Kansas City, Eugenia Gibson, of Albany, Mrs. E. S. Curtis, of St. Louis and Messrs. Bruen, Monroe and Bailey, of Chicago. Rev. A. C. Peck addressed the noon meeting at Willard Hall, which was conducted by Robert J. Reed, Dean A. C. Peck, of Denver, Colo., making the address. In the afternoon addresses were made by Mrs. Clark, on "The Pacific Garden Mission of Chicago;" by Robert J. Reed, on "Chicago's Mission Field," and by Stephen Merritt on "The Travelers' Club" of New York City. Rev. E. D. Bailey of Washington, D. C., and Rev. Dr. H. H. George, of Beaver Falls, Pa., secretary of the National Reform Association, also spoke. In the evening at the closing session Mrs. E, M. Whittemore spoke on "Praise, Promise, Prayer," and Rev. E. D. Bailey on "Possibilities and Need of the Work."

We have not for years seen audiences so stirred as were those at Willard Hall on Thursday noon, and at the Y. M. C. A. on Friday noon by the addresses of Stephen Merritt. His one theme is "Be filled with the Spirit."

VICTIMS OF A KU KLUX CLAN.

The Philadelphia *Record* contains the following dispatch from Susquehanna, Pa., dated Nov. 5th:

Mr. Andrew and his son, Frank, have for the past twenty years been engaged in the meat and farming business in Oakland, Pa. About two weeks ago their barn, containing two teams of valuable horses, a cow, wagon, grain, hay, etc., was set on fire and burned with all its contents. It was thought by some to be the work of tramps. Yesterday Rev. Mr. Cochrane, who rents one of Andrew & Son's houses, received through the postoffice at this place the following letter:

"The Rev. Mr. Cockran. Take notice. This is to notify you to get out of that house as soon as possible, as it is a marked one; the extension now is that it will be fired some time this next moon, and as we don't want to do you any harm we notify you to move out. Vengence."

The same night the following notice was posted on the wagon bridge between this place and Oakland:

"Notice to all concerned. All ye that buy meet from Anson Andrew & Son, or cider or wrent houses, be prepared to meet thy God, as all meet and cider will be pisened and the houses will be sot fire to as fast as possible. This is put up for the good of the people, and we hope that they will take warning, as this notice is given by the sworn six we have put our marks in blud."

Both communications were signed with six crosses.

STRONG EFFORTS TO CONCEAL.

THE CAUSE OF E. W. CURRY'S DEATH.

It is evident that the lodges have used every means to conceal the real cause of Lawyer Curry's death at Des Moines, Nov. 18. The Philadelphia *Record* of the 19th thus describes the awful circumstances attending his death:

"Mr. Curry had not been in very robust health, but as he had been through a number of other secret orders he decided to be 'game.' As part of the ceromony he was blindfolded and placed on a chair with an iron seat. Then a lighted lamp was placed under the seat with the expectation that when it got too hot he would jump. But he sat still until he was badly burned. His trousers were burned away, and the flesh was fearfully scorched. He was put in new clothes, and did not realize at the time that the injuries were serious. In a few days blood-poisoning set in, and he grew worse steadily. It was his desire that the real cause of his injuries should not be made public, and another cause was assigned for the illness, the truth only becoming public to-day. Members of the Elks Lodge are frantic over the affair, and say that Mr. Curry would not have been injured if he had not been so 'game.' He was determined to go through the initiation without flinching. The Elks have spent money freely in an effort to save the chairman's life, but without avail."

A Pittsburg daily gives this version of the sad affair: "The story told this morning, as coming from the family, was that Mr. Curry was placed in a chair charged with electricity, and that a slight current was turned on for the purpose of frightening him and making him jump out of the chair. He was not tied in, and was free to get out if he wanted to; but Curry had the reputation of being a gamey man and he did not jump, so the current was increased. Finding that still it did not budge him, the person in charge again increased the strength of the charge and left it turned on. Seeing smoke emerge from the seat of the chair, Mr. Curry was pulled out and it was discovered that his garments were burned and his flesh badly scorched. He was taken to his room in the hotel, where physicians were summoned. A week or ten days ago blood-poisoning set in and nothing could be done to save him. It was given out, at Mr. Curry's request, that his trouble was of long standing, and this was the story generally accepted this morning."

WORDS OF WARNING.

The most thoughtful students of history will admit that the French Revolution was a revolt of the masses against the oppression of an aristocracy of wealth and false religion. It is true the leaders of the revolt were Freemasons, whose purpose was to establish a despotic government upon the ruins of the empire. We believe that republican government is the highest and best form, and was that which God preferred and gave to his chosen nation, Israel. Garfield defined it as, "Government from God and through the people." We should jealously guard against any danger threatening our republican form of government. The following warning recently uttered by Henry Watterson, editor of the Louisville *Courier Journal*, is, we believe, important and timely:

"If human experience goes for anything, and is even to count for much, the world ought to be wiser for the lessons it has had. I am afraid, however, that organized wealth and power have not yet grown wise enough to scent danger before it is upon them. The Eastern section of our country is already in danger. I have an impression that it does not see this. Yet it might, with profit to itself and to us all, read a chapter out of our own history and take a hint in time from the experience of the South.

"The institution of African slavery was thought to confer great benefits upon its possessors. It produced in the South distinct caste. Recognized by the Constitution, property in man came to take on a kind of divine right, and at last its supporters went to war to defend it. Nothing should have been clearer than that war was the best way to destroy it. England had got rid of slavery in her colonies. Russia had extinguished serfdom. Brazil was preparing to emancipate her slaves. Everywhere except in the Southern States of the American Union the world was set against slavery. To cling with tenacity to such an untenable, and, as time has since revealed, to so profitless a system of labor—to say nothing about morals—was singularly short-sighted in the public men of the South; but to take the field in its behalf, and against such odds, seems inconceivable from the standpoint of rational statesmanship. But the South did it, and dearly paid the consequences.

"Let the East take to itself the lesson of the South. In its concentration of the wealth of the country and in its ostentatious display of its wealth, in the gradual cultivation of caste, in the tendency to hug its vast riches and in the finding of means to keep its millions at home, let it behold a danger it will do well to consider in the light of both ancient and modern history. And if it has any real statesmen they cannot put their genius and resources to better uses than by the construction of policies, which will bring them alliances and make them friends—policies wide and broad, justifying in some measure the unlimited accumulations they have been able to pile up in such a relatively short compass of time.

"Those accretions not only serve to breed corruption among themselves, but they unite against the simple rights of property all the forces of cupidity and rapine, operating on agrarian and sectional lines. States have been saved before now by timely forecast. Only pride, the pride of wealth and caste, will keep the East from seeing the truth that it must make a partner of the rest of the country, not alone by generous and expounding policies, but, above all, by just policies harder perhaps to realize than any other policies. We can always be generous, but it is not always easy to be just—wisely just—even to ourselves."

THE WORLD TO BE REDEEMED.

Dr. Geo. D. Herron in his book, "The Larger Christ," thus beautifully states the Christian's hope of a regenerated world: "He came not to increase the census of heaven but to improve the status of earth's righteousness; to get God's will done as freely and gladly on earth as it is done in heaven. A more intelligent study of the Scriptures has revealed that much of what was formerly thought to relate to far remote and distant heavenly spheres really relates to the future society of the earth.

"The Revelation of John is a mystic panorama of the historical processes of redemption and the triumphs of the Redeemer here upon the earth where we now live and are to live. John's rapt imagery is the symbolical description of a humanity that is to become so spiritualized that there shall be a wedding of earth with heaven—the two to blend in unending harmony. It is upon the earth that God is to set his throne of righteousness, and dwell with us and make us his people. It is upon the earth that God is to vanquish death and banish night, and establish the everlasting communion of saints under the reign of the Prince of Peace.

"The realization of heaven upon earth is more than a mystic ideal. It is the crowning fact of history. It is the solid reality with which God is displacing the insubstantial materialism underlying the rude social structures of human selfishness. It is the sole clear and practical solution of historic problems; problems which exist only because of the blindness of human unbelief. It is the tangible realism which is slowly drawing men from the mire of a gross idealism. It is the adaptation of the political economy of Isaiah and the social philosophy of John. It is the actualization of righteousness; the realization of the Gospel. It is the bloom of evolution, and the climax of revolutions. It is the goal of the ages upon which Jesus turned his dying vision, and which has held the faith of the pure and wise, the true and the brave, amidst forgotten defeats and unrecorded sufferings.

"It is the divine errand upon which white-souled prophets have walked serene through a world ablaze with scorn. It is the issue which is to satisfy the travail of the centuries. It is the quenchless passion which will give no rest to the earth until the justice of love prevails. It is the consummation of all that God has been and done for man, and all that man has been and done for God. It is the eternal kingdom of the Christ, which is besieging the affairs of men, troubling the foundations of society, and sifting the church as wheat. The pledge of God is behind it, and the victorious forces of the universe are allied in its behalf. The Bible is its written warrant, and the cross its seal which none can break. It may take us with violence, but it advances to conquer. *And the saints shall judge the world!*"

A FAITHFUL REFORMER PASSES AWAY.

The Pittsburgh *Commercial Gazette* contains this notice of the death of a good reformer whom we have known for many years:

"William R. Hamilton died Saturday, Nov. 14, 1896, at the residence of his daughter, Mrs. R. J. George, D. D., Allegheny. Mr. Hamilton was born in Miffin township, Allegheny county, Nov. 25, 1811, and after his marriage removed near Putneyville, Armstrong county, where he spent the greater part of his life. In his later years he lived in New Bethlehem, Pa., Warren, Ohio; Beaver Falls, Pa., and Allegheny. The deceased was a positive character, of sterling integrity and profound convictions. He was a radical reformer, and one of the first Abolitionists. In slavery days his home was a station on the underground railroad, and he harbored and helped forward many a slave in his perilous race for liberty. At the outbreak of the rebellion he will-

ingly gave his oldest son, not yet of age, to the army and regretted that the others were too young to go.

"He was outspoken in his opposition to all secret oath-bound societies, believing them to be inimical to the best interests of the republic, and antagonistic to the teachings of Christianity. For many years he was an earnest and active politician, but became convinced of the sinfulness of the nation in refusing to declare its allegiance to Jesus Christ as the king of nations, and of the inconsistency of Christians co-operating with a government under a Christless Constitution. In this, as in all things, true to his convictions, he retired from active participation in political life, and united with the Reformed Presbyterian church, of which he was a member at the time of his death. Those who knew Mr. Hamilton will always respect his memory as that of a man whose conscience ruled his life, and who regulated his conduct by obedience to divine law and loyalty to his Master."

FUNERAL OF EDWARD W. CURRY.

The funeral of E. W. Curry, chairman of the Democratic State Committee, who died at Des Moines on Wednesday morning, Nov. 18, as the result of injuries received by being initiated into the Elks Lodge at Des Moines, was held Friday, the 20th, at 1 o'clock, conducted by the Knights Templars. Every business house in the town was closed, and the public schools were dismissed for the day. Prominent politicians of the State were present, among them being C. A. Walsh, of Ottumwa, secretary of the National Democratic Committee. The funeral was one of the largest ever held in the city, and for hours the people passed in and out of the office building where the remains were lying in state.

The pallbearers were selected from the Leon bar, and escorts were present from the Des Moines Elks, the Scottish Rite Masons and other societies, among them being the Knights of Pythias, who attended the funeral in a body. District court was in session, but was adjourned yesterday for the term on account of Mr. Curry's death. Now let the good people of Leon, Iowa, chisel on the grave-stone of this distinguished lawyer and politician the words of David, 2 Samuel 3:33, "Died Abner as a fool dieth." And then let them put the case into the hands of the best legal talent in the State and prosecute the Des Moines Elk lodge to the fullest extent of the law for the murder of Lawyer Curry, so that they will be a fearful warning to all lodges to quit this criminal foolishness which should be prohibited in every civilized land.

MOST GLARING INCONSISTENCY.

The most remarkable demonstration of the insincerity of those making the most earnest profession of Christianity is sitting as if they were dumb in the presence of their knowledge of the ignorance, superstition and barbarism of Freemasonry through which they have passed. They seem to think it a great virtue to keep silent in the presence of such an evil, and make it appear as if it were a virtue instead of a vice; knowing that to which they consent in silence can be used in secret to destroy innocent women and helpless childhood. We know of nothing more dangerous to every true interest of society than Freemasonry, which furnishes the opportunity to the most vicious persons, who often are found in the lodge to do the lowest and most dangerous injury against innocent and worthy persons.

How ministers can give their consent to go through with the preparation for initiation, the initiation and the conferring of degrees—the highest of humbugs—and the taking of the oaths and the whole pile of rot, of which the whole thing is made up, and then go before a congregation of respectable people to preach the pure and undefiled Gospel of Jesus Christ, is an incomprehensible mystery to every intelligent and conscientious person who has the least knowledge of the great and imposing fraud.

There is nothing more dangerous to the sound doctrine of morals. How it eats out of the soul every thought of spiritual refinement. It renders the protection of home an impossibility. There is nothing so dangerous to the order, quiet and study of a well-regulated home. It is a constant invitation to young men to leave the society of parents and sisters to find their way to the lodge-room where no chance to teach upright character and good conduct can be thought of.

BEECHER AS A SLAVE AUCTIONEER.

Even people of mature years whose memory is clear about matters before and during the war have practically forgotten that Henry Ward Beecher used his pulpit in Plymouth church, Brooklyn, as an auction-block for slaves. The most famous of his "slave sales" was that of the beautiful girl, Sarah, and it was upon this occasion that the most exciting scenes ever witnessed in Plymouth church, or in any other American church for that matter, occurred.

Mr. Beecher was unusually dramatic; he put a fire into his words, as he stood the slave girl on the platform beside him, which fairly burned into the hearts of his auditors. It was not long before the people became almost hysterical with excitement. But Beecher kept on until he was ready to pass the collection baskets. Then the auditors gave vent to their feelings, and not only heaps of money was put into the baskets but men and women took off their rings, unfastened their watches and threw them into the baskets and on the platform. It was a remarkable scene, and such a one as probably will never be equaled in this country.

Mrs. Beecher recalls the event with wonderful vividness in her article in the Christmas *Ladies' Home Journal*, when she tells the whole story of "When Mr. Beecher Sold Slaves in Plymouth Pulpit." The scene itself is remarkably well brought to the eye of the reader by a striking illustration made by De Thulstrup from material furnished the artist by Mrs. Beecher.

PERSONAL MENTION.

—Rev. E. Matthews, of Bath, N. Y., has been suffering severely from muscular rheumatism.

—Rev. W. H. Chandler and Elder Rufus Smith, of Wheaton, attended the Christian Worker's Convention in Chicago last week.

—Editor M. A. Gault preached last Sabbath evening in the Free Methodist church at Evanston on the secret lodge question, and received a cordial welcome from the pastor, Rev. O. V. Ketels, and his kind people. He was entertained in the hospitable home of Mr. and Mrs. Joseph Johnson.

—Rev. Amos Dresser, Sr., of Julian, Neb., accompanied by Mr. Kelsey of this city, visited the *Cynosure* office last week. He came through the hottest of the anti-slavery struggle half a century ago and stood in the front ranks in that conflict, He has, ever since the overthrow of slavery, taken a deep interest in the anti-secret reform.

—The Wesleyan Methodist says: "Many of our readers will learn with deep regret of the death of Rev. J. L. Barlow, which occurred at the home of his daughter, Mrs. Helen Rowley, in Bemus Heights, N. Y., on October 24. Bro. Barlow was a man of marked ability and special devotion to the anti-secret reform. We are sure the Lord will direct his falling mantle in the Baptist church."

—Mr. Josiah W. Leeds, of Philadelphia, Pa., has prepared an excellent tract entitled, "Against the Teaching of War in History Text Books." Let every pastor, evangelist, class-leader, Sabbath-school teacher, and all others who are interested in the spread of the Gospel of Jesus Christ, secure from the author a few copies of this tract for free distribution. Address Mr. Leeds at No. 528 Walnut St., Philadelphia, Pa.

—On last Monday evening the young men interested in good government met at Christ Chapel, Orchard and Center streets, to organize the Civic Improvement Club. George E. Cole gave the young men an idea how to proceed. Dr. Bayard Holmes, populist candidate for mayor recently, was among the speakers. There was a large gathering of young men reformers. Let the civic improvement movement go on.

—We are informed by Josiah W. Leeds that so much of the article lately copied from the Lancaster paper into the *Cynosure* as referred to him as "a prominent attorney" is incorrect. He has never been in the practice, though he has at various times sought the vindication of the law when he has beheld it outraged by the desolators of homes. In the sixth generation of descent from Daniel Leeds, who came over to the Delaware before William Penn, and was surveyor-general of West Jersey and author of either the first or the second book published in the Province of Pennsylvania. Friend Leeds claims to be to the manor born, also of honest descent as an essayist. Although not a graduate of any college, he deemed it best to refuse, some years since, the tender of an honorary degree, holding the old-time Quakers' indifference to titles.

—Mrs. J. G. Lorbeer, of Wheaton, Ill., recently returned from an extended visit in New York State to her mother's and the home of her childhood. Her father, Rev. Lewis A. Wicks, who died many years ago at Copenhagen, N. Y., was quite a noted evangelist in his day. Her mother was at one time suspended from membership in the Presbyterian church with ten others because they attended an anti-slavery convention. Her congregation also adopted a rule forbidding its members to pray for the temperance and anti-slavery causes. "What hath God wrought" since that day? Mrs. Lorbeer has several hundred volumes of her father's biography compiled by her mother. The volume has 370 pages beautifully bound, and containing a pen picture of her mother and her father's letters, sermons and notes. It is a readable and interesting volume, which she will sell for $1.

—Rev. W. F. Crafts, in his address before the late W. C. T. U. Convention in St. Louis, said: "For one thing, I see signs that the churches will adopt moral reforms as a part of their regular work early in the twentieth century, even as they adopted foreign missions as one of their God-given duties a century ago—the churches of the Reformation not having previously seen any call to foreign missions in their Bibles. When in a Scotch Presbyterian assembly, near the close of the eighteenth century, a member suggested that it might be well to consider whether foreign missions was not a duty of the churches, the Moderater called him to order, rapping fiercely and saying, 'Sit down; when the Lord wants to convert the heathen he will do it without your help.' But the speaker, with Scotch persistency, refused to be silenced. 'Raitch me the Bible, wull ye, Moderator.' From it he read: 'Go ye into all the world and preach the Gospel to every creature.' But even with such a plain command, and others of like import all through the Bible, it took a quarter of a century to get foreign missions fully established as a branch of church work, with regular collections and organizations and concerts of prayer."

NEW ENGLAND CHRISTIAN ASSOCIATION.

TO MEET AT 36 BROMFIELD ST. (WESLEYAN HALL) BOSTON, MASS., DECEMBER 1 AND 2, 1896.

Opening session at 7:30 P. M., Tuesday, Dec. 1. Devotional services and address, President Rev. J. M. Foster.

8:15 P. M.—Masonic Mysteries "proclaimed upon the house top."

1. Conditions for membership. 2. Preparation and initiation of candidates. 3. Oaths and penalties. 4. Signs, dueguards, grips and passwords. 5. Organism and religious philosophy of secret orders illustrated and explained by charts.

All persons desiring to know the secret system as it is, are respectfully invited, and members of fraternities will be especially welcome.

Wednesday, December 2.

9 A. M.—Devotional services.

9:30 to 11:30 A. M.—Reports of officers, business and election of officers.

RECESS.

12 M.—Busy peoples' meeting, led by Rev. John Short, an ex-Mason, followed by testimonies from seceders.

2 P. M.—Conference and prayer for one hour, led by Mrs. M. E. A. Gleason.

3 P. M.—Address by Mother Prindle, of the Florence Crittenden Mission, New York. Discussion, 30 minutes.

4 P. M.—Address, Rev. S. G. Shaw, Cambridgeport; discussion and unfinished business.

7 P. M.—Devotional services.

7:30 P. M.—Address, Rev. S. McNaugher, Boston.

8:15 P. M.—Address, Pres. C. A. Blanchard, Wheaton, Ill. Benediction.

KILLED OR CRIPPLED

THE FATE THAT AWAITS THOUSANDS IN THE ARMY OF LABOR.

Liability of Employers In Case of Accidents In Which Employees Lose Their Lives or Are Maimed Is an Important, Pressing Question.

[Special Correspondence.]

Among the many problems arising under the new conditions of modern industry the question of employers, liability for injury to employees is not the least important as well as perplexing.

In the operation of our railroads, mines and factories, with their swift moving machinery; in the construction of our mammoth buildings—in brief, in all branches of our modern industrial activity the army of the workers is being steadily decimated by frightful accidents. On the battlefields of labor the number of killed and injured every year in this country alone by far surpasses the number of the killed and wounded in any of the great battles which decided the political destinies of nations. Complete statistics on this point are not obtainable, but the annual reports of the interstate commerce commissioners show that on our railroads alone the number of employees killed annually amounts in the average to about 3,000, while the number of the injured by far exceeds 30,000.

Add to these the disasters in mines and mills, the daily victims of steam and electric machinery, the loss of life on ocean, lake and river navigation, in construction of buildings, railroads and roadways and the variety of other work involving more or less danger and risk and you may form an idea of the magnitude of the army of victims.

In the more advanced European countries legislation has taken cognizance of this new problem and attempted, with more or less success, to secure indemnity for the loss of life or other injuries by holding the employer liable for accidents and their consequences to employees.

In Great Britain the main obstacle in the way of remedial legislation was the principle of the common law, according to which the negligence of a fellow employee as cause of an accident served to the employer as a valid excuse which protected him against any claim on the part of the victims. The application of the same principle in most of the states of the Union is the main reason why our wageworkers are not adequately and equitably protected by laws regulating liability for accidents.

Centuries ago, when conditions were entirely different, there was reason for the legal fiction that any employee upon entering a workshop might know the character and reliability of his few fellow employees and be able to measure the risk he was assuming in working with them.

All this is changed now. Enterprises are managed on a gigantic scale, with thousands of employees, about whom the new applicant for work can know little or nothing. What risks and dangers he has to encounter he must assume, because necessity, the hardest of taskmasters, compels him. The railroad men, the miners and other workers are well aware that death takes frightful toll from their ranks, but they have only the choice between starvation or work under such conditions. If the employment of unfit men in the roundhouse, in the signal towers, on the switch or on the brake increases their danger—if long hours of work render even the otherwise fit employee temporarily and fatally unfit—the fellow employees have no say or influence over such matters. They are only doomed to take the fateful consequences.

Hence it is high time that this matter of liability in cases of accident be attended to thoroughly and in fairness to the workers and their families. In a few states, like Massachusetts and South Carolina, progress in this direction has already been made. In most of the other states the question is barely stirring, except among the members of organized labor. Every honest and fair minded man should help in pushing it to the front until it is properly solved.

The following main points should, in my judgment, be considered essential and fundamental in shaping proper legislation on this subject:

First.—Employers should be liable for all accidents occurring to employees while at work.

Second.—The primary entrepreneur should be responsible for his subcontractors.

Third.—Settlements should be had with as little delay as settlements in case of fire or life insurance; hence litigation and quibbling would be prevented as far as possible.

Fourth. — Any contract clause by which an employee waives his right of indemnity for accidents should be illegal and void.

The enactment of efficient legislation on this subject would result in the organization of insurance companies for accidents, so that the individual employer could measure and calculate this item of expense and add it to the general cost of production.

Still another result would be obtained—namely, the introduction and use of safety appliances that would reduce the number of accidents. At present many enterprises find it cheaper to have people killed or maimed than to provide for the best protective methods. When the destruction of life and limb becomes more expensive, however, there will be a great deal less of it. With most employers the pocketbook is still the sensitive nerve center.

MOSES OPPENHEIMER.

Importance of the Laborer.

There are in this country nearly 20,000,000 people who live on wages, and of these nearly 3,000,000 are women. Whatsoever helps the wage earners of America helps the people of America, and whatever is opposed to the interests of the wage earners opposes the interests of the American people.—Father Yorke.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Nov. 29. Comment by Rev. S. H. Doyle.

TOPIC.—How to get good out of our troubles.—Ps. xxvii, 1-14.

If there is any way to get good out of trouble, we all want to know it. It would be a universal boon. Trouble is not confined to any part of the world, to any class or condition of society. It is universal. "Man is born to trouble, as the sparks fly upward."

One of the most attractive features of Christianity is that it assists its followers in time of trouble and even promises them good out of trouble. The invitation of its Founder to all who are borne down by sin, by distress, trouble, affliction and tribulation is, "Come unto Me, and I will give you rest." David was a prosperous and successful man, yet he also knew what trouble was. But David had remedies for his troubles. His remedies were of such a character that they both sustained and benefited him. Three of them he gives us in the psalm before us:

1. David recognized the hand of God in trouble and made God the strength of his life. Then he had nothing to fear. "The Lord is my light and my salvation," he says. "Whom shall I fear? The Lord is the strength of my life. Of whom shall I be afraid?" Some people only see God in prosperity, others only in adversity. But we should recognize the hand of God in everything, in adversity and prosperity, in shadow and sunshine. Especially should we see it in adversity, and this should lead us to make Him our strength. If we recognize God in it, we will realize that it is for some good purpose and will strive to find out that purpose. If the purpose is accomplished for which God intended it, good must come out of it, for "all things work together for good to them that love God."

2. David got good out of trouble by serving God in His temple. David loved to serve God. One desire of his life was to dwell in God's house. "One thing have I desired of the Lord," he says, "that I may dwell in the house of the Lord forever, to behold the beauty of the Lord and to inquire in His temple." And for what other reason? "For in the time of trouble He shall hide me in His pavilion, in the secret of His tabernacle shall He hide me; He shall set me up upon a rock." Fidelity in the service of God will help us both to bear trouble and to get good out of it.

3. David got good out of trouble by prayer. David prayed unto God in time of trouble. God brings trouble upon us. God controls our troubles. What better way to get good out of them than to pray to Him in trouble, that He will sustain us and also benefit us? God is able to do both. Are we willing to have Him? If so let us ask him in Jesus' name. We endure many sorrows "all because we do not carry everything to God in prayer."

Bible Readings.—Job v, 7; Ps. xxxiv, 19-22; xlvi, 1-3; Isa. xliii, 1, 2; Math. xi, 28-30; xiv, 1-12; John xiv, 1-3; xvi, 33; Acts xiv, 21, 22; I Thess. iii, 1-8; Heb. xii, 1-8; I Pet. i, 4-9; Rev. iii, 19; vii, 9-17.

Be True to Personal Duty.

There is a general disposition to measure ourselves by others. So far as duty is concerned, nothing could be more dangerous. We lack the data for an absolutely correct estimate of others. Possibly we may correctly judge. But what others do or neglect to do, at least apart from relations to us, really does not determine or modify our duty. What is due from me? What ought I to do? These are the vital and pertinent questions for each individual. — Western Christian Advocate.

On the Other Hand.

On the other hand, if we have honestly laid hold on Christ, even though our faith has reached only to the hem of His garment, like the sick woman, we are made whole, and from the somber scenes of the passion we can go on joyfully to participate in the brightness of the resurrection, while with steadfast eye we look for Him to appear with all His saints.—Episcopal Recorder.

On Lower Levels.

We all live on far lower levels of vitality and of joy than we need to do. We linger in the misty and oppressive valleys when we might be climbing the sunlit hills. God puts into our hands the book of life, bright on every page with open secrets, and we suffer it to drop out of our hands unread.—Canon Farrar.

Prayer For December.

Pray that the month celebrated the world around as Christ's natal month may be marked by the gift of a multitude of young hearts to Him and by the more complete consecration of all His people to His service.

Christian Endeavor Briefs.

Isn't there work for a senior society in your church?

Are you preparing for a glorious Christian Endeavor rally day to inaugurate the winter work?

In Guatemala city, Central America, has lately been organized a Christian Endeavor society appropriately called "the Lone Star society."

In old Boston, England, the city from which our New England Boston gets its name, Christian Endeavor is rapidly becoming a prominent factor of the religious life.

The executive committee of the District of Columbia Christian Endeavor union recently passed a resolution promising to the District Epworth League hearty support in their effort to bring to Washington the Epworth League's annual convention for 1899.

The concerts given frequently at the rooms of the Boston Seamen's Friend society are usually in charge of the Christian Endeavorers of the city. The seamen greatly enjoy them. During the past year 348 men have signed the temperance pledge presented on these occasions.

"As for me and my house," says the editor of The Christian Index, "we have put away ungodly competition, and purpose to work in Christian cooperation with all who love the Lord, and we rejoice that through this Endeavor movement we find an open door where we may enter in and work."

ARRANGING CURTAINS.

Points on a Subject That Causes Many Women to Despair.

The arranging of Windsor curtains is a matter of despair to more than one housewife, who either must put them up in a slovenly, half hearted way or depend on the professional draper. Artistic draping is much like trimming a hat—it takes an experienced hand to do it well. For a chamber window there can be nothing more dainty than cur-

tains of snowy muslin, either striped, figured or plain, finished by the fullest of frills along the edge and arranged prettily at the windows. It is useless to try to make one curtain take the place of two. It is a feat that cannot be accomplished with success. Two good, full curtains are necessary, long enough to admit being tied up without escaping the floor by too great a distance.

A pretty idea is to cross the curtains, if of thin material, at the top, catch them back on a level with the window sill and tie them with immense knots of muslin.

Women and Professional Life.

Woman was created by her Maker to be the helpmate of man and to fill those highest and holiest of earthly callings—wife and mother. Married life is her natural sphere. The qualities which are needed to perfectly fulfill the duties of such a state are inherent within the true woman. When she assumes these duties, they are her life and her first thought. She will never forget or neglect them through the influence of past experiences or present necessities in another channel. In this age the practical side of our life is paramount. Professional life makes a woman more practical, more economical and of better judgment and must therefore fit her to be a greater helpmate to her husband. The true woman will never be independent of her husband, although capable of earning her own living, but will ever rely upon him and strive to fulfill his wishes. There are exceptions to all rules, but the true woman can never be unfitted for the highest fulfillment of the duties in her natural sphere of wife and mother by contact with professional life.—W. G. H. in Philadelphia Press.

Tinsel In Dress Goods.

This is to be a glittering season, says a fashion writer. Even the new cloth dress goods are woven with tinsel threads, and very pretty are the effects thus obtained. In the dark silk and wool mixtures the gleaming suggestion of tinsel is most effective. The newest gauze to be used, either as a trimming or for entire evening gowns, comes striped with either gold or silver, and the latest mousseline de soie is embroidered with glittering threads. From England comes the rumor that a powder has been made with luminous properties which, when applied to fabrics of all descriptions, will give to them the brilliant, scintillating coloring of the opal by day and render them phosphorescent by night. If this powder is all that the inventor believes it, we

will soon have luminous chiffon frills and changing, glowing silks, which will look as if their designs had been dipped in fire.

She Loved Study.

Miss Anna Eliot Ticknor, who has lately died at Newport, R. I., was a daughter of George Ticknor, the historian. She was known not only in Boston, her native city, but every part of the country, through the Society For Home Study, which she established more than 25 years ago. She inherited a love of study and of books from her father, and her last years were devoted almost entirely to this plan for encouraging young people who were unable to take a college education to make the most of their opportunities and spare moments at home. She was also appointed one of a commission to superintend the disposal of a state fund for establishing public libraries in cities and towns where there were none.

Athletic Womanhood.

The revolution which has taken place in the training of girls within the past 20 years is almost beyond conception. The time will soon come when a reference to "the weaker sex" will provoke a look of inquiry, a merry challenge of the speaker. If our girls keep on as they have begun, there is no telling what degree of physical prowess will be reached by the women of another generation.—San Francisco Chronicle.

Plucky Helen Kellar.

With her hearing, sight, smell and taste all gone, Helen Kellar has still managed to learn more about the world she is living in than most people ever learn with all their senses to help them. If she lives a dozen years longer, she is likely to be one of the best educated women in the world, an example to all the world of what pluck and patience can do in accomplishing the impossible. —New York World.

Long Time Between Meals.

Some of our boys and girls think that one forenoon is a great deal of time to wait for dinner after breakfast is over. But there is a big anaconda in the Philadelphia "zoo" which ate its breakfast almost two years ago—22 months, to be exact—and has just got around to its dinner. During all this time it didn't seem to be a bit hungry, although when it was really ready for a meal it ate the whole bill of fare, which consisted of a fat rabbit, all at one gulp. It is not very unusual for a snake to abstain from food for several months, at the end of which time death generally results, but the anaconda's case is distinctly different from any other. Its fast lasted over twice as long as any in the history of the "zoo," and during the whole of its continuance there was no evidence of ill health.

Dolls' Eyes.

Little girls who play with their dolls may be interested to know what sets the fashion in dolls' eyes. When Victoria became queen of England, nearly 60 years ago, she was fair and young, with very blue eyes, whereupon blue eyes became all the fashion, and all the loyal dollmakers of her kingdom began sending blue eyed dolls from their factories. In Italy and Spain, where all the great beauties have olive skins and dark, handsome eyes, a blond doll is quite uncommon. Japanese dolls have twinkling, beady eyes, set in their heads aslant, while the gayly dressed dolly from Singapore looks from her copper colored face with a pair of narrow, coquettish, black eyes, quite different in expression from either the Spanish or Chinese beauties.—New York Times.

Dot and the New Moon.

I have been told—do you think it is true?—
That when the new moon first comes into view,
The bright little moon, like a bent silver bow,
If I see it just over my left shoulder—so—
Bad luck will follow me all the month through.

But I don't believe much in signs. Do you?
But the new moon last night above the elm tree
Over my right shoulder glanced down at me,
The pretty new moon, and, you know, that's a sign
That the best of good luck will surely be mine.
I can't help believing that sign will come true.
Signs may be silly; but, now, wouldn't you?

—Anna E. Langdon in St. Nicholas.

The Torch of Temperance.

While we sit at home rejoicing,
Safe from every storm that blows,
On the street our erring brother
Down the drunkard's pathway goes.
Let us reach our hand to save him,
Let us be his guide and stay;
Surely now he needs our friendship
On his dark and dreary way.

Keep the torch of temperance burning,
Flash its light upon our foe;
We may save our falling brother
From the drunkard's final woe.

Where the brilliant lights are flashing
In the gay saloon and grand
Stands a brother, husband, father,
Needing now our helping hand.
See, the tempter now besets him
With his demon's glass of rum.
Hasten—oh! I pray you hasten—
Lest he fall before we come.

Down among the poor and lowly,
Down the alleys rank with gin,
There must go the temperance workers
Who would save these men from sin.
We must take them, drunk or sober,
To our hearts and homes once more.
We must snatch them from the burning,
And their manhood must restore.

Rise, oh, rise, I pray you, brothers!
Wait no longer to decide.
Lo, the waves o'erwhelm the nation,
And we sink beneath the tide!
Blow the bugle blast of temperance,
Rally round your flag unfurled,
Forward let us march to rescue
Every drunkard in the world.

Keep the torch of temperance burning,
Flash its light upon our foe;
We may save our falling brother
From the drunkard's final woe.

—Good Templar of Canada.

THE CURSE OF THE POOR.

Nine-tenths of Their Poverty Is Due to Their Habit of Drink.

I believe the experience of every one who lives and has lived among the poor, whether it be Catholic priest or Protestant clergyman, sister of charity or district visitor, charity organization agent or brother of St. Vincent de Paul, will bear me out in my conviction that nine-tenths if not ninety-nine-hundredths of the actual destitution among the poor is to be traced, directly or indirectly, to habits of drink. It is not, as a general rule, the drunkard himself who has to pay the heaviest penalty, at least in this world, for his intemperance. It is too often the helpless wife and the neglected children who have to bear the burden of their father's sin. There is scarcely a city or a town in the whole world from which all abject poverty would not practically disappear if the vice of drunkenness could be banished. Of course there are besides a number of instances of destitution in no way connected with drink. The sudden death or long illness of the breadwinner of the family will, from time to time, cause a very acute phase of misery and want. The poor, helpless mother, with her hungry brood, is as sad a sight as well can be. But such cases are exceptional, and men do not legislate for exceptions. Such needs can easily be met and are met in every well organized community by Christian charity. They are also of their very nature only temporary. Even the poor widow left destitute with half a dozen little ones, if she is at all deserving, is sure to find friends and obtain employment. The pinch of poverty may be severe for a time, but in our complex civilization there is work for all who have willing hands and an honest heart. Add to this that the advance of habits of thrift, the increased facilities for insurance and the growing sense of the duty of providing for such contingencies make the occurrence of acute cases of unforeseen distress tend continually to diminish.—Rev. R. F. Clarke, S. J., in North American Review.

ALCOHOL MICROBE.

Minute Germs That Produce Vertigo, Rheumatism and Nausea.

An American scientist has discovered a microbe in alcohol which he believes is the cause of all the ills of intemperance. The theory that drunkenness with its accompanying evils is bacteriological in origin is attracting great attention. Professor C. Coles of Wilkesbarre, Pa., who made the discovery based on Dr. Talmage's description of these microbes, hopes to find some antitoxine which will destroy these dangerous germs. The discovery is expected to revolutionize the present methods of dealing with the drink habit, and incidentally to work a great moral reform.

Professor Coles states that he has found after careful experiment that all forms of alcohol contain parasitic life called bacalus potumaniæ. It follows, therefore, that every kind of drink, whether wine, brandy or beer, into which alcohol enters is infested with this curious germ life. These minute forms have been examined through a powerful microscope and their development carefully watched. They have been found to be especially plentiful in strong drink which contains a large percentage of alcohol. Any one who drinks is, of course, forced to introduce these dangerous forms into the system in large numbers. It is well known that microbes which are taken into the stomach in either food or drink quickly mingle with the blood and soon find their way to all parts of the body. Professor Coles believes that a man who in delirium tremens sees every form of reptile life in reality sees only these parasites of the brain in a greatly exaggerated form. It is therefore not a hallucination that the victim is suffering from, but he actually sees these germ forms. The presence of these minute germs, it is believed, also produces vertigo, rheumatism and nausea, which often come from excessive drinking.—New York World.

Opium In India.

Owing to the efforts of Burma's chief commissioners, Sir Alexander MacKenzie and the late Sir Charles Aitchison, strongly supported by the anti-opium party in England, Burma has enjoyed a measure of partial prohibition for the sale of opium since 1894. Defective as the law is, it has reduced the consumption of the deadly narcotic two-thirds and shows conclusively what can be done with honest officials behind a law.—Exchange.

In Rouen, a manufacturing city and frequented port, the annual consumption of alcohol for each inhabitant rises to 4½ gallons (more than 10 gallons of brandy at 45 degrees of alcoholic strength).

SABBATH SCHOOL.

LESSON X, FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 6.

Text of the Lesson, I Kings xi, 4-13 Memory Verses, 9, 10—Golden Text, I Cor. x, 13—Commentary by the Rev. D. M. Stearns.

4. "For it came to pass when Solomon was old that his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his father." Last week's lesson was a picture of great glory to the honor of the Lord, His fame through Solomon reaching to the ends of the earth, but in this lesson we have a record of great failure through disobedience and the Lord's name dishonored. God, who sees the end from the beginning (Isa. xlvi, 10), had forbidden that a king of Israel should multiply horses or wives or silver or gold, but that he should render strict obedience to the law and lean wholly upon God (Deut. xvii, 16-20). The closing verses of the last chapter and the opening verses of this show that Solomon went directly contrary to the word of God, perhaps because it would have made him so very peculiar in the eyes of other nations to be so unlike them in these matters.

5. "For Solomon went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites." Loving these strangers to Israel, he would naturally do many things to please them, and it is impossible to please God and the enemies of God at the same time; therefore the sin of being unequally yoked together with unbelievers (II Cor. vi, 14). The friendship of the world is enmity with God; whosoever therefore will be a friend of the world in the enemy of God (Jas. iv, 4). Even in preaching the word we are to speak not as pleasing men, but God, who trieth our hearts; for if we yet please men we are not the servants of Christ (I Thess. ii, 4; Gal. i, 10). The Master Himself said, "Ye cannot serve God and Mammon" (Math. vi, 24).

6. "And Solomon did evil in the sight of the Lord and went not fully after the Lord, as did David, his father." The expression "in the sight of the Lord" is found again in verses 33 and 38, and over 50 times in Kings and Chronicles. If we would set the Lord always before us and speak and act as in His sight all would be well. And is this not included in following the Lord fully? Does it not mean believing His every word and acting accordingly and always as if He were right present with us? "Even Christ pleased not Himself," but He did always those things which pleased the Father.

7. "Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem." Thus he corrupted the mount of Olives with the abominable idolatries of the Zidonians, the Moabites and the Ammonites and became partaker of their evil deeds (II Kings xxiii, 13; II John x, 11), and for over 300 years these abominations remained till Josiah destroyed them, and they were on the hill facing the temple, even the hill from which the Lord ascended, and to which He will return when He shall come in His glory for the redemption of Israel (Zech. xiv, 3, 4, 9). Solomon united these nations to himself for his own gratification, but Christ shall draw all people unto Him for the glory of God.

8. "And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods." What a time he must have had with his 700 princess wives (verse 3)! What he did for one he would have to do for all, and thus was gathered at Jerusalem the idolatries and abominations of all nations, and this by one who sat on the throne of the Lord to be king for the Lord. Jerusalem had become a very Babylon, the habitation of devils and the hold of every foul spirit and a cage of every unclean and hateful bird (Rev. xviii, 2).

9. "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice." All our privileges increase our responsibilities, and these revelations of Jehovah to Solomon and His special favors to him should have deterred him all the more from all thought of turning away from Him. Israel had oft enough in past days provoked God to anger with their high places and moved Him to jealousy with their graven images.

10. "And had commanded him concerning this thing that he should not go after other gods, but he kept not that which the Lord commanded." His father had intreated him to serve the Lord with a perfect heart and willing mind, and in nowise to forsake Him. He had also prayed specially for him to this end (I Chron. xxviii, 9; xxix, 19). The Lord Himself had also admonished him in both of His appearances to him to be obedient (I Kings iii, 14; ix, 2-9), then He had done for him the great things and given him the great glory of which the queen of Sheba said that the half had not been told her, yet he disobeyed and turned his back upon God for the sake of earthly show and pleasure.

11. "Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant, and my statutes, which I have commanded thee, I will surely rend the kingdom from thee and will give it to thy servant." Thus disobedience, for the sake of present gratification and praise of men, causes Solomon to lose the kingdom and brings a curse instead of a blessing.

12. "Notwithstanding in thy days I will not do it, for David, thy father's, sake, but I will rend it out of the hand of thy son." How wonderful the long suffering of God, how patient with the sinner, how unwilling that any should perish (II Pet. iii, 9). Consider the blessings through David and the curses through Solomon, and, remembering that no one liveth unto himself, consider whether it is a blessing or a curse that is coming upon others through you.

13. "Howbeit I will not rend away all the kingdom, but will give one tribe to thy son for David, my servant's, sake, and for Jerusalem's sake, which I have chosen." Compare with this verses 32, 34, 36, and notice the repetition of "for David's sake," and "for Jerusalem's sake." Our next and last three lessons of this year will be given to "Temperance," "Christmas" and "Review." The whole of 1897 will be devoted to the Acts and the Epistles. Who can tell what may come to pass in Emmanuel's land for David's sake and Jerusalem, the chosen city's sake, ere we come again in our studies to the Old Testament? Of this we are sure, Jerusalem shall be the throne of the Lord, and the Son of Mary shall sit on David's throne, for the mouth of the Lord hath spoken it (Jer. iii, 17; Luke i, 32, 33). If not soon as we count time, it will be soon in God's estimation. There is just one thing for the redeemed to do till then, and that is occupy till He come" (Luke xix, 13), by living to know Him and to make Him known.

WANTS OF GRANGERS

NATIONAL BODY ON THE REGULATION OF RAILWAY RATES.

Changes in the Present Interstate Commerce Law Suggested, Giving the Commission More Power to Prescribe the Tariff of the Roads.

Washington, Nov. 20.—The national Grange, after being in session for ten days, completed its work yesterday. A very elaborate report from the committee on transportation was presented and adopted. It detailed many of the complaints against carriers, among them elevator charges, manipulation of rates through "milling in transit privilege," cutting of export rates so that the middleman can ship from the interior to the seaboard cheaper than the producer; the unintelligibility of rate sheets posted at railway stations, etc. The report recommended several amendments to the interstate commerce law:

1.—That the procedure in the courts to enforce the orders of the commission should be confined to the record made up of the testimony taken before the commission, and the order of the commission should be enforced unless the court shall find in such proceedings some material error prejudicial to the carrier which furnishes sufficient reason for refusing to enforce it.

More Power for the Commission.

2.—That the commissioners should have power to require, after investigation and inquiry, that the rates, facilities, or practices involved in the case shall be changed, modified, or corrected as specified in the order, so that when the commission has determined what is unlawful it shall be its duty to prescribe what is lawful in respect to such rates, facilities, or practices.

3.—That uniform classification of freight articles should be established without delay, and the commissioners required to conform to such classification.

Through Rates for Freight.

4.—That the commission should have power to require connecting carriers to establish through routes for continuous carriage rates for shipments over such routes, and in case of disagreement between carriers in regard to division of rate between them the commission should have power to determine the apportionment of through rates between the several carriers.

5.—That the commission should have authority and determine and prescribe the form, contents and arrangement of the schedules and joint tariffs of rates required by the act to be published and filed, and from time to time change such prescribed form, etc., as may be found expedient.

6.—That the charging of higher rates on domestic traffic than for like service for through export or import traffic should be distinctly prohibited.

Committee Recommends Discussion.

7.—That the commission should have authority to require the prompt filing of annual and monthly reports by carriers. The committee recommends the discussion of transportation matters generally, and particularly those arising from time to time in various localities, in the local granges, and that our senators and representatives in congress be asked, as occasion may demand, to take necessary action for removal of transportation abuses by suitable legislation.

The reciprocity resolution was tabled because it trenched on politics.

BANK FAILURE AT SIOUX CITY.

First National Closes Its Doors—Run on a Savings Bank Follows.

Sioux City, Ia., Nov. 20.—The First National bank, of Sioux City, closed its doors at 11 o'clock yesterday morning, a result of heavy withdrawals since the failure of the Iowa Savings bank last week. The bank has always been considered as one of the solidest financial institutions in the northwest. It was organized in 1870. E. M. Hubbard, attorney for the bank made the following statement: "There is nothing to say, further than that the bank is closed on account of steady withdrawals and inability to get necesary money. Whether it will reopen again I can not say. No definite statement can be made until the bank examiner comes."

The bank had nearly $400,000 in deposits; loans and discounts,$492,000; capital, $100,000.

Sioux City, Ia., Nov. 20.—The failure of the First National bank caused a run on the Sioux City Savings bank, but it took advantage of the sixty-day law. The firm of J. K. Prugh, china and queensware, has assigned as a result of the failure of the First national. Later in the day a receiver was appointed for the Savings bank, to protect the stockholders and oreditors. No further trouble is expected by business men here.

Death Results from an Initiation.

Des Moines, Ia., Nov. 19.—Edward W. Curry, chairman of the Democratic state central committee, died at the Savery House here Wednesday morning of blood poisoning, the result of his initiation into the Elks lodge here a few weeks ago. He was seated in an electric chair and horribly burned before those operating it realized what they were doing. It was kept quiet till Wednesday morning. It was given out at his request that he had hemorhoids. His death was a very hard one.

Wyoming Election Settled at Last.

Denver, Colo., Nov. 19.—A special to The News from Cheyenne says: Complete returns from every county in the state give the Bryan electors majorities as follows: Vanmeter, 150; Martin, 400; Quealy, 380. Osborne for congress 340. Corn for supreme judge 503.

TWO GREAT FOOT BALL GAMES.

Princeton Downs Yale and Pennsylvania Is Too Much for Harvard.

New York, Nov. 23.—On Manhattan field Saturday the great foot ball game between Princeton and Yale took place before 35,000 people, thousands of them being ladies, in spite of a drizzling rain. For the first time since 1893, and for the fourth time since 1883, a representative team of the Tigers defeated the sons of Eli. The score was 24 to 6 and when it has been added that Yale's six points were scored on a fluke the story has been told, for never from the beginning of the game till its end were the men from New Haven able to cope with their sturdy antagonists. The Yale eleven was clearly outplayed on every point of foot ball; they did not kick as well, rush as well, nor run as well as the Tigers, and in their defensive play weakness was their principal feature.

Philadelphia, Nov. 23.—The game of foot ball here Saturday between Pennsylvania and Harvard was won by the former by a score of 8 to 6. It was one of the grandest foot ball battles ever witnessed in this country, and though the Harvard team was beaten it left the field covered with glory—and mud. In short Harvard went down with colors flying and died game, which makes the honor to Pennsylvania all the greater. Every player in the latter team was a star and the team nearly met its match.

Objected to Mrs. Solomon.

New York, Nov. 20.—The Council of Jewish Women adjourned sine die last night. When Mrs. Hannah G. Solomon was nominated for president for the coming three years, Mrs. DeSola, of Canada, objected because she said Mrs. Solomon did not consecrate the seventh day as the Sabbath. With much emotion Mrs. Solomon said that she consecrated every day in the week, and the incident passed over with the election of Mrs. Solomon. Miss Sadie American, of Chicago, was elected corresponding secretary.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, Ohio.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

L. A. MELZE, M.D., D.D.S. & SONS,

Painless and High Class Dentistry.

INTER OCEAN BUILDING, COR. MADISON & DEARBORN STS, CHICAGO.

CROWN AND BRIDGE WORK A SPECIALTY.

Dr. Melze, Sr., or one of his sons, personally attends each patient. All work guaranteed and kept in repair 10 years free. Open till 9 P. M. Lady in attendance. Phone 1596 Main.

Painless Extraction	$ 50
Sets of Teeth	5 50
Best Set	8.00
Gold Filling	$1 up
Silver or Cement Filling	50
22-karat Gold Crown	5.00

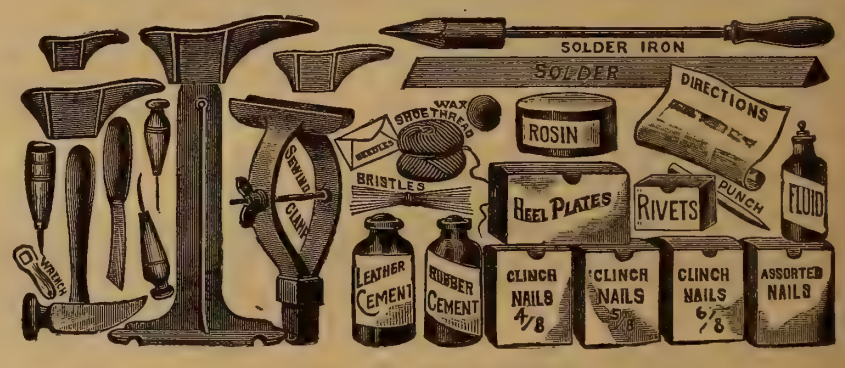
No charges for Painless Extraction when teeth are ordered.

"I had 18 teeth extracted by Dr. Melze without the least particle of pain."—MR. GOULD, 736 60th Street.

INTER OCEAN BLDG., - - COR. MADISON AND DEARBORN STS.

NEW IRON LASTS and HOME REPAIRING OUTFIT

The Latest, Neatest, Cheapest and Best Outfit Ever Invented.



THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8, and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

The Home Repairing Outfit No. 2.

COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1 neatly boxed, $3.00, or with the paper one year, $3.75.

W. I. PHILLIPS, Publisher,
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

HISTORY OF A WEEK.

Tuesday, Nov. 17.

Chicago newspapers are exploiting an alleged discovery by which electricity can be generated to any power desired with a bucket or so of water and a vegtable compound.

The new treaty between Abyssinia and Italy calls for the release of all Iatlian prisoners and the payment of an indemnity by Italy to King Menelik. Italy also agrees to recognize Abyssinia's absolute independence.

Women preached Sunday in eighty pulpits in St. Louis. They were delegates to the W. C. T. U. convention.

Laborers at work in the new park in Grover's woods near Brooklyn, are in danger of being blown sky high by dynamite, fifty pounds of which was buried in the woods during the Maspeth anarchist scare three years ago. Its exact location is unknown.

John P. Isom, who killed Lee Ways in a quarrel last July at Peoria, has been found guilty of manslaughter and sentenced to three years in the penitentiary.

Wednesday, Nov. 18.

The woman suffrage amendment to the Idaho state convention received a majority of 5,000 votes at the recent election.

Agnes Burch was killed at a Chicago grade crossing of the Western Indiana road. David Martin was badly hurt, but may recover.

Li Hung Chang has sent an order for 10,000 tons of steel rails to the Carnegie company. The Carnegie company has also received an order from Japan for 5,000 tons of rails.

Judge Parker, famous all over the country for his fearless administration of justice, having imposed the death penalty upon more criminals than any other jurist in the United States, died at Fort Smith, Ark.

Thursday, Nov. 19.

The New York World publishes a story in which it places the fund handled by Republicans in the recent campaign at only $1,462,000.

The Boston art commission has finally decided to permit the public library trustees to accept MacMonnies' statue of "Bacchante."

Judge Kohler at Massillon, O., has rendered a decision holding sleeping-car companies liable for money stolen from passengers.

The executive officers of the railway brotherhoods of the country are to hold an important meeting in Chicago on Friday, Nov. 20.

Joseph H. Manley has writen a letter for publication, stating that he is not a candidate for any office in the gift of the incoming administration, and that he would not accecpt a position should one be offered him.

The Woman's Republican league, of Brooklyn, will present Mrs. William McKinley with a beautiful solid gold vase suitably engraved to fit the circumstances. The vase is 12 inches high with crescent top and a frosted finish.

Friday, Nov. 20.

By Dec. 15 the last plank of the national convention auditorium at St. Louis in which McKinley was nominated, will probably have been hauled away.

A fire-damp explosion has occurred in a colliery at Recklinghausen, Westphalia. Twenty-five bodies have been recovered and forty or fifty men are known to be still entombed.

The East St. Louis Packing company, which had a plant valued at from $300,000 to $400,000 in East St. Louis, and also maintained a large establishment in St. Louis, has closed up owing to the small profit of business.

The Paris municipal council, without debate, voted the expenses incurred by the municipality upon the occasion of the recent visit of the czar and czarina to Paris.

Saturday, Nov, 21.

The report from Rome per New York Sun special is that Rev. Dr. Thomas J. Conaty, rector of the Chuch of the Sacred Heart, Worcester, Mass., has been appointed by the pope rector of the Roman Catholic university at Washington, D. C., to succeed Bishop John J. Keane.

Moses Thatcher, for many years an apostle in the Mormon church, has been disfellowshipped because he became a candidate for United States senator without consulting the church authorities.

The entire police force of Helena, Mont., threatens to strike Dec. 1 as a protest against being paid in city warrants.

Banker John L. Farwell, of the Sullivan County Institution for Savings of Claremont, N. H., has gone to Europe and has left $1,000,000 of largely depreciated or worthless paper behind him.

Mrs. Anna Newman, aged over 100 years, was struck by a Cumberland and Pennsylvania freight train, between Mount Savage and Corrigansville, in Allegheny county, Pa., while walking on the track. She was almost instantly killed.

Monday, Nov. 23.

Fire at Waterloo, Ia., damaged the building and stock of the Fowler company, wholesale grocers, to the extent of $17,000. Insurance $33,000.

National Bank Examiner Caldwell has taken charge of the First National bank of Saginaw, Mich.

Hebrews of Cincinnati are indignant because the president in his Thanksgiving proclamation refers to Jesus Christ as "him who taught us how to pray."

The Order of Kings Daughters is in session at St. Louis this week.

THE MARKETS.

New York Financial.

NEW YORK, Nov. 21.

Money on call easy at 2½ per cent.; prime mercantile paper 4½ per cent.; sterling exchange was steady, with actual business in bankers' bills at 485@486½ for demand and 482¼@482½ for sixty days; posted rates, 482@483½ and 486@487; commercial bills, 481.

Bar silver, 65; Mexican dollars, 50⅝.

United States government bonds firm; 4's registered, 119½; do. coupons, 119½; 5's registered, 112¼; do. coupons, 112¾; 4's registered, 109¾; do. coupons, 109¾; 2's registered, 95; Pacific 6's of '97, 102.

Chicago Grain and Produce.

CHICAGO, Nov. 21.

Following were the quotations on the Board of Trade today: Wheat—November, opened 75⅝c, closed 76¾c; December, opened 75⅝c, closed 75⅞c; May, opened 78⅞c, closed 79⅝c. Corn—November, nominal, closed 23¼c; December, opened 22⅝c, closed 23⅜c; May, opened 26⅜c, closed 27c. Oats—November, nominal, closed 18c; December, opened 18½c, closed 18½c; May, opened 21½c, closed 21¾c. Pork—December, opened nominal, closed $6.50; January, opened $7.47½c, closed $7.55. Lard—December, opened $3.70, closed $3.75; January, opened $3.90, closed $3.95.

Produce: Butter—Extra creamery, 21c per lb; extra dairy, 18c; fresh packing stock, 8@9½c. Eggs—Fresh stock, 21c per doz. Poultry—Turkeys, 8@9c per lb; chickens (hens), 5½c; spring chickens, 6c; roosters, 4c; ducks, 8@8½c; geese, $4.00@6.50. Potatoes—Burbanks, 22@24c per bu; Hebron, 20@22c. Sweet potatoes—Illinois, $1.00@1.35 per bbl. Honey—White clover combs, 10@13c per lb; extracted, 5@7c. Apples—Common to fancy, 50c@$1.50 per bbl.

Chicago Live Stock.

CHICAGO, Nov. 21.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 10,000; sales ranged at $2.60@3.35 pigs, $3.10@3.42½ light, $2.95@3.05 rough packing, $3.15@3.45 mixed, and $3.10@3.40 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 800; quotations ranged at $4.90@5.15 choice to extra shipping steers, $4.50@4.80 good to choice do., $4.20@4.70 fair to good. $3.70@4.00 common to medium do., $3.50@3.80 butcher, steers, $2.55@3.30 stockers, $3.35@3.90 feeders; $1.75@3.60 cows, $2.40@4.15 heifers, $1.75@3.75 bulls, oxen and stags, $2.90@4.00 Texas steers, $3.25@4.10 western rangers, and $3.00@6.00 veal calves.

Sheep and Lambs—Estimated receipts for the day, 1,500; sales ranged at $2.35@3.40 western, $1.50@2.75 Texans, $1.50@3.50 natives and $2.75@5.20 lambs.

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SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Nov. 16 to Nov. 21: J H Cline, Mrs Aaron Lewis, Jacob Hoffner, John Helfrich, Rev W B Stoddard, Rev P B Williams, C G Fait, Mary L Hough, N C Tyrrell, Walter Lasby, David C Anderson, Mrs E iza Lever, Rev A W Parry, H H Cannady, Mrs S W Dexter, J G Brooks, John Robison, Rev J B Jackson, W J Cubit.

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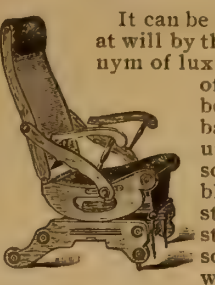

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Poverty and Intemperance.

At a recent meeting of Single Taxers in Washington, D. C., it was decided to send the following questions to the Woman's Christian Temperance union, the Anti-Saloon league and other temperance organizations:

"As appetite for bread causes bakeries, instead of bakeries causing appetite, does not appetite for stimulants cause saloons, instead of saloons causing appetite?"

"By care, anxiety and overwork burdening the poor, and indolence enervating the rich, is not the appetite for stimulants fostered?"

"Can we abolish intemperance without eradicating its primary cause—the unjust social conditions, which cause the undue extremes of wealth and poverty, fostering the appetite for intoxicants?"

"As land, labor and capital jointly produce all wealth, can labor's share thereof be increased without diminishing the share of either other factor? Can temperance, without altering the ratio of distribution, increase the already temperate laborer's wages?"

"As 'sweated' sewing women and many other total abstainers are very poor, does not something other than intemperance cause poverty? If, while competing toilers spree on surplus earnings, these abstainers still suffer dire want, what if their competitors reform, remain sober, compete incessantly and, needing no surplus for sprees, still further underbid their present wages?"

"If slum dwellers reformed, would not the increased desirability of living near them simply increase their rents?"

"If taxing tobacco, whisky and saloons makes them scarce, ought we make industry, food, clothing and shelter scarce by taxing them?"

"To make temperance reform effectual, must not economic reform precede it?"

Co-operating Against Sweatshops.

A new movement has started to combat the sweating system and the downward tendency of wages in the clothing trades. The Church Association For the Advancement of the Interests of Labor has held an investigation and embodied the result in a report to the Central Labor union. Bishop Potter is prominent in this work. The report says:

"In a recent investigation by a factory inspector a sweatshop room was found measuring 12 feet in width, 15 feet long and with a ceiling only 6 feet above the floor. In this room were employed four men, two boys (one 16 and the other 19) and three girls. The number was twice as large as the law allows in a room of these dimensions. With several machines and tables in the apartment, the workers were literally packed in, and some of them had to sit so close that they jostled each other as they worked."

The report said children recovering from scarlet fever had been employed to remove basting threads from garments afterward sold over the country. Smallpox patients had been found sleeping on piles of garments in sweatshops. The reason given for the downward tendency of wages was the increasing demand for cheap clothing.

Delegate Lawrence of the Clothing Cutters' union supplemented the report by a statement that the clothing trades were in a bad way. The Central Labor union decided to co-operate with the association.—New York News.

Bakeshop Legislation.

The most conspicuous feature of the movement in the baking trade this year and last, says John Schudel, assistant secretary of the Journeymen Bakers and Confectioners' International union, was the passage of laws for clean and sanitary bakeshops in the legislatures of five states—New York, New Jersey, Ohio, Maryland and Massachusetts. These laws, which are the fruit of persistent and intelligent agitation on the part of the Bakers' union, prescribe the height of the shop, good ventilation, etc., and limit the hours of work for the journeymen to 60 per week. The state of New York was the first to pass a bakeshop law, and this is mostly due to the exertion of the international secretary, Henry Weismann. This law, which was amended and improved this year, was passed in 1895. This success smoothed the road, and it was a comparatively easy task to have similar laws enacted in other states.

This Is Our Civilization.

It is a most remarkable fact—indeed, we may say unparalleled paradox—that in a country in which food is cheaper and more abundant than in any other country in the world, in which civilization is further advanced, and the comforts and luxuries of life more easily attained, there is a great and growing army of ablebodied, homeless, friendless, hungry men and a still greater number of destitute, dependent women and children.

There are hundreds of men in Chicago who have had nothing to eat today except what they have been able to cull from the refuse of restaurant tables or to pick out of garbage barrels. There are hundreds who tonight will find no better lodging than an empty boxcar on the lake front, a delivery wagon, an empty drygoods box or the shelter of a heap of rubbish.—Dr. J. H. Kellogg, Chicago.

Paternalism In New Zealand.

A bill before the New Zealand legislature provides that every citizen aged 65 or upward who has been a resident in the province for the preceding 20 years or more shall be entitled to a life pension of 10 shillings a week upon application. The premier talks of introducing state pawnshops. A bill for a statutory half holiday for domestic servants has already received its second reading.

Another "Unconstitutional" Labor Law.

The Central Labor union of New York city is very much exercised over the decision of Justice White of the appellate division of the supreme court in Buffalo declaring as unconstitutional the law of 1894 which directed that only citizens should be employed on public buildings in the state.

The Granite Cutters' union of the city has had several cases thrown out of court in consequence of Justice White's decision.

This was the first intimation that the union had of the decision, and it was then too late to appeal the Buffalo case to the court of appeals, inasmuch as the time limit for appealing had already expired.

The law which has been annulled by Justice White's decision was drafted by the legislative committee, and when it passed both houses of the legislature and was sent to Governor Flower he asked the opinion of the attorney general and other legal advisers, and they pronounced it to be constitutional. So the governor signed the bill.

The building trades unions were somewhat at a loss what to do in the matter. They could not introduce new test cases into court, as they would be thrown out, and it was too late to appeal the Buffalo case.

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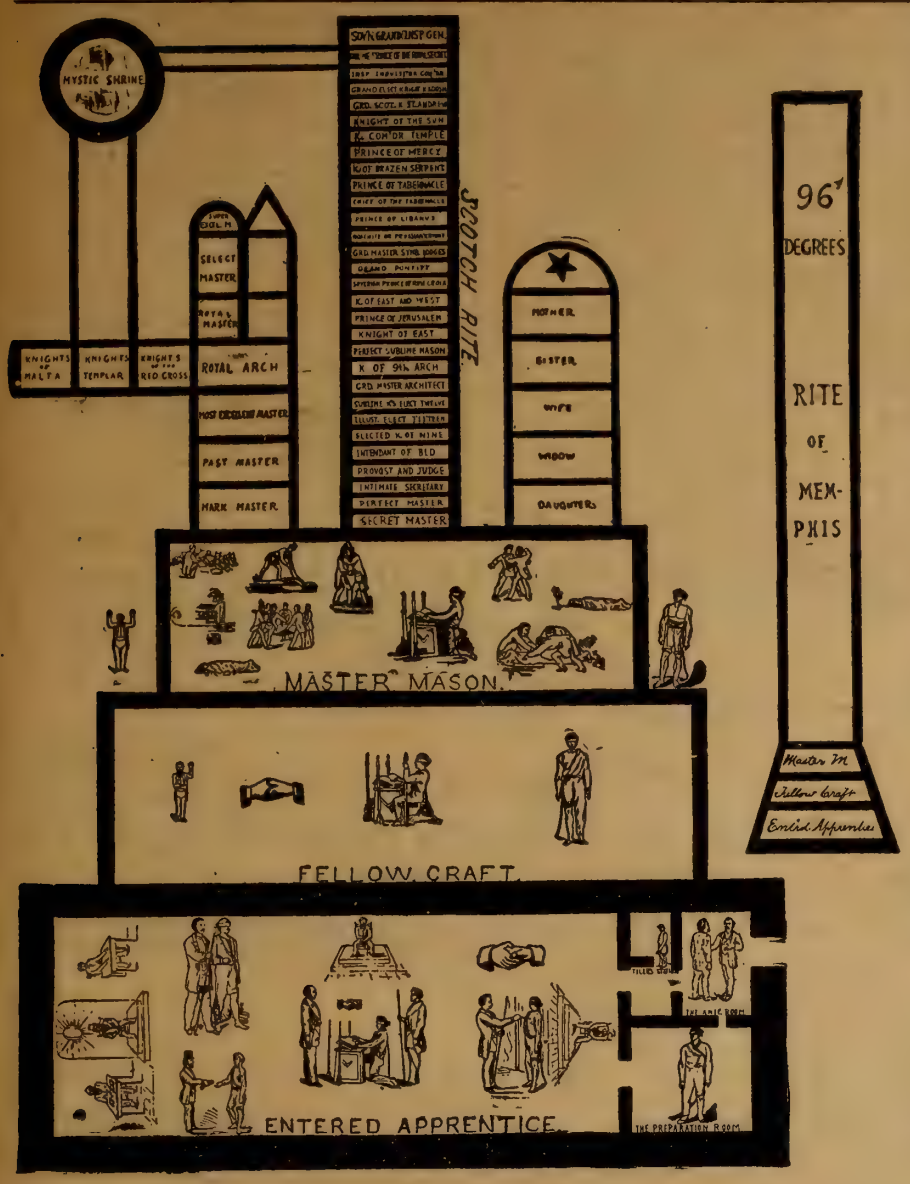

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By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50. paper, 75c.

Finney on Masonry. Cloth 75c., paper 35c.
The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

Masonic Oaths Null and Void: or Freemasony Self-Convicted. 207 pages. Postpaid, 40c.
This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them.

Judge Whitney's Defence before the Grand Lodge of Illinois. 15c.
Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life-undoubtedly because they considered him a seceding Freemason.

Morgan's Exposition, Abduction and Murder and Oaths of 33 degrees. 304 pages, cloth, $1.00,
"Composed of Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's, Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees."

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Masonic Outrages. Postpaid, 20c.
Compiled by Rev. H. H. Hinman. Showing Masonic assualt on lives of seceders, on reputation, and on free speech; its interference with justice in courts. etc

History of the Abduction and Murder of Capt. Wm. Morgan. 25c.
As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan.

The Anti-mason's Scrap-Book. 25c.
Consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies.

The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

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SOME $2,000,000 IN THE AGRICULTURAL DEPARTMENT.

Civil Service Law Made It Possible, and the Secretary Wants More of the Same—Figures on the Inspection of Cattle—Opposition to So Much Printing.

Washington, Nov. 23.—Secretary Morton in his fourth annual report, just made public, shows that with $280,000 which may be saved from the appropriations for the current fiscal year there will have been covered back into the treasury since March, 7, 1893, over $2,000,000 out of total apropriations of $11,179,455.45. That this great economy was effected without any loss of efficiency he attrbutes in a large degree to the improvement in the personnel of the force under civil service rules, which he declares to be "absolutely indispensable to the maintenance of an economic and efficient administration of the public service." To complete "the already almost perfect system of civil service" in his department the secretary recommends the appointment of a permanent director in charge of bureaus and scientific investigations.

The inspection of animals intended for food is treated at length, and stress is laid upon the increased efficiency of the work due to the extension of the civil service rules, which has been very rapid in this service. The total number of ante-mortem inspections of cattle, sheep, calves and hogs during the year was 35,917,879, an increase over the previous year of over 50 per cent. The total number of post-mortem inspections was 23,164,858, an increase of 25 per cent. The total number of abattoirs under inspection in 1896 was 102 in 26 cities; in 1892 there were but 28 in 12 cities. For the sake of economy the exports of microscopically inspected pork to countries not exacting such inspection have been greatly discouraged. The total amount thus inspected was in round numbers 23,000,000 pounds, of which 21,500,000 pounds went to countries requiring inspection.

Would Inspect All Food Animals.

Morton urges strongly that government inspection should be extended to all animals intended for human food, whether for consumption in the United States or abroad. The cattle and meat trade of Great Britain is reviewed at length. Of live meat arriving in the United Kingdom during the first six months of 1896 the United States supplied 75 per cent. of the cattle and 45 per cent. of the sheep. The testimony of the department representatives abroad is that cattle from the United States arrive in English ports in excellent condition. The Glasgow market is especially commended to American shippers. The report shows a steadily increasing demand in England for American horses. During the first nine months of the present year more of these animals were shipped to that country than for any previous entire year.

During the year the department issued 376 publications, mainly for gratuitous distribution. The aggregate number of copies printed was 6,561,700. The publication work has grown enormously during the past few years, and increased appropriations must be provided, but the secretary declares that neither the department of agriculture nor the government itself can continue for the next five years to increase its publications for gratuitous distribution in the same ratio as for the last five years without disbursing millions of dollars. He protests against the intrusion in the act of appropriation for the department for the current fiscal year of $82,500, for reprinting horse books and cattle books to be given away by congress. The secretary again takes occasion to express his opposition to the gratuitous distribution of seeds and to express the hope that the practice will be discontinued.

In his reference to the condition of American farmers, heretofore noted in these dispatches, the secretary says: "Legislation can neither plow nor plant. The intelligent, practical and successful farmer needs no aid from the government. The ignorant, impractical and indolent farmer deserves none. It is not the business of the government to legislate in behalf of any class of citizens because they are engaged in any specific calling, no matter how essential the calling may be to the needs and comforts of civilization. Lawmakers cannot erase natural laws nor restrict or efface the operation of economic laws. It is a beneficent arrangement of the order of things and the conditions of human life that legislators are not permitted to repeal, amend, or revise the laws of production and distribution."

Stress of Competition.

Referring to the stress of competition which the American farmer is compelled to endure Morton calls attention to the nearly 2,000,000 of farms of 80 acres each given away by the government under the homestead act of 1866 during the past thirty years, and to the amount donated under the timber culture law, equivalent to over 550,000 more farms of the same size. Lands long tilled and rendered practically infertile could not, of course, enhance in value and sell in competition with virgin soil donated by the government. No legislation relative to the public domain has been so directly inimical to the farmers who had bought and paid for the lands upon which they had lived and labored. It was impossible for farmers in the old states to profitably sell their products in competition with those of the newer states grown upon lands which cost their owners nothing.

During the fiscal year just ended the exported products of American farms aggregated $570,000,000, an increase of $17,000,000 over the preceding year. In spite of this there was a falling off in the percentage of agricultural products exported to the total exports, but this was due to the unprecedented sale abroad of American manufactured goods. The largest market for our products is admitted to be the home market, but the export trade is the regulator, the balance wheel, for domestic trade. It follows that the interest of the manufacturer as well as of the farmer is found in the most rapid possible increase of the export of farm products. General prosperity depends absolutely upon agricultural prosperity.

National Council of Women.

Boston, Nov. 23.—The annual executive meeting of the National Council of Women will be held in Boston Dec. 2.

LABOR UNIONS FOR FREE SILVER.

Both the Illinois Federation and the K. of L. Adopt Declarations.

St. Louis, Nov. 21.—At yesterday's session of the Illinois Federation of Labor at East St. Louis a resolution presented by H. H. Huff, of Chicago, declaring for free silver at 16 to 1, was adopted by a vote of 37 to 10. The annual election of officers resulted in the selection of the following: President, Charles J. Riefler, of Springfield; vice president, Jacob Tazelear, of Chicago; secretary and treasurer, Walter S. Rush, of Peoria. Executive committee, Carl Hanson, of Chicago; W. H. Austin, East St. Louis; John Taylor, Glen Carbon; John R. Holmes, Springfield; Herman Libbing, Quincy; Millard Lloyd, Bloomington, and John D. Potter, Peoria.

The convention of 1897 will be held at Bloomington.

Rochester, N. Y., Nov. 21.—The K. of L. assembly yesterday added to the seventeenth plank of the declaration submitted by the law committee the following: "And that gold and silver when so issued shall be by the free and unlimited coinage at the ratio of 16 to 1 regardless of the action of any other nation." The session adjourned until today, as it was evident that the work could not be finished last night. The assembly will probably adjourn finally tonight. Several committee reports are to come up but little of public interest.

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Christian Cynosure.

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Preaching in a pulpit dishonored by pagan or profane symbols is almost worse than plagiarism.

The report of the Pennsylvania convention by the secretary, Rev. Allen M. Fretz, came too late for this issue.

Rev. P. B. Williams is now engaged with encouraging prospects in arranging for the Washington State Convention at Seattle in December.

If many men are adhering Masons through thoughtlessness, there is hope that the gentle influence of kind words of wisdom will bring thoughtfulness.

Dr. H. H. George of the National Reform Association has been in the city for some time arranging for a Christian Citizenship Convention, the call of which is published on our third page.

Fellowship is too noble a word to be made the synonym of conspiracy. But Masonic so-called fellowship is according to the universal standards of common sense and morality the fellowship of conspirators, or at least one adapted to conspiracy.

What is needed in our religious work is solid instruction that will convince the mind and judgment, and less of that which merely stirs the feelings. We want more solid bone in our religion. Let every pastor run a religious bone factory. Let them preach more doctrinal sermons. A sermon without doctrine is like a house without timbers. The evangelism of our times turns out too many pulpy, gelatin, velvety sort of Christians, who make a great fuss "getting religion" in winter only to lose it all backsliding in summer.

Dr. A. J. McFarland, of Beaver Falls, Pa., is in the city this week working on his favorite line, "Loyalty to Christ in the Realm of Christian Citizenship." He will address union meetings next Sabbath at Waterman, Ill., and on the Sabbath following at Elgin.

MYRICK JONES, THE IRISH INFORMER.

Among the Irish informers of the past, Warner, Talbot, Pierce, Nagle and Carey were shot. Corydon had his throat cut; Piggott died by violence, and LeCaron dropped dead. What the fate of poor "Jones," the latest informer, will be, is a matter of much speculation. This demonstrates that the "Clan-na-Gael," "United Irishmen" and similar societies, like Freemasonry, have a death penalty and execute it. These organizations are murderous in their nature and must be suppressed by law if the republic is to endure.

"Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you." Eph. 4: 31,32. This was written by one who could use great plainness of speech and severity. In fact, the admonition itself is full of sharp implications. For these very reasons the spirit and import may be the more impressive and instructive to an ardent reformer. While it may seem to bear more directly on personal relations, it can hardly fail to be a light to the path of him who "speaking the truth in love" goes forth on an errand that requires him to "reprove, rebuke, exhort, with all long suffering and doctrine." "And the servant of the Lord must not strive, but be gentle to all men; apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

The law students of an eminent member of the Massachusetts bar were taught this principle: "Always keep your adversary in the wrong." There is one legitimate way to do this, and that is always to keep yourself in the right. If there is bitterness or questionable accusation let it be something for which your adversary is responsible.

An industry which is sure to receive more attention and to be developed in the future in this country, is the raising of beets for making sugar. It may surprise some to learn that we make seven times as much beet sugar as maple, and more than fifty times as much beet sugar as sorghum, though the latter was tried long ago. In Nebraska sugar beets have been raised to the extent of more than thirty tons to the acre.

"Worry will kill," says *The Journal of Hygiene.* How to quit it is simply to drop the morbid idea that causes it, and put in its place a true thought. Let go of it! If it comes back, kick it out as you would a hog. Stamp your feet on the floor; clinch your fists if need be, but in some way oust it. Cultivate a prayerful habit of mind, "praying will make you leave off sinning or sinning will make you leave off praying."

One of our contributors this week remarks that in writing for the *Cynosure* one only reaches the friends of the cause. But let each of our subscribers hand the paper to a neighbor and its circulation will be doubled.

"Grips, signs and obligations are necessary for our protection against the false and the unworthy." This is a stock argument of secretists. How unavailing it is to evil men who are organized criminals, as is the "Molly Maguires" of the "Ancient Order of Hibernians," was shown when Pinkerton's detective brought numbers of them to the gallows. Take the Clan-na-Gael which murdered Cronin, and whose late plans of deviltry were exposed by "Jones," as another example of the folly of the claim for grips, signs and obligations. The November, 1896, *Voice of Masonry* adds its testimony as to the character of some of its Masonic brethren as follows: "No good, absolutely." "Utterly worthless." "Never pays anything." "An utter dead-beat." These kind of Freemasons are its worst foes, says Editor Brown. Well, why not give them a few more grips, etc., for your protection?

DON'T DO AS OTHER PEOPLE DO.

BY A. R. P.

Don't do as other people do
  Unless you know they're right.
'Tis better far to stand alone
  Than with the wrong unite.
This trying to be popular,
  And mingling with the throng,
Has led to ruin many souls
  Who yielded to the wrong.

Don't do as other people do
  Who walk the downward way.
Temptations are on every side,
  To lead your feet astray.
And Satan walks throughout the land,
  God's children to deceive,
With just as smooth, enticing words
  As when he tempted Eve.

Don't do as other people do,
  Who Jesus have denied;
Nor go where you would be ashamed
  To have him at your side.
"In all your ways acknowledge him,
  He shall your paths direct;"
But if with wicked men you join,
  Evil you must expect.

Wilton, N. H.

CHRISTIANS MUST LEAVE THE LODGE.

BY REV P. B. WILLIAMS.

Among other reasons why Christians should not belong to the Masonic order, or any other of the kind, is, that it panders to "the pride of life." The institution is of the grandiloquent order, and its titles savor of anything except humility. Everything is "grand." There are the Grand Tyler, Grand Stewards, Grand Secretary, Grand Treasurer, Grand Chaplain, Grand Wardens, Grand Deacons, Grand Sword-Bearer and Grand Master. Then in the Select Master's degree, they have the Thrice Illustrious Grand Master, and other high titles peculiar to the degree. There is also the order of High Priesthood, in which there are the Grand Royal Arch Captain, Grand Captain of the Host, Grand High Priest, Grand Marshal and Grand King! The High Priest is addressed as the Most Excellent Grand High Priest! And then we have such addresses as these: Most Worshipful Grand Master, Most Worshipful Grand Lodge, etc.

Do these high-sounding titles mean something or nothing? If they mean nothing, why use them? And if they mean what they express and imply, by what authority can Christians wear them or apply them to others? Call no man on earth your master, for one is your Master, even Christ, is an injunction higher than Masonic authority. And then, what an abuse and prostitution of language to call wicked men (and that they are often wicked, unbelieving men cannot be denied) by the title of Most Excellent Grand High Priest.

Grand High Priest of what? There is only one "Great High Priest now in the universe of God, and that is the Lord Jesus Christ, the Great High Priest of our profession; and it is profanity to apply this august title to any mortal man no matter how pure. What then shall we say of its application to sinners? These high-sounding titles do not savor of that humility the Lord taught his disciples when he placed a little child in their midst and said, "Whosoever shall humble himself as this little child, the same shall be greatest in the kingdom of heaven." We are persuaded professing Christians have not paused to consider and investigate this subject in all its bearings, for if they had done so, there have been pious and worthy professors who would not have united with the Masonic fraternity.

An additional reason why Christians should not unite with this order is found in the declaration of Christ, that "If the truth make you free, you shall be free indeed." Christians are Christ's freed men, and are not to be the servants of men. Masons call themselves "free," but are they free? What sort of freedom is that in which you are bound by the most solemn obligations "to conceal and never reveal" those valuable secrets which are locked up in Masonic lodges? What sort of freedom is that which compels a Christian man to lock up in his own mind and heart wise and serious truths which, if divulged, would benefit the whole race?

What sort of freedom is that which so seals your lips that you cannot reveal to the world, to your brethren and not even to your wife and children, those important precepts you profess to have? They profess to have light, but it must not shine out on the world. To have valuable secrets, serious truths and important precepts, but are forbidden to divulge them. This is Masonic freedom and Masonic philanthropy.

Another reason why Christians should not unite with the order is, that they are not their own; they belong to Christ. And hence, all they do must be done in his name and by his authority. The Lord's treasury has a high claim upon their funds, and they are required to give into this treasury as the Lord prospers them. They have no right to divide their means between the Lord's and the Masonic treasury. They have no right to give of the Lord's money to erect Masonic temples, and to purchase costly robes and badges with curious devices wrought thereon. Their benevolence must not be Masonic but Christian benevolence. They must give in the name of the Lord, and not in the name of Masonry.

No wonder the cause of Christ languishes, and his evangelists are not sustained, when professing Christians put a hundredfold more into the Masonic than they do into the Lord's treasury. No wonder the house of God is often nearly empty and the lodge crowded by professing Christians. They love the latter more than the former, and show their faith by their works.

How often have we heard professing Christians remark that if they had to leave the lodge or the church, they would leave the church; yes, leave the temple of God for the Masonic lodge; leave the church of the living God, the ground and support of the truth, for Egyptian or other ancient mysteries; leave their brethren in Christ to associate with unbelievers, wicked men and deists; leave the church of God and its holy altar and ordinances, for the altar, mystic forms and badges of Masonry.

Such professors know not what they say. They are assuming a fearful responsibility, and insulting the Author of our holy religion. Let them pause, reflect, consider and examine this matter before they make total shipwreck of the faith, defile the temple of God and become fit subjects for destruction.

Portland, Ore.

THE SPIRIT WITHDRAWING.

One of the most alarming facts recorded in Scripture and verified in experience is, that the Holy Spirit judicially abandons men after they have passed a certain limit and leaves them to themselves. By invitations, instruction and warnings he strives to bring sinful men into the right way. But when these overtures are rejected or neglected he departs and leaves them to their fatal choice. For 120 years God warned the antediluvians of the coming flood. He instructed them as to the way of escape by the ark. And he invited them to come and be saved. But no heed was given, and they were lost. "My Spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty."

You tell a man of his wrong doing and point out the right way and urge him to turn. He listens with respect, but does not act. Again you approach him and you find him less inclined to listen. Another time you try to reach him and he discovers impatience. And by a fourth trial you find him exasperated, and recognize that further effort is worse than useless, and wisely drop the matter. The Spirit approaches unregenerate men through the message of his people, enlightening the mind, quickening the affections, awakening the conscience and directing the thoughts and desires to God. But the indisposition of the heart to God defeats his efforts. Every time this is repeated the opposition of the depraved heart to God becomes more pronounced, until the Spirit ceases and withdraws. Thus "the Lord hardened Pharaoh's heart."

The hardening of Pharaoh's heart was the prelude and prophecy of his destruction in the Red Sea. The Jews' rejection of Christ and his message was the infallible evidence of their overthrow by the Roman armies a few years later. The rejection of the message of the Abolitionists by the slave-holders before the war was the sure sign of the downfall of the accursed system in the fearful carnage of fratricidal strife.

The utter indifference with which the lodge men regard the testimony of the witnesses against the unfruitful works of darkness by the secret empire, is an unmistakeable indication that the time is near at hand when the secret lodge system shall be brought into the light, and its deeds of darkness exposed to the gaze of an awakened people. The volcano is sleeping now, but when the day comes for it to break out amid the roar of the troubled elements and the blackness and darkness and tempest that envelop the mountain, the torrents of melted lava will pour down its sides and consume all before it. *Carthago est Delano.*

J. M. FOSTER.

Boston, Nov. 14, 1896.

ETERNAL VIGILANCE THE PRICE OF LIBERTY.

'Tis weary watching wave on wave,
  And yet the tide heaves onward;
We build like corals, grave on grave,
  Yet pave a pathway sunward.

We're beaten back in many a fray,
  Yet newer strength we borrow;
And where the vanguard rests to-day
  The rear shall camp to-morrow.

At the flight of Governor Geary, Secretary Woodson again became acting governor, and as usual tried to stir up war. Walker was appointed successor to Geary, and Stanton was appointed Secretary of the Territory, to Woodson's chagrin. Walker, not being able to assume the duties of his office at once, Secretary Stanton hastened to the Territory before Woodson had time to call the "Territoral militia to wipe out the Abolitionists," and acted as governor. The Pro-slavery Territorial Legislature had, in 1856, enacted a law providing for the election of members of a Constitutional convention.

In view of this fact, Stanton at once showed his Pro-slavery sentiments by taking a census and cutting off a portion of the Free State settlements from representation in the proposed convention. Walker arrived in May, 1857, and also ignored every vestige of Free State authority in the Territory. This Constitutional convention assembled in September, 1857, in the State house in Lecompton (still standing), with John Calhoun president. John Calhoun was nephew to John C. Calhoun. The table, on which this Lecomption Constitution was drafted, was afterwards sawed in two both ways and one-fourth of it is still in the old State house, upon which the gavels of the G. A. R.'s and Odd-fellows have descended of late years.

Walker assured the Free State element of a fair election and urged them to vote on its adoption, as he could not promise them another opportunity. Before the time for the ratification of this constitution the October election took place, and being assured of a fair election the Free State party put their ticket in the field, and voted under the provision of the pending instrument. The usual Pro-slavery frauds were perpetrated and the returns showed a majority elected Pro-slavery. Complaints were made to Governor Walker, and the frauds were so apparent that upon investigation he threw out 3,000 fraudulent Pro-slavery votes, which unseated enough Pro-slavery legislators to give the Free State party a clear majority.

The party however could not assume control constitutionally till after the adoption of the Lecompton Constitution. Judge Cato threatened Governor Walker and commanded him to issue certificates of election to those he had unseated. Walker, true to his promise of a fair election, refused; and, as usual, letters were written to the Pro-slavery President by the Territorial authorities. Sheriff Jones was one who was deprived of a much-coveted seat in the legislature, and publicly denounced Governor Walker and tried to pick a personal quarrel with Secretary Stanton. It was now discovered that the constitution was so drafted that it would not admit of a vote against it in any form; that it could be voted for, with or without slavery, but a vote against it as a whole would not be counted. Moreover, that if slavery should be voted out of it, the slavery then existing in the Territory, which was considerable, could not be interfered with for all time.

Upon this discovery the Free State element was so enraged that they denounced it in the strongest terms possible; holding conventions and mass-meetings to express their rage and contempt for it, and concluded that the party was

now strong enough to vote the whole contemptible thing out of existence and force a correct count of the vote. Walker was astounded when he became aware of the poison lurking in the instrument, and illy concealed the fact.

By November, 1857, it was so hot for Walker on both sides that on the 19th he left the Territory, "to be gone two or three weeks on business," as he said. He went to Washington to see the President about having the Constitution so modified as to admit of a vote against it; but finding himself out of favor with the President on account of the letters written to him, he was not successful. He discovered that Jeff Davis was the originator of that Constitution, and was so disgusted all around that he did not return to the Territory, to the fate of his predecessors. Secretary Stanton then became acting governor.

He had so much faith in the Pro-slavery Territorial government, and in Lecompton as a future great capital, that he purchased 400 acres of rough timber land two miles from Lecompton, on which, at enormous cost, he built an imposing residence. It stands on an eminence, and now when the leaves are off the trees, it is plainly visible from Lecompton and vicinity—a monument of over-confidence. Walker not returning, the Free State party besieged Stanton to call an extra session of the legislature and try and have it make provisions for a vote against the odious Constitution. The session was called, but the object was not accomplished.

On Dec. 2d the Free State party held a convention at Lawrence to consider whether to vote under the provisions of the odious instrument again, but arrived at no definite conclusion. For calling the extra session Stanton was summarily removed from office, and all his hopes of financial success and official glory in Kansas were blasted. Thirty years afterward his costly estate at Lecompton was sold for about $1,500, having stood unoccupied, for the most part, all that time.

Lecompton, Kan. S. C. HART.

THE W. C. T. U. CONVENTION ADDRESSED.

MOUNT AUBURN, Iowa, Nov., 1896.

Miss Frances E Willard, President of the World's and of our National W. C. T. U.:

RESPECTED MADAM:—All good people rejoice to see in the program of your convention, which meets this week in St. Louis, Mo., that you have set apart a Sabbath afternoon in Nov., 1896, for a mass-meeting in the interests of the Armenians, who have suffered the loss of 100,000 of their number, massacred by the cruel Turks and Kurds, because they believe in the Lord Jesus Christ as their Saviour. This is a grand and good cause, well worthy the attention of your influential convention. We hope your mass-meeting in behalf of this cruelly-oppressed people will be of such an influential character as to stir up all Christian and civilized nations to immediately put an end to these horrible massacres and shocking outrages committed upon innocent women and children.

In your mass-meeting on a Sabbath afternoon in behalf of the Armenian sufferers, with all our hearts we bid you God-speed. While we thus bid you God-speed, permit us to ask your noble and influential convention if they cannot also set apart a day for the consideration and destruction of a far more direful evil than the massacre of the Armenians—namely the temporal and eternal destruction of 100,000 men and women in this Christian land every year by the legalized liquor traffic. The cruel Turk and Kurd have brought 100,000 unoffending Armenians to an untimely temporal death in a most shocking manner, and most inhumanly treated the wives and children of those whom they thus murdered. But they could not by their cruelties send the bodies and souls of those whom they massacred to hell. Yet the legalized liquor traffic of this Christian land not only ruins the temporal interests of 100,000 of the human family every year and brings them to an untimely and dishonored grave, but sends body and soul to hell. What a terrible and great evil this is to exist in a Christian land!

While we should do all in our power to put a speedy end to the barbarous and inhuman treatment of the Armenians by the Turks, let us by no means overlook the far greater evil in our own Christian land—namely the legalized liquor traffic—which not only brings the body to an untimely and dishonored grave and blights every earthly interest, but which sends both body and soul to hell.

So, while the wholesale slaughter of the Armenians is an evil, and a very great evil, and we should do all in our power to stop this work of death speedily, yet compared with the far-reaching evil of the liquor traffic it is but a "mote."

While then we attend to the great temporal evil in Turkey, let us by no means overlook the far greater spiritual and eternal evil in our own land, lest God and angels and good men say to us, first cast out the great "beam" out of thine own eye, O Christian! and then shalt thou see clearly to cast out the great "mote" out of the Turk's eye.

That the W. C. T. U. may be abundantly blessed in all the great and good work their hands find to do, and that the Christian heart and conscience of this nation may be quickened to a deep and true sense of the terrible evil of the legalized liquor traffic as they have never been before, is the prayer of your brother,

WILLIAM A. CAMPBELL.

SYMPOSIUM ON SCRIPTURAL HOLINESS.

Attention has already been called to the book with the above title, which was recently issued by the Free Methodist Publishing House, 14 North May street, Chicago, and we take pleasure in giving our readers the following extract from its pages, and hope that many may purchase the book:

"That holiness which will allow persons to adhere to secret societies is spurious. The Bible demands our separation from unbelievers. Secrecy unites the just and the unjust, believers and sinners, the preacher and the libertine, in one bond of fellowship; united by oaths forbidden by the Word of God; united by principles of the most intense selfishness the world ever saw. True holiness is open and free and benevolent. Secrecy works in the dark and is so clannish that it regards none but its own adherents in its ministrations of pretended charity. Christianity teaches that all men are brothers. Secrecy limits its obligations to those who have taken its blood-curdling oaths and sworn allegiance to its mandates. It robs the church of the proper service of her members and puts a spiritual blight upon those who associate in its councils. Some lodges deny the name of the Lord Jesus Christ a place in their ritual and in their prayers, and most of them deny the principles which he taught. At the threshold of every lodge in the land, in the promise of secrecy, persons are required to violate plain commandments of the Bible. It is written: 'If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.' Lev. 5:4. Such a person was required to offer a sin offering for his trespass that he might secure pardon. Yet professed Christian ministers and holiness teachers and professors are numbered among this selfish clan, and the holy cause of Jehovah is dishonored and robbed of its glory."—*Rev. J. T. Logan.*

CHRISTIAN CITIZENSHIP CONVENTION.

TO MEET IN CHICAGO, DEC. 16, 17.

The following call for this convention is being widely published and signed by many of Chicago's leading citizens, among whom are Dr. Herrick Johnson, Dr. P. S Henson, Dr. E. P. Goodwin, Dr. D. C. Marquis, John G. Woolley, Edwin D. Wheelock, Wilber F. Atchison, Dr. Johnston Myers, Thomas H. Gault, Rev. E. B. Graham, Rev. J. A. Collins and others:

"What is most needed in our social and national life to-day is the development of conscience. And to develop the conscience or moral sense in our nation, we must as a nation know and apply the moral law. We need as citizens, and as a nation, to understand that social and national wrongs are not only crimes against citizens and other nations, but sins against the law of Christ, the highest standard of morals for nations as well as for individuals; and that social and national duties are to be discharged under the acknowledged law of him who as governor among the nations is our nation's Saviour King.

"We need to have wrought into the heart and life of our citizens and of our nation the truths embodied in the President's Thanksgiving Proclamation, namely, 'that we owe gratitude to the God of nations for all our blessings; that we are prone to turn away from God's teachings and to follow with sinful pride after our own devices; and that we should, through the mediation of him who has taught us to pray, implore the forgiveness of our sins and the continuation of heavenly favor.'

"It is evident to every thoughtful mind that the greatest of our national perils is the deadening of the sense of moral responsibility. No one can be blind to the fact that this evil is eating like a canker into the vitals of our social structure. There is a widespread and ever growing disregard for the obligation of God's day and God's law upon the business, pleasures and politics of our land. If this moral disease be not checked by the quickening of conscience, our country must, sooner or later, come to a reign of terror with unbridled lusts and passions transforming lawless men into beasts of prey and demons of destruction. What must Christian patriots do?

"There can be no more effective means of quickening the moral sense of our citizens and our nation than by the application of the law of Christ to the great moral issues of our social and national life now pressing for settlement, and on the right settlement of which our country's future depends. Among these questions are the liquor traffic, Sabbath desecration, gambling, social impurity, including the evils of loose marriage and divorce, and the relation of public education to the principles of Christianity. Christian Citizenship means the consideration and settlement of these and all other moral issues in our civil life in conscientious acknowledgment of the supremacy of Christ and his law.

"Believing that now, after the intense excitement of a Presidential campaign, is a most opportune time for Christian citizens, irrespective of party or denomination, to meet and consider the above and kindred questions in the light of Christ's law, the National Reform Association, which labors to make an ultimate appeal to that law a constitutional principle of our national life, and the National Christian Citizenship League, which together with the National Reform Association labors to make Christian principles operative in public affairs, invite all friends of Christian Citizenship to meet in a convention to be held in Chicago, December 16 and 17, 1896."

SCORES THE COMMISSIONERS.

The Florida *Voice* takes its hat off to the Clear Water *Press*, whose position is in marked contrast with some other Florida papers.

"At the meeting of the county commissioners Monday, a very strong plea was presented to the board in behalf of a Freemason, Paul Bullock, of Tarpon Springs, who was convicted at the last term of the criminal court for illicit selling of liquors and sentenced to eighty-nine days' hard labor. His attorney, M. B. Macfarlane, stated the condition of his family as being dependent upon him, and that Bullock's own health was feeble, and tendered the sum of $10 a month for the three months' imprisonment. The board accepted the terms and ordered the prisoner turned over to Mr. Macfarlane."—*Plant City Courier.*

"Our criminal court is a failure! Our jury system is a worse failure! Our whole court system, from prosecuting attorney down to witnesses, is in all cases a miserable failure. The county commissioners of Hillsboro county by their acts say so. The proper way is just to listen to a little special pleading from a man's attorney and do as HE says. The verdict of twelve men who heard the testimony is worthless; the sentence passed by the judge who heard the testimony is all wrong. Our laws are made to be ignored. Yet we go to the expense of paying the salary of a criminal court judge, a prosecuting attorney, sheriff, jurors, witnesses, clerks, etc., when the whole business can be done by our sublime board of county commissioners. They do not need witnesses to let them know the merits of a case. All they need is to hear a statement from an accused man's attorney.

"This would be a large saving to the tax payers of the county, as our courts, as at present constituted, are a costly luxury. There is no need for a man to pay license to sell liquor when he can sell all he wants to and pay the county commissioners one-tenth of the fine provided by law for

violations of the law. The saloonkeepers of the county are very foolish to pay for a license under the circumstances. The man who dosen't pay the license can undersell them and run them out of the business. We would advise all law-abiding, order-loving citizens to refrain from making any effort to have our laws enforced. Hold your own and defend yourself if you can, for you will surely get no protection from the law that you are taxed to make and enforce. The county commissioners will see to it that the law-breakers are protected—for ten dollars per month."—*Clear Water Press.*

REFORM NEWS.

THE IOWA STATE CONVENTION.

WASHINGTON, Iowa, Nov. 25, 1896.

EDITOR CYNOSURE:—The Annual Convention of the Iowa State Christian Association met in the house of worship of "The Friends," at New Sharon, Iowa, Nov. 17th, at 2 P. M.; Pres. Rev. T. P. Robb in the chair. A half hour was spent in devotional exercises. In a brief address Rev. H. C. Pemberton, pastor of the congregation in whose home we convened, extended a most cordial welcome to the delegates present, and Pres. Robb responded in fitting words. The call did not show a very large attendance of delegates, but those present represented a large and varied constituency.

Representative men were there from the following churches: The Friends, Free Methodist, Baptist, Methodist Episcopal, Congregational, United Presbyterian and Reformed Presbyterian. The convention was also favored with the presence of Rev. S. H. Swartz, president of the National Association, and Rev. Wm. I. Phillips, general secretary and treasurer. Edmond Ronayne, of Chicago, was also present, and by his presence and stirring addresses contributed much to the interest of the sessions of the convention.

A fairly large and deeply interested and appreciative audience was present at all our meetings, and the community about New Sharon has heard at least the testimony of God's truth on the subject of oath-bound secret societies. The eloquent addresses of Rev. W. L. Ferris and Dr. Swartz will never be forgotten by those who were present. Delegates from a distance were most hospitably entertained, and homes thrown open to welcome guests. We felt it good to be there, and regret that there were not more present who have been deluded into joining the lodge. The Association was invited to hold its next annual convention in Morning Sun. An invitation was also extended from Oskaloosa. The place of meeting was left with the Executive Committee.

The following officers were elected. President, Rev. C. C. Potter; Vice Presidents, Rev. H. C. Pemberton, Rev. W. C. Ferris, Rev. J. A. Fenwick, W. J. Cubit, Ira. F. Beach; Secretary, Rev. W. C. Allen; Treasurer, Abner Branson.

W. C. ALLEN, *Secretary*

CONVENTION DISAPPOINTMENTS AND WHAT CAME OF THEM.

LINTON, Iowa, Nov. 25, 1896.

EDITOR CYNOSURE:—It seems to me that I ought to let the readers of the *Cynosure* read a page from my experience.

In the midst of a very busy autumn of work in my pastoral charge came the preparations for the State convention. I had consoled myself with the thought that the secretary, Rev. J. B. Jackson, would do most of the work, and being so near me I could communicate with him frequently. Just when the work was begun, he moved away to Albia, and I could not ask him to move and do this work too. Bro. A. Branson came to the rescue. The program was made out, and all things looked promising. But the morning I left home a letter stated that Rev. J. A. Black could not be present, and that made a big hole in the program. At Morning Sun, Rev. C. D. Trumbull said he could not go, as a young man had died and he was called to conduct the funeral. When we stepped from the train at Oskaloosa, here stood Bro. Boyd, and a little further on was the genial countenance of Rev. Samuel H. Swartz, evidently looking for some one he had not yet found. A few minutes later the train from Albia brought our Iowa secretary, Rev. J. B. Jackson, and Rev. W. C. Allen of Washington.

That night a good audience in the Free Methodist church of Oskaloosa welcomed the truth, and sent delegates to the convention at New Sharon—and delegates too who went and did the Lord's work. The next day at New Sharon others appeared, and at noon our host, Bro. A. Branson, came in and told us that Bro. W. I. Phillips had arrived, and with him Edmond Ronayne. "Oh," I said, "is Ronayne here? How nice! He will fill the place made vacant by Mr. Black's absence." And so, at every turn of the convention the disappointment that had been so very big when a little way off, disappeared altogether when we reached the spot. And as I look over the days and evenings of the convention, I say it was all ordered by a divine hand.

But the most unexpected and, in many ways, the most significant and impressive feature of the occasion was the presence of our well-beloved brother Ronayne. I had not seen him for twenty years. I have changed much in these years; so has he. We are both nearer the coming kingdom than then.

But I want to thank God to-day for the disappointments of the convention.

We hope to locate the next annual convention in Morning Sun, and shall hope that our brethren from Chicago, Phillips and Ronayne, will think worth while to come to our help.

The after-meeting at Morning Sun on the following day when Bro. Swartz dealt out truth, in doses not homeopathic, was a success. A splendid audience, good music, profound attention, and, best of all, an unanswerable argument, made us all feel comfortable. T. P. ROBB.

IOWA STATE MEETING.

MORRIS, Ill., Nov. 24, 1896.

EDITOR CYNOSURE:—It was my privilege to attend the anti-secret convention held at New Sharon, Iowa, on the 17th and 18th of November.

We met at the Friends' meetinghouse, Rev. T. P. Robb, of Linton, president of the Iowa Anti-secret Association, in the chair. An address of welcome was delivered by Rev. H. C. Pemberton, pastor in charge of Friends church at New Sharon, and was replied to by Rev. T. P. Robb, chairman of convention.

From beginning to the end of the meeting the Spirit of God was with us. In the first utterance of the welcoming Friend the keynote of the convention was set; and all the way through to the end we were reminded of the scene on Mount Herman, when the Christ was transfigured before Peter, James and John, when lifting up their eyes they saw no man save Jesus only. For the Lord Christ was indeed lifted up, and his blessed salvation set forth as the only remedy for sin, the only way to the Father's heart and ultimately to the eternal home of the soul.

All through those days of tarrying there was an intensely earnest Christian spirit manifested, not only at the sittings of the convention, but in the homes, Christian homes, where we were so hospitally entertained; so that from beginning to end it was a feast of good things; "fat things, a part of wines on the lees, of fat things full of marrow; of wines on the lees well refined."

The able and tender address of our brother beloved, Edmond Ronayne, who is an apostle of Jesus Christ by the will of God for this one work, and growing tender and mellow in the Christ life; and the earnest but logical putting of the truth by our fellow-worker in the Gospel and grace of our Lord Jesus Christ, Rev. W. L. Ferris, of Cherokee, Ia.; the telling thrusts of Rev. Howard Brown, of Indianapolis, a leader among the young people of the Friends church, together with encouraging words of outlook from our honored national secretary and treasurer, W. I. Phillips, must have carried conviction to many who heard them, and in the harvest must bring forth fruit. They warmed our hearts and will linger long and helpfully in our memory.

I was glad to be there, and thankful that I am counted worthy of such yokefellowship as we turn our faces toward the future and its work; let us go forth so to live and do as that we may be worthy of the fellowship of the cloud of witnesses who compass us about; they who laid the foundation upon which we build and now rest from their labors. Go forth! not fearing the wrath of the secret empire, nor seeking the honor that comes from man, but with patience enduring all things, "as seeing Him who is invisible." SAM'L. H. SWARTZ.

IOWA CONVENTION NOTES.

In his address pastor H. C. Pemberton said that he extended a very hearty welcome to the convention; that he had frequently said from his pulpit that the Friends were champions of every reform; that he believed that God's highest desire is the salvation and redemption of man, and hence he was glad to welcome the Iowa Anti-secret Association; that as a pastor it was his duty to investigate and advise his young people to avoid everything that militates against godliness.

Let every word he said be spoken in the spirit of Christ, and then as a people, after these sessions shall have closed, we shall have had an uplift, and pure and undefiled religion will have been clearly set before us.

In the reply to the address the chairman, Rev. T. P. Robb, called particular attention to the relation which Christians sustain as sons of their Heavenly Father, and that every true son wants to be like his father. Hence a Christian can not go into these worldly secret orders because his Father is not there, and he cannot be like Father and be there. And we must be like Jesus Christ if we are to be with him and see him as he is.

It was a beautiful comment on the words of the Saviour: "He that will lose his life shall save it," to see at such a meeting the eloquent pastor of a Methodist Episcopal church, who had come several hundred miles from one direction, and the no less eloquent pastor of a Congregational church of over three hundred members, who had come some two hundred miles, from the opposite direction, meeting on such a platform that they might be true to the best interests of their fellows and their God. It means more to brethren Swartz and Ferris to defend and advocate a despised, unpopular cause than it does to those whose financial support and church positions are not threatened by such advocacy.

Like Moses of old they have respect to the recompense of reward, and would rather die with their Master and his people than to have for a season the riches of Egypt.

There were eight denominations represented: Friend, Covenanter, Presbyterian, United Presbyterian, Free Methodist, Methodist Episcopal, Congregational and United Brethren (Radical).

Several evangelists were present to whom the matter was comparatively new. It was pleasant to give to such additional information in private, and to furnish them with needed books.

Four new yearly subscriptions to the *Cynosure* and nine for the *Lodge Lamp*, together with sale of books, the gift of tracts to individuals, and distribution from house to house in New Sharon, go to make up a part of the results of the Iowa Annual Meeting. The new president is Rev. C. C. Potter, of Ireton, near Sioux City, and the new secretary is Rev. W. C. Allen, of Washington. The former is well and favorably known to *Cynosure* readers, and the latter, who was present at the convention, made many friends and will prove a valuable officer and leader in the State work.

Credit is due Rev. T. P. Robb for arranging meetings in connection with the one at New Sharon, both at Oskaloosa and Morning Sun. And I understand that our Washington friends expect Rev. Dr. Campbell, of Monmouth, Ill., to deliver a course of lectures on this reform in their city in the near future. P.

OBERLIN OPPORTUNITIES.

OBERLIN, Ohio, Nov. 16, 1896.

EDITOR CYNOSURE:—They are to have a debate on secret societies in the college chapel two weeks from to-night, so I am told. I would like to do missionary work in Oberlin with anti-secrecy tracts; to visit the pastors, then professors, then theological students, then the leading church members, then the college students, to talk it over as time and opportunity allows. Perhaps the Lord's will is in that direction. I have prayed to be directed. Can you send me tracts?

Later, Nov. 21st. Your express package of tracts and booklets came to me to-day. It is said that Oberlin is gradually coming under the influence of secretism, but I trust that the Lord will beat back the powers of darkness. At any

rate, Rev. Dr. J. Brand and Prof. H. C. King give decided testimony against it; and I doubt not many others also.

I have seen Bro. J. L. Burrell. He is as earnest as ever in opposition to the lodge. Yesterday evening I preached in the Rust M. E. church to a full and attentive audience.

(Rev.) S. F. PORTER.

CORRESPONDENCE.

THE CAUSE WILL MISS HIM.

SENECAVILLE, Ohio, Nov. 18, 1896.

EDITOR CYNOSURE:—Daniel Riggs died at his home in Senecaville, Ohio, on the 28th day of October, 1896, being in the 84th year of his age. He was born and raised to young manhood in the State of Virginia, but emigrated to the place where he died, about the year 1832, and continued his residence here until death, or about 64 years. He espoused the cause of Christ in the year 1833 during the great revival of religion that prevailed in the village of Senecaville and vicinity in the autumn of that year, in which it was thought that from two to three hundred were brought to Christ and secured an interest in his pardoning blood.

He was a very worthy Christian man, and his life adorned the profession he made. He was for a goodly number of years a member of the Presbyterian church, and died within its pale. He left good testimony behind him that he had gone to be numbered with the saints on high, who have washed their robes and made them white in the blood of the Lamb. He has left on this side of the river a second companion and seven grown children to remember and reflect over the loss they have sustained.

His death was resultant from the infirmities of age together with some species of stomach trouble. His sufferings were very meager, save only that which weakness might have caused. He was a thorough prohibitionist and anti-secretist, being a warm friend of the *Cynosure* and the truth it vindicates from week to week. Was a subscriber for many years, and requested at my hands that an obituary notice of his demise appear in its columns.

Esteemed brother and life-long friend, farewell until we meet, by the grace of God, in the happy "home of the soul" in the glorious beyond. The funeral was well attended; the pastor of the church delivering a short and appropriate discourse. Then the body was carefully laid to rest in the house appointed for all living.

EVANS THOMPSON.

CHRISTIANITY VS. ODD-FELLOWSHIP.

LARWILL, Ind., Nov. 23, 1896.

EDITOR CYNOSURE:—After the blindfold is taken off in Odd-fellowship, and the binding obligation administered, which I quoted in a previous article, another admonition is given by the Vice Grand, which I quote only in part. The candidate is assured that he has entered into a society that is far more important than he can imagine; that it conforms to law, religion and sound morality, and does not permit anything contrary to the allegiance we owe to our country, or the duty we owe to ourselves.

Dear reader, to the best of my ability I have presented for your consideration the points and facts as they present themselves to our view, and will leave you judge for yourself whether the claims presented are true. Before closing this article I wish to invite special attention to one clause found in the obligation of the second or degree of Friendship, and reads as follows:

I hereby pledge myself to help and support my afflicted and persecuted brother, and warn him of approaching danger, whether it be from his own imprudence or from the evil designs of others, or from some accidental cause. I wish to call special notice, how the candidate pledges to befriend, and the conditions under which he agrees to do so:

1. Warn him of approaching danger. Thus far it is a duty we owe to one another as good American citizens.

2. Notice what follows: Whether it is from his own imprudence—the word imprudence inserted as it is covers a wide scope of territory—a man may take one or two drinks of whiskey and while under, or the pretense of being under the influence of the same, can commit almost any crime imaginable, and it may be construed to be of his own imprudence. With these conditions, is it not possible for an Odd-fellow to commit a crime, even after a warrant has been issued and placed in the hands of the proper officer for his arrest; and a brother of the order knows all about the proceedings and nature of the crime that it is of his own imprudence, is he not, according to his obligation, duty-bound to warn his criminal brother of the approaching arrest, thereby assisting the brother to flee from justice, and by being thus warned and securing the services of a lawyer belonging to the same order, secretly compromise the same, and then go through a sham prosecution; and when it is over with, everybody is amazed and wondering how in the world did he get off so easy, or I don't understand it, etc. Part of what has been said I have from observation and part from information by old gray-headed men who used to belong to the order, whose veracity and integrity cannot be questioned; and they say the above means just what it says; but adhering ones say if you would view it from an unbiased standpoint and without prejudice you would find that it portrayed quite a different meaning.

Again we will take up the part of the clause alluded to above and see how it harmonizes with the comments already given:

1. I hereby pledge myself to help and support my afflicted and persecuted brother; notice closely the help and support of my afflicted and persecuted brother. Why is he to do all this, according to the obligations. Is it on account of sickness, disease or death? No. Is it on account of poverty or some inability to provide for his family? No. Is it on account of being lame, blind, halt, deaf or dumb? No. It is when he is afflicted and persecuted. According to the obligation, can it be for righteousness sake? No. What then can it be for? It must be for his imprudence sake. Is it any wonder that in this fair land of enlightened and civilized Christian liberty, that justice is perverted in the courts of our country in the way it is in many instances?

I think enough has been said to convince any sensible-minded person of the ungodliness connected with the order of Odd-fellowship, and the inconsistency of a Christian, especially a minister of the Gospel of the Lord and Saviour, having any connection with the same. In conclusion will say, anyone desiring Odd-fellowship complete, send for "Revised Odd-fellowship Illustrated", 50 cents inclosed with your order, to W. I. Phillips of the National Christian Association, 221 West Madison St., Chicago, Ill. I have proved the above work and find it true to the letter, and reliable in every particular.

JOHN HELFRICH.

THE LODGE AND THE SALOON.

TENTH LETTER.

BLANCHARD, Ia., Nov. 25, 1896.

EDITOR CYNOSURE:—We are not quite through with our fire yet. The question will naturally arise, where was our druggist during the fire? His home was one and one-half blocks east from where his store was where the fire originated. A half a block further east was the schoolhouse, and two blocks east of his house was the M. E. church. The bells on both of these buildings were rung long and loud; and the crowd from the east part of town swept past his door, yelling and making the board sidewalks ring with the stamp of their feet, yet, as he testified afterward, he slept soundly for half an hour after the first cry of fire, and appeared on the scene when his whole store was in flames and he could save nothing. This statement is hard to believe. He said he retired about 11 P. M. This probably is true.

Another strange incident was that the lodge editor never knew of the fire until it was over. His office and press were in one of the burned buildings and were a total loss. He lived two blocks away from the scene, and the wind was not blowing in that direction, and few would pass his house coming to the fire. But there was another matter that might have made him sleep soundly. He had sold his paper and whole outfit to the temperance people, and had unjustly obtained the greater part of the money and thought he was sure of the remainder. The three men who took matters the coolest that night and the next day were, this editor, the druggist and the man who is believed to have kindled the fire, and they are all lodgemen. Their indifference was so extreme and unnatural that it was noticed by many.

Another feature of the scene, which I wish to emphasize more strongly, was the general indifference about putting the fire out, or even trying to check it. I for one feel that if all had worked as some did the end would have been different. The greater part of the property destroyed belonged to those who either belonged to or sympathized with the temperance people. It has always cost something to be on the right side in this sin-cursed earth, and there are those who always quail before this cost, and are ready to give up the fight. But if we will look back through the ages we will find that every advance our world has made has been accomplished by great cost and sacrifice. Think of what it cost to put down human slavery in our land and the world. Think of what our liberties cost our forefathers. Think of the struggles for civil and religious liberty in the British isles and over the continent of Europe.

It is agreed on all hands that intemperance is one of the greatest enemies that our race has ever had to contend with, and yet there are those who think it can be and ought to be put down without cost; and if it is going to cost anything they will not take part in the work, Yea, there are those who will not sacrifice even their party prejudices to take part in the work. I want to say simply that this work of elevating the race must go on, and will go on, and those who stand back and will not help because it is going to cost something, will in the end reap only dishonor and loss, even in this world, much more in the world to come.

This has proved true right here. The good people have lost, but they are conscious of having done right, and there is joy and gladness mingled with the sacrifice. Their sacrifice has accomplished something. Others have lost, but they have nothing to comfort them, and their support of the evil, their winking at it, letting it alone or cowering before it is a sting of shame that is not easily removed. If intemperance is the great evil that we say it is, it will most certainly not go down without great sacrifice and loss.

Let us then nerve ourselves for the conflict. Let us see to it that all our loss and sacrifice is made on the side of right and in an honorable way, so that it will be found at last among our treasures laid up in heaven. The saloon and the lodge may destroy our property, injure our bodies, or even kill us, but let us not fear those who kill the body, "but are not able to kill the soul, but rather fear Him who is able to destroy both soul and body in hell."

J. R. W.

WASHINGTON LETTER.

WASHINGTON, D. C., Nov. 18, 1896.

The annual convention of the District of Columbia Sabbath-school Union was held this week at the First Congregational church.

A comparison of the enrollment with the population of the District of Columbia shows that there is room for plenty of hard work on the part of those interested, as only 18 per cent of the population is enrolled in the Sabbath-schools, including the 94 colored schools with an enrollment of 15,000 and the seventeen Roman Catholic schools with an enrollment of 4 250, which make the total Sabbath-school enrollment of the District in round numbers 52,000. A police census taken last year gives the total population as 285,000. Among the out of town speakers at the convention were Mr. William Reynolds, international field superintendent, Rev. Dr. D. J. Burrell, of New York City. Dr. Burrell was very emphatic in asserting his belief that no unconverted person should be allowed to teach a Sabbath-school class.

In view of the meeting of the American Anti-Saloon League in national convention in this city on the 8th of December, the following definition of what the league is, given by Mr. A. N. Canfield, vice president of the loyal league, is timely: "The Anti-Saloon League is not a temperance society, but is a society of delegates from associations that are active in temperance work. The Anti-Saloon League takes no pledge and gives

(*Continued on 9th page*)

EXTRACTS FROM LETTERS

ADDRESSED TO THE IOWA CONVENTION AT NEW SHARON, NOV. 17, 18.

Hon. S. C. Nielsen, Atlantic, Ia.—Accept my sincere thanks for your kind invitation to attend the Iowa convention opposed to secret societies. I am heartily in sympathy with the work of the convention, and pray that the blessings of "our Christ" shall be with his people when they meet in New Sharon.

Dr. E. A. Taylor, Griswold, Ia—I will attend the convention if possible. I am doing considerable work here in the way of scattering literature and personal work. I believe I have materially checked the progress of secret orders here in this town. I have suffered considerable loss of business as a reward.

Rev. J. A. Black, Wyman, Ia.—Things are in such a shape, on account of the absence of Mrs. Black, that I cannot well get away from home. Please express my regrets to the convention that I am obliged to be absent. I hope you may have a good live convention at New Sharon. We took up a collection for the convention amounting to some $13.

Rev. J. A. Frost, Marshalltown, Ia.—I must say that I feel very much interested in this work and would like to attend the meeting the 17th and 18th of this month at New Sharon, but it will be impossible for me as I have to be in Webster county those days. We have a mission meeting and a reformation festival there. May God bless your meeting at New Sharon and this good work all over Iowa.

Rev. W. A. Campbell, Mount Auburn, Ia.—I would be glad to have one of your traveling secretaries, who is a minister, to spend a Sabbath with me, as soon as the times brighten up a little, and preach to my people against the evils of secret societies. I will be glad to take up a collection for the good cause, and go around among our people with him and see if we cannot get subscribers for the *Cynosure.*

Daniel McPherson, Des Moines, Ia—I would gladly participate with you in your deliberations and show my sympathy with you in this so much needed reform. We are taught in the Word, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." To-day the church is honey-combed by these orders, and so the life is taken from her. It is not unusual to meet a church member, or even an officer, wearing two or three badges. And it is hard to find a civil officer who does not belong to two or three orders. May God bless you and endow you with the needed wisdom. I have been entreated again and again to go into some of these orders. God help us to stand for the defense of his truth.

Rev. Cyrus Smith, DeKalb, Ia.—Those institutions which have no place in the economy of God are about as numerous as the frogs of Egypt, and claim much of the time and money of their members. The cost of so much worse than useless machinery should be turned into legitimate channels, to convert the world to Christ. As long as the secret lodges are so numerous the cause of Christ will suffer. But it certainly will be fulfilled through legitimate Christian endeavor that "Every plant which my Heavenly Father hath not planted shall be rooted up," as the Son of God has said. And he expects the workers in his vineyard not to neglect to "root up" the weeds if they hope to reap the right kind of fruit. They will not be able to "gather grapes of thorns or figs of thistles."

Rev. O. T. Lee, Northwood, Ia.—Yours of Oct. 6th is at hand. I am opposed to all secret orders believing that they are thoroughly anti-Christian and un-American. I am interested in all work that tends to overthrow these institutions. If we would build up the church of Christ we must certainly make war upon all oath-bound societies. In my congregations lodge members are not tolerated, but are expelled as other malefactors. It is doubtful, however, if I can get away to your convention. I have six congregations in my charge and have my hands full. I have been making several trips for the anti-secret society cause, and will probably have to make another about the time of your convention. If time should permit me I would certainly be interested and come. But it is doubtful. With best wishes for the convention.

Rev. C. C. Potter, Ireton, Ia.—I would so much enjoy being with you in our State convention. I have opposed the orders in Ireton since coming here, and they have called me a "fool," charged me with almost every thing except "stealing sheep;" and I have learned that they have several men watching me. One of the leading members of the M. E. church here, who is a prominent order man, has been telling around that I am one of the meanest men in this part of the country, sticking my nose in other people's business, etc. Several months ago we had Pres. Blanchard expose the orders in our town; and the word came to me from Masonic sources that "this is a secret society town, and if I did not like it I could leave" I have a job printing outfit and have circulated much literature exposing the wicked institution. If matters should so turn that I can be with you I shall rejoice in the privilege.

Rev. C. Kirkland, Burlington, Ia.—I find it will be impossible for me to attend the annual meeting. I saw Bro. Trumbull and gave him the books of the Association, also the money due, which was $10.64, as the books will show; part of which I raised on my districts this year. I had hoped to raise more but my other work was so pressing that I did not have the time. I raised between five hundred and a thousand dollars during the summer for church work. I enclose order for sixty-four cents, which will make balance of money in treasury which with the ten dollars turned over to Bro. Trumbull will make the $10.64. I hope you will have a successful meeting. Bro. Branson was very anxious you should get Bro. Swarts there. I think it would contribute largely to the success of the meeting if you could secure him. If you get him I wish you would write me, as I think by writing to some that heard him last year, quite an interest could be aroused among our people which would insure a larger attendance. I pray that God's blessing may rest upon the meeting and a large measure of his grace upon yourself.

EXTRACTS FROM LETTERS

ADDRESSED TO THE PENNSYLVANIA CONVENTION, AT OAKS, NOV. 18, 19.

Stephen Merritt, Office of King's Messenger, No. 210 Eighth Ave., New York.—Much as I would desire to be at Oaks, Pa., at the testimony service, and contribute my mite as a witness against the iniquity of the last days, I must forego the privilege, and ask you to see that my place is filled and my apology presented. Convey to our associates in this work my assurance of sympathy and love. Kindest regards to thee and thine. I am His and thine.

Rev. J. R. Latimer, Rose Point, Pa.—I much regret that I cannot be present at the convention. I write to express my hearty sympathies with its object. I am becoming more thoroughly convinced of the vast importance of the anti-secret reform. I believe organized secrecy is one of the most powerful, if not the most powerful, opponents of all moral reforms, temperance, national, Sabbath, divorce, etc. I believe it to be the greatest support and bulwark of the liquor traffic, of political corruption and demagoguery, of the secularism of our national Constitution and the government based thereon, etc. It is Satan's masterpiece for maintaining the conflict against the coming and establishment of the kingdom of our Lord. May the Lord speed the day of the utter rout and overthrow of all these works of darkness. Yours for the royal claim of Christ our King.

David Molyneux, Millview, Pa. —Enclosed please find one dollar to be expended as you shall see fit for expenses, etc. I would like to be with you, but circumstances will not permit. Should it be convenient for you to make our section a visit sometime this coming winter, drop a line to Rev. S. F. Frazier, the pastor of the Wesleyan Methodist church, as he could better arrange for you a hearing than anyone else. The people in this section of country need educating on this evil of the lodge as well as elsewhere, for whilst secret societies flourish and absorb so many of the youth of our land, and the members of our churches, whilst the churches languish both in numbers and spiritual power, thus plainly showing the truthfulness of the teachings of Christ; that ye cannot serve God and mammon, as that they will hold to the one and despise the other. And that where your treasure is, there will your heart be also.

Rev. W. M. Lyon, Washington, D. C.—I send this message to remind you of our interest in behalf of you and the great work which you represent. And while I am not at present in a position to render financial aid in behalf of the convention, yet I assure you that you have the prayers and sympathy of myself and congregation. I trust that the Lord may wonderfully bless the work of the convention.

Sanballat, Geshum & Co., (Neh. 6:2 etc.) are still pressing their claims, it is true, but thanks be to our God, Nehemiah is still at his work on the walls of Jerusalem, and by and by the rubbish of lodgism and all other isms will have been cleared out of the way, the walls of the New Jesusalem will have been finished, and we shall all unite in the songs of victory. For this let us all still work and pray.

And now may the spirit of Him who hath said, "In secret have I said nothing," be present with you all, and guide, direct and bless, is the prayer of his humble servant.

Edward J. Chalfant, West Market St., York, Pa.—As a seceder from the Know Nothing Order and the Secret Union League of America, two of the greatest frauds ever devised by the Jesuits to help their Masonic conspirators to outwit American voters, I feel it to be my duty to write a few words of encouragement.

William Penn intended that Philadelphia and Pennsylvania should stand before all cities and States for civil and religious liberty. The motto of our State is "Virtue, Liberty and Independence." But while we are holding this very important convention, a brass statue, thirty-eight feet high, of honest William Penn is looking down with shame upon a great city, which is cursed and degraded by the greatest ring on earth, known to Philadelphians as the "Hog Combine." And turkey buzzards have been seen to soar slowly and sadly over the political conventions of this demoralized State. Secret rings, based upon secret orders, rule us in every town and county of Pennsylvania. And, "By their fruits ye shall know them."

The Jesuitic secret empire of the United States is now fully established; and the Constitution of the United States is only read as an interesting novel, such as "Jack the Giant Killer," or the "Wandering Jew." And the riots at Homestead gave us a lesson in civil government, which may only be the prelude to our French Revolution.

Those who are opposing secret societies should look into Webster's great dictionary to see what he says about a famous secret society that gave to the world the word "assassin." And keep in mind the terrible fact that there are now at least fourteen secret societies in the United States which have death penalties and resort to assassinations.

Secretiveness, when rampant, or uncontrolled by reason and conscience, is the most dangerous faculty or power of the human character. And the secretive lunatic is the most dangerous of all lunatics; because he is always secretive, sly, cunning, crafty and double-faced. His great delight is to hoodwink and outwit the unsuspecting and unsophisticated.

The liquor power and the secret empire are joined in holy Romish wedlock, and they will never ask for a divorce; as the spirituous drinks of the liquor power promote the spiritual delights of Purgatory.

There are at least fifteen classes of citizens in the United States who should oppose all rings and secret societies. But the deceived lodge members are the most important to the great anti-secret reformation; as they are the host of witnesses who can tell the terrible truth, the whole truth, and nothing but the truth.

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HOW TO TREAT FLOWERS.

Preserve Them According to the Nature of the Plant.

Those who wish to enjoy the whole of the short life of their cut flowers instead of only a small portion of it will not settle down upon any one undeviating method of preserving them, but will rather vary it, according to the different causes which lead to their decay.

Take, for instance, the flowers of a succulent nature, like the iris. The stems, when put into water, slough away and soon give forth an unpleasant odor. There are two remedies which may be applied in this case. Either one should put a mild disinfectant in the water and frequently change it or cut off the ends of the stalks at short intervals.

Another flower whose stem most rapidly decays and corrupts the water is mignonette, and it is often best, therefore, to sacrifice it while its head is still freshly green. Heliotrope, like mignonette, should always be put in water by itself, for it not only fades and turns brown rapidly, but it will kill almost any flower put with it.

The cause of decay in hard wooded plants like the azalea and camelia is that they do not take up enough water, not that they have any tendency to pollute it, so that to cut their stalks frequently would be of little avail. But if when putting such flowers in a vase or bowl you make sure that the lowest leaves attached to the blossoms are under water the effect is magical.

Ferns, and especially maidenhair, are very short lived when they have to look to the stem alone for nourishment, and the most effectual way to preserve them is to see that the lower part of every frond is well under water. Cut flowers require as a rule a far greater quantity of water than is given them.

Flowers should always be placed in water as soon as possible after being picked. When received by post in a somewhat wilted condition, an immediate plunge into hot water with a little sal volatile will accomplish wonders in the way of reviving them.

And if you wish to wear flowers in your hair or on your corsage, they may be made to retain their freshness for an entire evening by putting a bit of sealing wax over the ends.

How to Make Cheese Cream Toast.

Toast the slices and cover them slightly with grated cheese. Make a cream for five slices out of half a pint of milk and a tablespoonful of flour. The milk should be boiling and the flour mixed in a little cold water before stirring in. When the cream is nicely cooked, season with a small half teaspoonful of salt and one of butter, set the toast and cheese in the oven for four minutes, then pour the cream over them.

How Long the Heart May Stop Beating.

When the heart stops death ensues, as a matter of fact, through asphyxiation. The circulation ceases, the capillaries of the lungs become gorged with stagnant blood, while the blood in the brain no longer carries away the waste products and brings the oxygenated fluid to restore the tissues. As the blood takes about half a minute to circulate through the whole system, it may be taken that at the end of this period after the stoppage of the heart the arteries would be filled by the last effort of the left ventricle, while the veins would be pouring their contents into the right auricle. In a few seconds more the nervous centers would cease to act, and probably by the end of the minute the subject would be practically dead from suffocation, although reflex muscular action would probably keep up the appearance of life for some seconds longer.

How to Mend China.

Take a very thick solution of gum arabic and water and stir into it plaster of paris until the mixture becomes a viscous paste. Apply it with a brush to the fractured edges and stick them together. In three days the article cannot be broken at the same place. The whiteness of this cement renders it doubly valuable.

How to Make Sweet Tomato Pickle.

A peck of green tomatoes, 10 small onions, whole spices, pepper, bay leaves, 2 tablespoonfuls of sugar, vinegar and salt. Peel tomatoes like an apple, leaving them whole, and sprinkle with two-thirds of a cupful of salt. After standing 6 hours hang them in a bag to drain all night. Break up cinnamon and cloves and put into a thin muslin bag. Peel and chop the onions, sprinkling them with salt. When tomatoes and onions are well drained, pack in layers in a jar, putting bits of bay leaf and small peppers on each layer. Cover with good vinegar, put in the spice bag and let stand 9 days, having them well covered and pressed down by a cloth, plate and weight. When the time has passed, boil the mixture as it is, adding the sugar. Seal in glass jars after laying horse radish slices and black mustard seed on top of the pickle.

How to Make Fish Scallop.

Remains of any white fish make a delicious scallop with the addition of cheese, and, by the way, it is satisfactory to know that good American cheese, if not too fresh, is pronounced by the proper authorities as excellent for cooking purposes. Mash the fish with bread crumbs, grated cheese and anchovy sauce or any catchup liked. Bake in shells with a layer of bread crumbs, grated cheese and wee "dabs" of butter on top.

How to Stiffen Meringues.

In making meringues add a pinch of salt to the whites of the eggs. They will stiffen quickly.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, DECEMBER 3, 1896.

ESTIMATE OF A MASONIC PRESIDING ELDER.

Every professed minister of the Gospel who belongs to the Masonic lodge should be held up in his nude state, with his clothes half stripped off, with a rope tied around his neck, blindfolded, on his knees before the Worshipful Master, with his hand under the Bible, swearing he will have his throat cut across and his tongue pulled out by the roots, and a number of other horrible things he will have done if he fail to keep the oaths. Horrible to be told! Can it be possible that any sane man could think of defending such infamy?

What is to be thought of a doctor of divinity, a presiding elder in the Methodist Episcopal church, taking thirty-two degrees in Freemasonry and now claiming to be non-adhering, and yet keeps as silent as the grave regarding the deception and dupism of the whole performance? Can there be anything more destructive to Christianity? Can truth have any greater enemy? Can any man be more dangerous to consistency and sincerity? Surely not. Such must be the decision of every honest person.

"JONES" THE GOVERNMENT SPY.

In the *Cynosure* of Nov. 19th was reported the sensational trial recently held in London in which Edward Bell charged with being a dynamiter was confronted by a government spy known as "Jones." From the London *Daily Mail* of Nov. 14th, we glean the following additional facts:

Yesterday Bell, or Ivory, the alleged dynamitard, was finally committed for trial after the examination of thirty-six witnesses. The sitting, which lasted from one o'clock to nearly seven, was occupied with the evidence of a mysterious Mr. "Jones," an agent of the Secret Service, who revealed many startling things in connection with Irish secret societies over the water. Bell looked somewhat grey, and his hair was ruffled as by the raking of anxious fingers, when the Secret Service agent was called and stepped into the box, the recognition of him visibly disconcerting the prisoner.

He told how he was sent to America in 1891 to make inquiries, and how, having established himself in a grocery business to mask his real occupation, he joined in 1894 a secret organization known as the "United Irishmen." He became intimate with William Lyman, proprietor of the "Irish Nationalist," who also formally controlled the "United Irishmen," and with his friend Boland. At the witnesses' initiation into the brotherhood there were present Lyman, Boland, Kearney, P. J. Tynan, and a man named Gallagher. He was initiated at Brevont Hall, Fifty-fourth St., where the organization was publicly known as the "Shamrock Club."

Directly after his initiation, "Jones" started the "Nally Club" in public, and No. 197 among the brothers. Among the members of the new club were two men, Mearna and Nolan, who had been connected with an explosion in Dublin. The witness was made treasurer and soon possessed himself of the secrets of the organization, and became vice president on the death of Boland. The officers of the different camps held district meetings once every month, and the district supervisor of New York appointed "Jones" his secretary.

The club meetings were held in the greatest secrecy. Once a month "district orders" were distributed by the secretary of the executive, containing particulars of the candidates for membership. They were burnt after being read. After initiation the candidate ceased to be known by his name, and bore a number instead. The sign and password of the society were changed every few months. An entrance fee was paid on joining the camp, and afterwards a weekly subscription, while there were special whips-round for celebrations or demonstrations. They celebrated the anniversary of the death of the Manchester "martyrs" (meaning thereby the murderers of Sergeant Brett), and there were also the Robert Emmett and the Amnesty demonstrations. Kearney, who is a notary public, and also runs a paper, the *Irish Nationalist*, and is the author of a pamphlet with the significant title, "Scientific Warfare; or, the Resources of Civilization," was vice president of club 81, while Tynan's club was 98.

It was at the Chicago Convention in 1895 that "Jones" met the prisoner, who was introduced to him by Kearney as a "brother." He learned from Tynan that Bell, or Ivory, belonged to his camp. At Chicago open meetings of the "New Movement" were held, and also secret ones of the members. He met Ivory at the last of these secret meetings, where officers were appointed to control the new movement. The open meetings were "bossed" by the secret organization. At a meeting of the club publicly known as the Robert Emmett Club, violently revolutionary speeches were delivered, and Kearney distributed copies of his pamphlet. O'Donovan Rossa, Tynan, Kearney and Bell traveled with "Jones" on the car going to Chicago. About four-fifths of those present at open meetings were members of the secret organization. During the whole of this time witness was continually collecting documents connected with the organization, and here Mr. Gill dived into his black bag and produced a rustling bundle of them. It turned out that none of them bore the printer's name, or indeed names of any sort. They were copies of the constitution of the society, their ritual, rules, and regulations —in fact, a complete dozzier, as they would call it across the Channel. Sheet after sheet was read, and the audience in court hardly knew whether to be amused or bored with the ridiculous ritual, and the descriptions of secret passwords and signs.

One consisted of catching hold of one's right ear between the finger and thumb; while a series of passwords composed the following questions and answers: "When are you going home? "In 1898." "Who will be there?" "All the boys." Several circulars were produced and read, some advocating active measures and military preparations, the old tag about "the hour of England's extremity" being trotted out again; while others condemned the apathy of English Liberals, and spoke of the "folly" of constitutional agitation. Mr. Gill also read the 1895 report of Lyman, wherein was an item of $3,500 for merchandise, which "Jones" explained meant dynamite. The witness explained that on one occasion a man named Johnston came to his club, and complained bitterly of the manner in which the vigilance of the Irish police hampered the holding of meetings on the "ould sod."

Mr. Cudby's brief cross-examination did not help to bring forward anything material, and the Secret Service man stood down, having been in the box for about five hours. He had throughout given his evidence in a cool and workmanlike manner. Bell, in answer to the usual question, said that he had nothing to say in a hoarse, strained voice; he seemed thoroughly cowed by the evidence of the trump card of the prosecution, "Mr. Jones," and Mr. Vanghan formally committed him to take his trial.

SECRET SOCIETY INFLUENCE IN POLITICS.

New facts are daily coming to light proving that secret orders are becoming a more powerful factor in our politics. Leading representatives of the American Protective Association in Pittsburgh say that a united effort will be made by the heads of that order in every State in the Union to have President McKinley appoint Representative Linton, of the Fifth Michigan District, who was defeated for re-election, to a position in the Cabinet, or to some other place equally acceptable, at home or abroad. It was generally accepted as a fact before the election that this strong anti-Catholic order had agreed to support Mr. McKinley, as the result of a conference held with the Presidential candidate by a select committee sent to Canton at the time the national council of the order was in session in Pittsburgh last summer.

It was stated publicly at the time by the men who went to Canton that Mr. McKinley was in no wise opposed to the principles of the order, and that all the members would be advised and urged to vote and work for his election. Now the order proposes to ask, in recognition of this open and avowed support, that Mr. Linton, whose views on Catholic matters have been repudiated by the majority of the voters in his own district, be taken in out of the cold. Mr. Linton was re-elected to the Fifty-fourth Congress as a Republican by over 6,000 majority, but his record during the past session changed almost that number of votes.

Mr. Linton's chief distinction during the last session was his constant advocacy of A. P. A. principles, and his opposition to the placing in Statuary Hall of the statue of Father Marquette, presented to the United States by the State of Wisconsin, as one of its most honored pioneers. His speeches advocating proscription of Catholics were given large circulation in the recent campaign by the A. P. A. leaders, but popular passion and prejudice seem to have aroused in the opposite direction from what was desired, if at all.

Prominent Republicans, when asked about the possibility of Mr. Linton getting a Cabinet place, or a foreign ambassadorship, were unanimous in the opinion that Mr. McKinley was too wise a statesman to stir up any such sectarian strife.

SUICIDE OF A KNIGHT TEMPLAR MINISTER.

Some weeks ago we reported the suicide of a prominent Knight Templar minister, Rev. James B. Morrison, of Laconia, N. H. He died at the Revere House, Boston, on the night of Sept. 21, by suffocating himself with gas. At his own request his body was cremated after receiving a Knight Templar burial service.

At Decatur, Ill., on the night of Nov. 24th, another prominent Knight Templar minister, Rev. James Miller, shot himself through the brain in an alley near one of the main streets of that city. His body lay in state in the First Methodist church in Decatur of which he had been pastor. It was attended by a Commandery of Knight Templars, and was buried on Friday afternoon by imposing Knight Templar ceremonies, the De Molay Commandery of Bloomington, Ill., Knight Templars, where he had been pastor till his death, attending in a body.

The Chicago *Times Herald* of Nov. 26 has this to say of the cause of his suicide:

> Now that the fact that Rev. James Miller died by his own hand is established, the question is the motive that caused him to end his life. To his closer friends, those to whom he unbosomed himself and laid bare the secrets of his life, the impression is that he was a man bitterly disappointed, one who felt that in spite of his struggle for recognition, that he had lost the fight. Not that the public failed to appreciate his gifts, but that he was held back by the men who controlled the church politics—the conference. This seems to be the most acceptable theory, and is given by men who knew him intimately. They now think that Rev. Mr. Miller felt that he had been hopelessly beaten and that he had reached the age of life when, having accumulated little of this world's goods, his aim in his chosen profession having failed, his sensitive nature gave away and he ended all.

The cause of Rev. James B. Morrison's suicide was reported by the press to be that several young men made charges against him of grave immoral conduct. But both of these ministers had sworn that horrible Knight Templar oath which is taken in the most solemn manner; the candidate kneeling at an altar with a cordon of glittering swords drawn and aimed at his unprotected breast, indicating as he is told that they are ever ready to avenge any violation of the oaths he has taken.

The Eminent Commander shows him a human skull. It must be no imitation skull. Into this skull the Commander pours some wine, saying: "To show you that we practice no imposition, I now give you this pledge." He then drinks the wine, and after drinking turns the skull bottom up to show it is empty, when he pours in more wine and hands the skull to the candidate, requiring him to repeat after him the following obligation:

> This pure wine I now take in testimony of my belief in the mortality of the body and the immortality of the soul; and as the sins of the whole world were once visited upon the head of our Saviour, so may all the sins of the person whose skull this once was, in addition to my own, be heaped upon my head, and may this libation appear in judgment against me, both here and hereafter, should I knowingly or willfully violate this my most solemn vow of a Knight Templar; so help me God and keep me steadfast. You will partake of the wine.

The candidate then must drink the wine from the ghastly cup. The horrible and damning nature of such oaths and penalties cannot be described or imagined. Their effect upon the conscience and moral nature must be fearful. The minister who has taken them is forsaken by the Holy Spirit, and must struggle on in an awful night of spiritual darkness and gloom. Can we

not find in these horrible oaths and penalties that this prominent minister once took and regarded as binding, that which will explain how, after being pastor of several large congregations and preaching the Gospel for many years, he could be so far forsaken by the Holy Spirit as to deliberately plan to destroy his own life, And what made his crime the most aggravating he so planned his death that his life insurance could be secured and the guilt of his crime fastened upon others. When will men learn that an awful doom awaits those whose consciences are debauched by such oaths?

BEACON LIGHT ANNUAL MEETING.

Next Saturday at 7:30 P M. in the rooms of the Beacon Light at No. 1231 Dauphin St., Philadelphia, Brother and Sister Daniel Powers will hold the second annual meeting in the interests of their anti-secret reform work. The welcome will be given by Daniel Powers after prayer by Prof. J D. Bowman. There will then be a response by Rev. J. T. Wilhide and the singing of the hymn "Christ is all in all."

A report of the work will be given by Mrs. Daniel Powers, which will be followed by an original dialogue in three parts: "A Mason lamenting, " "A Mason repenting" and "A Mason rejoicing." A cordial welcome to this meeting is extended to all. The meeting was designed as the celebration of the seventy-fifth milestone or birthday of Bro. Daniel Powers. A song, entitled "Our Home," will be sung by Miss Cassell, after which Mrs. Powers would pay a tribute to his happy, contented life.

The weekly meetings at these headquarters are every Thursday at 2:30 P. M., and every Saturday at 7:30 P. M The above meeting will be closed by testimonies and the singing by Prof. Bowman of the following original missionary hymn, written by Mrs. Daniel Powers, and sung to the air, "From Greenland's Icy Mountains:"

Have courage, Christian soldiers, the battle is the Lord's;
Your years of patient service doth merit rich rewards;
His hosts around you rally to spread your work abroad,
And reap a golden harvest for the glory of our God.

Speed on, ye loyal leaders—with burning truth go forth,
Invade the works of darkness, from South to farthest North,
Till o'er our blessed nation the lamp of light shall shine,
To lighten every Mason and illume each pagan shrine.

Down with Masonic altars and every secret clan,
With all their idol worship to curse their fellow-man:
No secret gag law bondage will honest men endure
When once they've been deceived within the tyler's door.

Press on, ye faithful leaders of our anti-secret cause;
Long you have faced the danger of mad Masonic laws;
For the sake of truth and freedom, for right against the wrong,
For homes, for wives and children, for church and state, be strong!

PERSONAL MENTION.

—Rev. H. T. Jackson, of Mt. Ayr, Ia., accompanied by members of his congregation, has been conducting services in the county jail, Sabbath afternoons, for the benefit of the prisoners.

—The *Morning Sun* (Iowa,) *News* of Nov. 26, says: "Rev. S. H. Swartz's lecture last Thursday evening in opposition to secret societies was attended by a large audience. Rev. Swartz is an able speaker and we hear his lecture highly spoken of. He is not abusive, but tells how he looks at the matter from his standpoint. The ladies' mandolin and guitar club furnished some nice music."

—Onions are almost the best nervine known. No medicine is so useful in cases of nervous prostration, and there is nothing else that will so quickly relieve and tone up a worn-out system. Onions are useful in all cases of coughs, colds and influenza; in consumption, insomnia, hydrophobia, scurvy, gravel, kidney and liver complaints. Eaten every other day. they soon have a clearing and whitening effect upon the complexion. We can testify to this from experience.

—The New York *Mail* and *Express* says: "The death of Edward W. Curry as the alleged result of his initiation into the Order of Elks at Des Moines is a tragic occurrence that is likely to create considerable public discussion. Doubtless it will be used by the enemies of all secret societies to the disadvantage of those bodies. While this is manifestly unjust, Mr. Curry's death having been purely accidental, the case must still give rise to consideration as to the advisability of abandoning or reforming certain features of initiation."

—The Pittsburgh *Post* says that the partial electrocution of Edward W. Curry at Des Moines, "has uncovered a piece of secret society news which reminds one of the days of Morgan's alleged exposure of the Masons."

—Rev. J. S. T. Milligan, of Esther, Pa., writes: "I have resumed my usual work since my return from Europe. Rev. Jos. Hay, Crawford and Brownell each kindly occupied my pulpit a day during my absence. I expect to preach in the six outposts formerly occupied as usual. Our communion on last Sabbath was well attended and I hope will prove profitable. Political matters are too exciting and absorbing for a very full enjoyment of profit from spiritual privileges. Oh, for the day when we shall have hosannahs in the highest to him that cometh in the name of the Lord!'

—A dispatch, dated Indianapolis, Nov. 19th, says: "The attorney general filed an exhaustive brief in the supreme court to-day opposing the motion for a new trial in the case of Rev. William E Hinshaw, convicted of wife murder and sentenced for life. The attorney general appears for the State; but he entered upon an examination partially convinced that Mr. Hinshaw had been wrongfully convicted. He is now forced to the conclusion that Mrs. Hinshaw was murdered by her husband, and he believes the motive to lie in the infatuation of the minister for the woman in the case."

—Victor J. Gladwin, son of Rev. Wallace J. Gladwin, passed to his heavenly home on the afternoon of October 16, from the home of the mission workers of the *India Watchman*, Bombay, India. Victor was born of missionary parents in India. He and his brother were brought to this country after the death of their mother, and educated. Two years ago the brothers returned to Bombay. The privilege of having such a son as Victor is a great blessing. Nothing can comfort his father's heart now like this answer to his call for 120 workers. "We are coming one hundred and twenty strong." This appeals to *Cynosure* readers especially, and we hope that not only will those 120 go whom God shall send, but that every other one who can will send an international postoffice order for $1 for the *India Watchman*, Bombay India. It is the *Cynosure* of India.

—Dr. W. T. Campbell, vice-president of the National Christian Association and pastor of the Second church, Monmouth, Ills., on Sabbath, Nov. 7, preached an after-election sermon. In it he vigorously denounced the shortcomings of the political parties in the moral issues of the day, and suggests the following as the platform on which all Christian citizens should unite: "Let us come together as members of the household of faith, and decide upon some united and uncompromising course of action, by which we will maintain the dignity of God's law, check the tide of intemperance, put a stop to the destructive influences of evil which are at work, vindicate the importance of our own educational system by demanding that foreigners shall not be enrolled as citizens sooner than those born in our own houses, and then let it be known that the moral power of this nation is to be held obedient to the command of Christ."

—The Kansas City *Journal* says: "The remorse which Mr. Curry's death must cause to the members of the lodge in question will doubtless be sufficient punishment. But the effect should be more widespread. It should lead to general abandonment to all ceremonies which involve the possibility of physical injury. The moral sought to be inculcated may be suitably impressed on the candidate by less violent means. The moral actually conveyed by such lamentable accidents as this, to the public mind, is that initiation into certain secret orders is altogether too much along the line of college hazing, which is now almost universally condemned and is gradually dying a merited death. It is true that hazing, which has several times resulted in death and more often in serious injury, is a cowardly indulgence in brutality, while the initiatory program has generally an elevated purpose. Yet the uninitiated can scarcely be blamed for coupling them, in the light of serious disaster in each. It is to. be hoped that Chairman Curry's death, if proved to be directly traceable to his lodge experiences, will be followed by some radical reform."

—Mrs. Agnes Smith Lewis has written for the Christmas number of *The Century* a paper entitled "What Language did Christ Speak?" She brings many arguments to prove that Christ spoke the Aramaic tongue, which was not, as once popularly supposed, a corrupt form of Hebrew, but a language as regularly formed, and with a grammar as distinct, as either Hebrew or Arabic. Mrs. Lewis bases some of her conclusions on the priceless manuscripts in the convent of St. Katherine on Mount Sinai, with which she is probably more familiar than is any other European scholar. It was in this convent that Mrs. Lewis made one of the greatest Bibical discoveries of the century. Under a late and worthless monkish biography she found the faded letters of an ancient Syric text of the four gospels. She took four hundred photographs of the manuscript, which proved to be a peculiar and very old version of the gospels of extraordinary interest.

—The St. Louis *Globe Democrat* gives the worst version of the sad death of E. W. Curry at Des-Moines, Nov. 18, as follows: "The expectation was that the candidate would jump out of the chair when the heat became unbearable. But he didn't jump. With some friends he had been out in the afternoon and had been drinking, and it is said that when he went into the hall he was very much under the influence of liquor. The allegation is that when he was placed in the chair and blindfolded his sensibilities were so benumbed that he was severely burned without knowing it, or being able to move. The lookers-on saw him fairly cook for some time, wondering at his nerve, till they discovered smoke rising from the chair. Then he was taken out of it, and found to be badly burned. His trousers were burned away and his flesh was almost crisp. He was taken to his hotel and cared for by the best physicians. At his own request it was given out that he was suffering from another trouble, and the true story did not leak out till to-day. Even yet there is much mystery about it. The story of how his injuries were contracted was given out to-night by members of the Elks' lodge, after a more sensational story had been current. It was that instead of a heated chair he was placed on an electrical chair and a light current turned on in the expectation of making him squirm. He manifested no discomfort, and the current was increased several times, without producing any apparent effect. Then the smoke was seen and he was taken out half electrocuted."

CORRESPONDENCE (*Continued from 5th page*).

none. In this city there are many organizations doing a grand work, and the Anti-Saloon League was created to utilize the united action of all these. The saloon must go. We mean by that, all licensed places, and to attain that end the eighty organizations and churches in the league will make a united effort." This definition applies also to the American Anti-Saloon League, which is merely an enlargement of the local organization for the purpose of increasing its strength and influence, and its members hope that the time is not distant when no village will be without an Anti-Saloon League, unless it be so fortunate as to have no saloon.

Washington temperance people will be very glad if President-elect McKinley shall banish wine from the White House during his term, as Miss Francis Willard told the recent W. C. T. U. Convention that she had been reliably informed he would; but some of them fear that Miss Willard was misinformed, as Mr. McKinley when a member of Congress, although known as a temperate man, was not, according to those who claim to know, a total abstainer. Of course he may have since become such. Let us hope so, anyway.

Miss Clara Barton's report of her work among the Armenians is complete and a synopsis of it has already been published. The report goes into details intended more for the members of the Red Cross Society and those who contributed the money to send the relief than for the general public, but it is all highly interesting to humanitarians.

O. A. S.

Working In the Vineyard.

In the vineyard of our Father
Daily work we find to do.
Scattered gleanings we may gather,
Though we are but young and few.
Little clusters
Help to fill the garners too.

Toiling early in the morning,
Catching moments through the day,
Nothing small or lowly scorning,
While we work and watch and pray,
Gathering gladly
Free will offerings by the way—

Not for selfish praise or glory,
Not for objects nothing worth,
But to send the blessed story
Of the gospel o'er the earth,
Telling mortals
Of our Lord and Saviour's birth.

Up and ever at our calling
Till in death our lips are dumb
Or till, sin's dominion falling,
Christ shall in his kingdom come
And his children
Reach their everlasting home.

—Selected.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Dec. 6. Comment by Rev. S. H. Doyle.

Topic.—How to strengthen our faith in Christianity.—Mark ix, 14-29.

Christianity deals not only with the seen, but the unseen. It concerns itself both with the present and the future life, with natural powers and with supernatural as well. It is pre-eminently a faith religion, and where faith in the unseen and the supernatural is demanded there is a probability of doubt and skepticism at some time and under some circumstances. The three disciples who had been with Jesus on the Mount of Transfiguration are questioning in the context of our lesson the future life. In the lesson itself the other disciples, the multitude and the father of the demoniac boy are questioning supernatural power—a picture of universal doubt.

Doubt being possible and probable, from the very character of Christianity, faith often needs a tonic, something to brace it up and make it substantial and effective. What will do this?

1. Knowledge strengthens faith. Increased knowledge gives increased faith. The more we know about a truly worthy man or cause the more we believe in them. This is particularly true of Christ and Christianity. Ignorance breeds doubt; unbelief, skepticism. Knowledge strengthens faith. When John the Baptist, in doubt and despondency, while in prison, sent his disciples to Christ with the question, "Art Thou the Messiah?" Christ told them to tell John what they heard and saw. He told them to give John knowledge, knowing knowledge would increase his faith. If our faith wavers, let us study the Bible, study history, and our faith will be strengthened thereby.

2. Obedience strengthens faith. In John vii, 17, Jesus says, "If any man will do His will, he shall know of the doctrine whether it be of God." The original means "he shall come to know" of the teaching whether it be of God. The teaching referred to is that of Christ, of Christianity. Christ means this: If a man doubts the divinity of his teachings, let him obey in spite of his doubt and by his obedience he will come to know and thus have his doubt removed. These words rescued a noble English lady from worldliness and saved her to Christ and the church. She doubted. These words came to her mind. She obeyed and found by obedience that doubt was transformed into substantial faith. Obedience is a splendid tonic for weak faith.

3. Prayer strengthens faith. Faith comes from God. Paul says, "It (faith) is the gift of God." God gives His gifts in answer to prayer. The father of the demoniac boy prayed, "Lord I believe; help thou mine unbelief," my lack of belief. This is a good prayer for all who want and need to have their faith strengthened.

Bible Readings.—Math. xi, 1-5; Mark xi, 21-26; John vii, 17; xvii, 20; Acts viii, 12; Rom. xii, 3; x, 14-19; I Cor. ii, 4, 5; xii, 9; Eph. ii, 8; Col. i, 21-23; I Thess. i, 2, 3; Heb. xi, 1-6; xii, 1, 2; II Tim. iii, 14, 15; iv, 7-10; I John iii, 23-24; v, 4, 5; Jas. ii, 18-26.

Seed Corn.

Regarding the money spent in attending great Christian gatherings like that of the Christian Endeavor society the editor of The Watchman wisely says that it "is not necessarily diverted from Christian benevolence. On the contrary, it is seed corn and stimulates interest and generosity in supporting all Christian enterprises. Let the people who spend so many thousands or hundreds of thousands in going to the great religious conventions stay at home and see if the missionary societies receive as much as they do now plus the car fare and board bills that have been saved by staying at home."

"I Am Reckoning on Thee."

Oftentimes I have gone to God in dire need, aggravated by nervous depression and heartsickness, and said: "My faith is flickering out. Its hand seems paralyzed, its eye blinded, its old glad song silenced forever. But Thou art faithful, and I am reckoning on Thee!" The soul loves to go behind the promises of God to Himself who made them, as the wife needs not quote the pledges made by her husband in the marriage service when she is sure of him and feels the pressure of his hand.—F. B. Meyer.

Raise the Fallen.

Oh, for more loving, earnest, Christ inspired hearts to raise the fallen, to point the straying ones into the straight path and to save the degraded ones from their misery! In so many cases the root of all trouble is sin and drunkenness, and if the heart was changed and God's power came into the life a new ambition would help into a newer, better, happier life.—Mrs. Ballington Booth in Universalist.

The Highest of All.

In real friendship there is always the knitting of soul to soul, the exchange of heart for heart. The highest of all examples of friendship is to be found in Jesus, and His behavior is the mirror in which all true friendship must see and measure itself.

Christian Endeavor Briefs.

The San Francisco convention fund has all been subscribed.

Get for your president this year one who will preside—a leader, not a follower.

Do not some of your older members need to swarm off into a Senior society, or some of your Juniors into an Intermediate society?

Indiana is planning to lay particular stress upon good literature work during this year. Reading circles, denominational when possible, are to be urged upon every society. A wise plan is that.

Said a floating Endeavorer, returning to his Boston society: "I have been away at sea two years. I am glad to hear my name read at the roll call and to know that it has been called every month during my absence."

The Impulsive Woman.

If a thoughtful woman were asked, What is the greatest curse of your sex? she might well answer "Impulse." It is responsible for almost all the mistakes made by the good hearted among us. May it not be safely said that a few minutes' thought before speech or action would prevent most fatal blunders? Many of us are in positive bondage to our birdlike quickness to feel, to show our feeling, to retort or to respond. If we are hurt, we must immediately "give ourselves away," as the phrase runs, if not by bitter speech, at least by look and manner. Yet reflection frequently brings the keenest regret for the lost dignity, the betrayed secret. Many a one has wrecked her own happiness for the want of the patient stoicism which would have led her to stand aside for awhile watching events until they brought with them her opportunity.

Even when we are happy, it is not always well to let the bright stream bear us away rudderless. The impulsive manifestation of affection, the hasty proposal of marriage, the hastier acceptance, have they never proved the beginnings of misery, or has a rash word never sundered true lovers, true friends? If these things are true, it is likewise true that the fault in the commencement has been that of feminine impulsiveness. The defect is a generous one, and therefore commoner with us than it is with men, so that it handicaps us unfairly in the struggle of life. And truly it is a weary task to be always "with a host of petty maxims preaching down" one's heart. But we must do it. Either we must rule feeling or feeling will rule us. It is a good servant, but a bad master. Our loving women's hearts are like the fire of the domestic hearth—the light of the home when duly controlled, warming the whole house. But if the fire be not kept in its subordinate place, what a conflagration ensues!—Philadelphia Times.

Woman In Pagan Times.

I had heard so many times, both in and out of the pulpit, says a Forum writer, that woman owed to Christianity her social elevation and the amelioration of her lot that I had come to accept it as a truism. At all events, it had never occurred to me to question the postulate until one day I read in "The Germania" of Tacitus that among the ancient Teutons a kind of sanctity seemed to pertain to women. Truly remarkable, considering the time when it was written, is the statement that the German women were not permitted to regard themselves as standing outside the world belonging to the men, nor were they unconcerned in their warlike pursuits. If the above statement of Tacitus is to be trusted, I am inclined to believe that the Germans, amid all the rudeness of a pastoral and militant life, possessed elements of a higher civilization than the fastidious and overrefined Romans. The chief evidence of this superiority is, I think, to be found in their attitude toward women. Among the ancient Germans apparently men conceded all that women demanded. There is to me something very noble in the comradeship of husband and wife which appears to have existed among these rude and hardy warriors—a comradeship half resembling that of boys and girl before the consciousness of sex has markedly differentiated them. Not even from the tribal council were women excluded. Tacitus expressly states that they were attentively listened to and that their advice was never left unheeded.

Taking Off Weight.

Spasmodic efforts to reduce one's weight are of little use. You must take a brisk walk—not a saunter, mind—every day, increasing the distance gradually if you are easily tired at first.

Sleep on a mattress and take care that your bedroom is well ventilated. Get up early enough to take a turn in the fresh air before breakfast if you have no active household duty to perform. Before sitting down to breakfast drink half a glass of hot water with lemon juice in it.

Take a bath every morning, hot or cold, whichever suits you best, and then rub the body vigorously with fairly rough towels until the skin is in a healthy glow. It is of the utmost importance to keep the skin in good condition; otherwise the pores become clogged, and the more or less perceptible perspiration which is always going on is impeded.

Turkish baths, if you can get them, are the greatest possible help, but remember not to expose yourself to cold immediately afterward without sufficient protective clothing.

Then about corsets. Whatever you do, don't attempt to reduce your apparent size by tight lacing. Let your corsets be a support to the figure; no more. An unduly small waist in proportion to the rest of the body is a deformity and only makes the corpulence which it is meant to disguise more noticeable.—Pittsburg Dispatch.

Handsome Table Mats.

Some handsome new mats to place under the jardinieres kept on polished tables are squares of white china silk with a border of plush about a finger wide. These mats are made over a stiff foundation of crinoline or canvas, covered with a layer of cotton and lined at the back with silk of a contrasting color. For instance, one of those seen, which is in a room where there is much green of various shades, has a border of olive plush and is covered at the back with olive china silk. The center of white china silk is covered with an all over pattern of flowers of about the size of a 25 cent piece. These flowers are outlined in coarse green embroidery silk. On the mat was a green jardiniere, holding a palm. The plant was placed on a Turkish coffee table of mahogany. These low tables are much used in all kinds of wood for holding a single plant. In a room with a different coloring the mat could be made of white and dark or old blue or of raspberry color and white. A spread made for a large mahogany dining table is a larger square of this kind, so that when laid on the table it leaves the corners bare. It has a border of apple green satin.—New York Post.

Religion In Boys' Schools.

There is a boys' school in Pennsylvania with 800 inmates, and the only religious services held in connection therewith are the Christian Endeavor meetings. This society was formed by the boys themselves. It exerts a great influence in the school.

Useful and Elegant.

An apron which can be made longer should come quite to the edge of the skirt and will be found suitable for cooking, dusting or painting. It may be cut out of cotton or holland and will take from four to five yards of zephyr. There is a swiss waistband, with the fullness gathered on to it. The bib has small turned down revers and braces over the shoulders, all trimmed with narrow white braid. This braid may, however, be omitted, as it takes ten yards. The skirt must be made ample, so as to well cover the dress beneath.

A useful addition to this apron is a pair of full bishop sleeves. These are made separately, gathered at the top on to elastic, and so keep the dress sleeves nice. There are small close cuffs that button at the wrist. With such an apron, the freshest costume may be kept unspotted during the performance of household tasks.

Jean Ingelow.

Miss Jean Ingelow may now be said to be the most popular of the English poets in the world. She is a quiet, shy looking lady of 63 years of age and inhabits a pretty house in London, where those who take the trouble to seek her out receive always a kind and cordial reception. Like most true poets, she has a very accurate mind and has a horror of untidy or slipshod ways. She still works hard and finds her greatest relaxation in the study of botany. Her kindness of heart has become proverbial, for three times a week she gives what she calls a copyright dinner to 12 poor persons just discharged from the hospitals. Although not a frequent visitor to fashionable drawing rooms, Miss Ingelow has an immense circle of friends, both known and unknown.—Pearson's Weekly.

Gilding the Chains.

A new type of new woman has appeared in London. When a man offered her a seat in a car the other day, she refused it, saying: "Indeed, no. This so called politeness on the part of mankind is only the gilding of our chains. Men are polite because they think women inferior to them. If they looked upon us as their equals, these stupid gallantries would cease."

Gold Teas.

Gold teas and gold dinners are the fashion of the hour. The china is white and gold, the flowers are yellow chrysanthemums or some other yellow blossom, the ices and icings to cakes are yellow, and, if a dinner, the name cards are large (pasteboard) goldpieces, representing our various coins in that metal.

An excellent substitute for potatoes at a dinner is rice cooked in milk and well salted, put into a dish and browned in the oven. Make a hot lemon sauce and pour it over the rice when it is taken from the oven and just before the dish is sent to the table.

FOR LITTLE FOLKS.

UNCLE PHIL'S STORY.

He Related It to the Boys For the Lesson It Taught.

"Tell us a story, Uncle Phil," said Rob and Archie, running to him.

"What about?" said Uncle Phil, as Rob climbed on his right knee and Archie on his left.

"Oh, about something that happened to you," said Rob.

"Something when you were a little boy," said Archie.

"Once when I was a little boy," said Uncle Phil, "I asked my mother to let Roy and myself go out and play by the river."

"Was Roy your brother?" asked Rob.

"No, but he was very fond of playing with me. My mother said yes, so we went and had a great deal of sport. After awhile I took a shingle for a boat and sailed it along the bank. At last it began to get into deep water, where I couldn't reach it with a stick. Then I told Roy to go and bring it to me. He almost always did what I told him, but this time he did not. I began scolding him, and he ran toward home.

"Then I was angry. I picked up a stone and threw it at him as hard as I could."

"Oh, Uncle Phil!" cried Archie.

"Just then Roy turned his head and it struck him."

"Oh, Uncle Phil," cried Rob.

"Yes, he gave a little cry and lay down on the ground.

"But I was still angry with him. I did not go to him, but waded into the water for my boat.

"But it was deeper than I thought. Before I knew it I was in a strong current. I screamed as it carried me down the stream, but no men were at hand to help me.

"But as I went down under the deep waters something took hold of me and dragged me toward shore. It was Roy. He saved my life."

"Good fellow. Was he your cousin?" asked Rob.

"No," replied Uncle Phil.

"What did you say to him?" asked Archie.

"I put my arms around the dear fellow's neck and cried and asked him to forgive me."

"What did he say?" asked Rob.

"He said, 'Bow, wow, wow!'"

"Why, who was Roy anyway?" asked Archie in great astonishment.

"He was my dog," said Uncle Phil, "the best dog I ever saw. I have never been unkind to a dog or to any other animal since, and I hope you will never be."—St. Louis Post-Dispatch.

A Queer Race.

I saw the queerest race today
Out at the county fair.
The riders all were tiny tots,
The racers all were rare.

I saw a little winsome maid
With flying yellow hair
Hold fast and ride around a ring
Upon a big brown bear.

Another one laughed loud in glee
And raced around the track,
And she was seated fearlessly
Upon a lion's back.

And one rode on a tiger fierce,
Another on a deer,
While others rode on prancing steeds
Without a sign of fear.

And round and round the track they rode,
All at a rapid pace,
And no one beat, though all tried hard
To win the funny race.

At last the racers came to rest,
The music ceased to sound,
And all the little tots went home
And left the merry go round.

—William R. Dunroy in Youth's Companion.

Dolls From Every Land.

All the boys and girls of Tennessee are much interested just now in the handsome building which they are erecting for the centennial exposition to be held next spring at Nashville. All exhibits will be for children and by children, showing children's work. Children's organizations of the whole country are invited to contribute their ideas and valuable specimens of any sort. Little Miss Lizzie Pearcy, 13 years old, daughter of the United States consul at Colon, suggested a very unique idea, which is being carried out. She proposed writing to every United States consul at foreign ports of the world, over 300 in number, and asking them for some typical toy or doll belonging to that country. Responses have come by scores, and the collection of dolls promises to be a most surprising one and of great value. Some very valuable toys have already been received.

FACTS ABOUT ALCOHOL.

Taken Into a Healthy Body It Is Little Short of Poison.

Externally applied alcohol is an antiseptic and a disinfectant, though it is principally used as a local irritant, and by allowing it to evaporate as a cooling lotion to the skin. If the vapor is confined and penetrates to the flesh underneath, or if the alcohol is diligently rubbed into the flesh, it hardens it. In this way it is of use in preventing bedsores and the like.

Spirituous liniments which contain essential oils and other stimulants are sometimes applied with friction to increase nutrition at the place which is the seat of long standing inflammation, pain and stiffness, such as is present in chronic rheumatism, stiff joints and paralysis.

Internally the action of alcohol is both local and general. If allowed to come directly into contact with the walls of the stomach, it irritates them, causing them to assume an inflamed appearance. If the quantity of alcohol is large or more or less continuously applied, actual inflammation of the lining of the surface follows.

When alcohol is taken with food and mixes with the contents of the stomach, it is partly decomposed into substances which in turn decompose the gastric juices, rendering them inert, and thus depressing digestion. Whatever may sometimes be said in favor of the use of stimulants with meals, it is very doubtful if the slight temporary stimulating effect of such drinks is at all compensatory for their interference with the action of the gastric fluids.

Alcohol enters the blood unchanged and is distributed by it to the various organs and parts of the body, where it is rapidly absorbed and where its action is nearly the same as in the stomach.

It first stimulates the organ to increased activity, but at the same time causes the chemical change in the substance of the organ by which the organ itself is weakened, so that eventually depression ensues.

It is this peculiar double action of alcohol which is misleading. So long as the organs of the body are in a healthy condition alcohol is little short of a poison. The organ, in order to do its work properly, needs food, and unless there is interference the food will be absorbed and changed into proper forms of nourishment. Alcohol robs the organ of the power of doing this.

In these days of prepared foods and general advance in science there are many ways of securing the only beneficial result which alcohol gives—that is to say, stimulation—without resorting to its use.—Youth's Companion.

TWO BILLIONS FOR RUM.

That Is the Sum the Anglo-Saxon Race Pays Annually For Drink.

The figures which the British government gives of the drink bill of the United Kingdom is, it must be admitted, a "staggerer." There was spent there last year for liquors $712,070,000, or three times the value of the cotton crop of this country. Of this $203,500,000 went for spirits, $435,000,000 for malt liquors and $65,000,000 for wine. The average per inhabitant in England, that is, to every man, woman and child, was $19.40, making the family bill for liquor a cool $100. The Scotch average was only $14.70 per capita, and that of Ireland only $13.12.

This looks like a really bad showing, and it is somewhat of a surprise to learn that the English people are actually improving and drinking less liquor than of old. The consumption of spirits has decreased during the last decade from 1.190 gallons per capita to 0.988, that of wine from 0.542 gallons to 0.388, and that of beer from 31.55 gallons to 27.77. It is explained that this is due not so much to the growth of temperance sentiment as the hard times, the scarcity of work and low wages. The average Briton spends less money on drink only because he has less money to spend.

The American drink statistics are very similar to those of the United Kingdom. We are drinking less liquor than formerly, and for the same reasons as the English. Our tastes, however, are different, for we drink only half as much beer and 50 per cent more whisky. But, however it is considered, it is a rather big figure, something like $2,000,000,000 a year the Anglo-Saxon race is paying for alcohol.—New Orleans Times-Democrat.

Try Him Once More.

Poisoned by alcohol, blear eyed and illy clad,
Cursing his fate as he shuffles along,
Crushed and bereft of the once earnest will he had,
Penniless, homeless and jeered by the throng.
Friends have assisted him, pastors have prayed with him,
He has been rescued and lost o'er and o'er.
But do not give him up—pull from his lips the cup—
Speak to him kindly and try him once more.

Though 'tis disheartening never to thrive with him,
Sad his relapses from virtue and shame,
Give him not hopelessly up. If you strive with him,
Some spark of good may be fanned to a flame.
Some potent memory—haply a mother's voice,
Teaching him virtue and wisdom of yore—
May be recalled to his ear by another's voice.
Speak to him kindly and try him once more.

Christ in his charity taught those who came to him;
Ill deeds should be pardoned till seventy times seven;
Succor the least here, and you do the same to him—
These are his precepts on earth and in heaven.
Oh, then, when laboring hard for humanity,
Never believe that you labor in vain!
Kindness will conquer the drunkard's insanity.
Speak to him gently and try him again.

—Selected.

A charming vessel for flowers is made from a good sized gourd painted an olive green.

SABBATH SCHOOL.

LESSON XI, FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 13.

Text of the Lesson, Prov. xxiii, 15-25. Memory Verses, 19-21 — Golden Text, Prov. xxiii, 21—Commentary by the Rev. D. M. Stearns.

15. "My son, if thine heart be wise, my heart shall rejoice—even mine." In listening to this father entreating his son we must think of our Heavenly Father entreating His children, for all the love of parents to children is but the faintest shadow of the love of our Father in heaven. As physically, so spiritually, the heart is everything, and without a healthy heart the body cannot have perfect health, so without a new heart we cannot have spiritual health. Out of the heart are the issues of life (Prov. iv, 23). Out of the abundance of the heart the mouth speaketh (Math. xii, 34). Out of the heart proceed evil thoughts and all uncleanness, for it is desperately wicked (Math. xv, 19; Jer. xvii, 10).

16. "Yea, my veins shall rejoice, when thy lips speak right things." The substance of our conversation indicates the condition of our heart, and if we thought of this we might be more careful of our words. The Lord looks upon the heart, and not only so, but upon the imagination of the thoughts of the heart (I Sam. xvi, 7; I Chron. xxviii, 9), and perhaps this may help us to understand "the veins." Parents may well rejoice in their inmost being when their children speak right things.

17. "Let not thine heart envy sinners, but be thou in the fear of the Lord all the day long." A new heart is a heart in which God dwells; it is put in us by God Himself that He alone may occupy it. It is a new spring to our actions, words and thoughts, a new motive for everything, even God working in us those things which are pleasing in His sight. Such a heart will not envy sinners, but will rejoice in the Lord alway, and, abiding in His love, satisfied with His goodness, will fear to grieve Him lest it lose this fellowship, which is heaven on earth.

18. "For surely there is an end, or reward, and thine expectation shall not be cut off." See this repeated in chapter xxiv, 14, and add Jer. xxix, 11, "I know the thoughts I think toward you," saith the Lord, "thoughts of peace and not of evil, to give you an end and expectation." The expectation of the return of Christ, and the righteousness that shall then be seen, the wrongs that shall be righted, and the glory that shall be revealed, is the most helpful truth which I as a redeemed soul have ever seen. Do not the words "end," "reward," "expectation," all point to it? Well has it been written, "He that hath this hope in Him, purifieth himself even as He is pure" (I John iii, 3).

19. "Hear thou, my son, and be wise, and guide thine heart in the way." Our Lord said, "Be wise as serpents and harmless as doves" (Math. x, 16). And in Jas. iii, 17, we read of the nature of true wisdom, that it is "first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocricy." Surely this is none other than Christ Himself, and as to the way, there is none but He. He is wisdom, and He is the way, and Christ in us is the hope of glory, the glory which rectifies our life here and purifies from all uncleanness.

20. "Be not among wine bibbers; among riotous eaters of flesh." This sort of thing belongs to the wisdom of earth, which is sensual and devilish (Jas. iii, 15). The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost (Rom. xiv, 17). The word for the believer is "Be not drunk with wine, but be filled with the Spirit" (Eph. v, 18). Any method of reform short of that which looks to a new heart, a new fountain within, will prove unavailing. The old nature is incurably corrupt in the sight of God (Rom. viii, 7), and though it may be made moral and somewhat temperate, it never can enter the kingdom. Only that which is born from above can enter (John iii, 3, margin).

21. "For the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags." Whatever may become of the drunkard as to this life it is written that drunkards cannot inherit the kingdom (I Cor. vi, 10). As to the glutton he was, according to law, to be stoned with stones (Deut. xxi, 20, 21).

22. "Hearken unto thy father that begat thee and despise not thy mother when she is old." One would think such commands wholly unnecessary if we did not know the wickedness of the human heart, but God, who knows the heart, has written it. Let each one ask himself, "Am I clean before God in this matter?" Then how much more should we hearken to Him who has of His own will begotten us with the word of truth (Jas. i, 18), who pitieth like a father and comforts as a mother (Ps. ciii, 13; Isa. lxvi, 13), who says, "Incline your ear and come unto me, hear and your soul shall live" (Isa. lv, 3).

23. "Buy the truth and sell it not; also wisdom, instruction and understanding." Omitting the word "also," which is in italics, we learn that the truth is these three things, or that Jesus Christ, who is the truth, is the sum of all wisdom and understanding. Isa. lv, 1, says we can buy without money and without price. We certainly cannot in any sense give an equivalent for what we get as we do in ordinary buying and selling, but there is a giving up or laying down of our own thoughts and opinions that He may be our wisdom and our righteousness. "Lay thou thy treasure in the dust and the Almighty shall be thy treasure" (Job xxii, 24, 25, R. V.).

24. "The father of the righteous shall greatly rejoice, and he that begetteth a wise child shall have joy of him." Just as with earthly parents some children are a great joy and some are a great sorrow, so among the children of God some are a joy to Him and others a grief. We read of some who "rebelled and vexed His Holy Spirit" (Isa. lxiii, 10), and of some who must have the flesh destroyed by satan that the spirit may be saved, and of some whose works will be burned up and they saved as by fire (I Cor. v, 5; iii, 15).

25. "Thy father and thy mother shall be glad, and she that bare thee shall rejoice." Thus our lesson begins and ends with the joy of parents in wise children. We turn to Him of whom the Father said, "This is My Beloved Son in whom I am well pleased," and who could truthfully say Himself, "I do always those things that please Him," and of whom it is written that He never pleased Himself (Math. iii, 17; xvii, 5; John viii, 29; Rom. xv, 3), and we say, "Lord, make me as far as possible such a child to the Father as thou wast." If He sees that we mean it, He will take us in hand to subdue the self life and make manifest in us His own life, for He is able to subdue all things unto Himself (II Cor. iv, 11; Phil. iii, 21). We must be willing, and He will surely do it.

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Where Kitty Found Her Soul. By Mrs. J. H. Walworth.

Child Culture. By author of "The Christian's Secret of a Happy Life."

Comfort Pease and Her Gold Ring. By Mary E. Wilkins.

A Day's Time Table. By author of "Expectation Corner."

A Wastrel Redeemed. By David Lyall.

My Little Boy Blue. By Rosa Nouchette Carey.

The Swiss Gude. By Dr. C. H. Parkhurst.

Brother Lawrence; Or, "The Practice of the Presence of God."

Reliques of the Christ. By Rev. Denis Wortman.

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HISTORY OF A WEEK.

Tuesday, Nov. 24.

All the men in the rigging of the steamer San Benito, ashore and broken in two off Point Arena, Cal., have been rescued. There were originally forty-four in the crew, of whom thirty-six were saved.

Chief Moore, of the weather bureau, in his annual report, claims that 82.4 per cent. of the forecasts during the last year have been verified.

There is one county in the United States that did not know of the national election. That is Charlton county, Ga. In tabulating the vote the state officials found no returns from that county, and it turns out that the county held no election.

The New York World says the total popular vote for president was approximately 13,579,638, of which McKinley got 7,050,516; Bryan, 6,221,552; Palmer, 138,570.

Cora Hortense Smith of Arkansas City, Kan., who is described as "yonug, pretty and unmarried," owns a large ranch and 5,000 head of cattle.

Wednesday, Nov. 25.

Burglars entered ex-President Harrison's house at Indianapolis and stole a gold watch and a small amount of cash.

The trial of Bazin's patent roller boat, which it is alleged will shorten the Atlantic passage to ninety-six hours, is expected to take place in the middle of December across the English channel from Havre.

October reports of Chicago public school attendance show a total enrollment of 203,122 and a daily average attendance of 181,636.

South Dakota grain dealers are estimating that the greater proportion of wheat available for shipment throughout their territory has already gone to market.

W. A. Fox, a Santa Fe railway engineer, died from a malady that baffled the skill of physicians. On Nov. 4 Fox's foot "went to sleep," and from this strange disease his leg gradually wasted away.

Thursday, Nov. 26.

Obituary: At Denver, Edward Eddy, 57. At Genoa, Italy, Governor Fraser, of New Brunswick. At Greensburg, Ind., Dr. Samuel J. Barrett. At Mason City, Ia., Elizabeth M. Blythe, 74.

W. W. Astor has given $50,000 to the Children's Aid Society of New York city, with which to build a school building as a memorial to his wife.

The official vote of Michigan gives McKinley, 293,327; Bryan, 237,251.

Ex-Banker Anthony Kozel pleaded guilty at Chicago to one of the six indictments of larceny against him. He was sentenced to the penitentiary for an indefinite period.

At the official trial of the Virago, British torpedo boat destroyer built by the Lairds, a mean speed of 30.17 knots was made on the measured mile, while 30:07 konts was the average for the three hours continuous speeding.

An epidemic of scarletina, attended with great mortality, is raging throughout southern Russia.

Friday, Nov. 27.

Reports of the results of the rural free delivery experiments by the government are said to show general satisfaction with the service and good results of the work as a whole.

George E. Ross, the trusted money clerk of the Pacific Express company at Kansas City, who mysteriously disappeared five days ago, is believed to have gone to Mexico.

The fertilizing plant of Treston & Sons, in Blissville, L. I., was destroyed by fire. About $200,000 worth of machinary was destroyed.

The interstate convention of building loan associations has concluded its business at Denver and adjourned to meet in New York city on the third Wednesday of November, 1897.

Emperor Francis Joseph, as king of Hungary, opened parliament in the castle of Ofen at Buda Pesth Thursday. In the speech from the throne his majesty referred entirely to internal measures.

Michael Rudayeff, of New York, a wealthy man, has not been heard from since the latter part of October at Denver, and his friends fear foul play.

Saturday, Nov. 28.

The shah of Persia announces that hereafter he will dispense with a premier and will preside in person over the cabinet, which will consist of twelve ministers.

The ship owners and port labor contractors at Hamburg have decided to join the employers' federation in order to present a united opposition to the strikers.

Chelera Kadisha Ubikur Cholim, one of the oldest Jewish benevolent societies in Chicago, celebrated the thirty-fifth anniversary of its organization at that city Thursday night.

Frank Hurst, a laborer, 32 years old, killed himself by firing a bullet into his breast, and Jennie O'Hoolihan took carbolic acid and died at Chicago.

Henry Otaso, an American citizen, is reported to have been killed by Spanish guerrilas in Cuba.

Princess Henry of Prussia, wife of the emperor's brother, has given birth to a son.

Monday, Nov. 30.

Mrs. Elizabeth Stockman, at Harlem, N. Y., confessed a theft she was charged with, saying she stole for money to buy medicine for her dying babe. Discharged.

Samuel Woods and John Malinson, delegates of the British trades unions to the convention of the American Federation of Labor, to be held in Cincinnati in the middle of December, arrived at New York. They say the proposed universal dockers' strike is absurd.

THE MARKETS.

New York Finaucial.

NEW YORK, Nov. 28.

Money on call easy at 2 per cent.; prime mercantile paper 4@5 per cent.; sterling exchange was steady, with actual business in bankers' bills at 486½@486¾ for demand and 483¼@483½ for sixty days; posted rates, 483½@484 and 487@487½; commercial bills, 482.

Bar silver, 65½; Mexican dollars, 50⅝.

United States government bonds firm; 4's registered, 119⅞; do. coupons, 119⅞; 5's registered, 113⅜; do. coupons, 113⅜; 4's registered, 110; do. coupons, 110¼; 2's registered, 95½; Pacific 6's of '97. 102¾.

Chicago Grain and Produce.

CHICAGO, Nov. 28.

Following were the quotations on the Board of Trade today: Wheat—November, opened 82¼c, closed 81c; December, opened 81¾c, closed 80½c; May, opened 85½c, closed 84c. Corn—November, opened nominal, closed 23⅜c; December, opened 24c, closed 23½c; May, opened 27⅝c, closed 27½c. Oats—November, opened nominal, closed 18⅞c; December, opened 19¼c, closed 18⅞c; May, opened 22½c, closed 22½c. Pork—December, opened $6.85, closed $6.87½; January, opened $7.85, closed $7.85. Lard—December, opened $3.90, closed $3.90; January, opened $4.12½, closed $4.12½.

Produce: Butter—Extra creamery, 22c per lb; extra dairy, 18c; fresh packing stock, 8@9½c. Eggs—Fresh stock, 21c per doz. Poultry—Turkeys, 7@7½c per lb; chickens (hens), 5c; spring chickens, 5½c; roosters, 4c; ducks, 7½@8c; geese, $4.00@6.25. Potatoes—Burbanks, 20@24c per bu; Hebron, 20@23c. Sweet potatoes—Illinois, $1.00@1.40 per bbl. Honey—White clover combs. 10@13c per lb; extracted, 5@7c. Apples—Common to fancy, 50c@$1.50 per bbl.

Chicago Live Stock.

CHICAGO, Nov. 28.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 14,000; sales ranged at $2.85@3.50 pigs, $3.30@3.55 light, $3.10@3.25 rough packing, $3.30@3.60 mixed, and $3.30@3.60 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 200; quotations ranged at $4.95@5.40 choice to extra shipping steers, $4.50@5.00 good to choice do., $4.20@4.60 fair to good. $3.70@4.20 common to medium do., $3.50@3.90 butcher, steers, $2.65@3.40 stockers, $3.35@3.90 feeders; $1.75@3.60 cows, $2.40@4.15 heifers, $1.75@3.75 bulls, oxen and stags, $2.80@4.20 Texas steers, $3.25@4.30 western rangers, and $2.75@5.50 veal calves.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Nov. 23 to Nov. 28:

Rev Thos Butler, George M Smith, L G Pearson, Rev T A Pursell, Mrs E D Taggart, James Thomas, E L Dilley, Daniel Ault, S P Marshall, R L McCarty, Mrs Estella Tozier, A T Ayers, R C Liversay, J W Moss, W T Peters, D B Wilson, John Gault, Rev J P Stoddard, Rev P B Williams.

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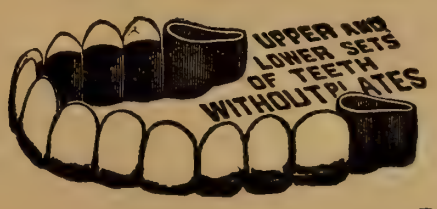

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ELECTRIC FARMS.

How the Current Can Be Supplied—Phases of Electric Farming.

The attention of inventors is being turned to the adaptation of electricity to farming. The procuring of power is the main obstacle. There are several methods of obtaining this power within the reach of any agriculturist. As currents have already been sent many miles, the spectacle is anticipated in the near future of an immense power plant in the center of a farming community supplying the current for every possible farm use. According to a writer in the Boston Globe, an artesian well may be made to produce enough electric power to operate every piece of machinery run on a farm. There are 1,000,000 windmills in operation in this country. Every one of these mills can be adapted to the generation of electric power for farm purposes. The practice is to operate a dynamo the armature of which is turned by the mill. Storage batteries collect the current and hold it in reserve during the days when there is little or no wind. It takes but little wind to generate a practicable electric current. It has often been suggested that the currents of rivers might be utilized for power purposes. This is already being done near Chicago. But, having secured his electric current by one method or another, the farmer will want to know what to do with it. In the west electricity is operating a 15 blade gangplow which will cut a furrow 6 feet wide. The blades revolve, and the plow is pulled across the field by means of a cable which passes around the drum of an electric motor on the plow. In New York state there is a trolley plow in operation. Wires are stretched along the edge of the field and carry current to a cross wire, which, as in the case of the plow mentioned above, passes around the drum of a motor. But in this case the motor is attached to the axle of the plow wheels and turns the latter with its own power. Current in this case is transmitted overland for some distance from the power house.

An electric plow has recently been tested near Chicago which will run in any direction and at any speed, irrespective of its surroundings. The current was obtained from a nearby trolley line. It can also be used in place of a traction engine for hauling machinery around the farm and with a driving pulley attached to the axle it will drive a thrashing machine. This same principle has also been applied to harrows, to seeders and to harvesting machines. An electric reaper has been operated on western wheatfields. Corn shellers also have been operated and propelled by the electric current.

So we may run down the list of electric churns, electric spading machines, electric hay lifts, electric tree fellers, electric fencemakers, electric forcing frames, electric irrigators, stock food boilers, sheep shearers, etc. There is a plan under way in one large abattoir to electrocute steers instead of killing them in the old fashioned way. There is a process for treating manure by electricity so as to increase its fertilizing properties. The remaining phase of electric farming, says the authority quoted, is that which covers the theory of the stimulation of plant growth by the use of electric light or by the direct application of the current.

Late Seeding With Timothy.

Wherever it is desired to permanently seed land for meadow or pasture timothy—and, in fact, all the grasses will succeed better if sown in fall, even though late, rather than in spring—we have sown timothy seed up to the time the ground freezes up and have had a better catch than could be got by spring seeding. There is some growth of timothy whenever an open spell of warm weather comes during the winter. If the ground is covered with deep snow, the timothy roots will make some growth under it.—American Cultivator.

For Grain Insects.

For insects in grain the remedy is bisulphide of carbon. It may be put in a deep dish inside the bin on top of the grain. Then close the bin and make it as nearly airtight as possible. The bisulphide of carbon will evaporate. The fumes are heavier than air and will sink all through the grain and kill the insects. In order to have these fumes effective the bin must be tight, so that no pure air can work in. Do not breathe the fumes and do not bring a flame of any sort near them.

At the Nevada Station.

At the Nevada station plats of wheat which received five applications of water gave as good yields as those which received eight, but on Irish potatoes those receiving six did much better than the ones receiving but five, and the corn plats receiving eight irrigations made double the yield of those which received but five.

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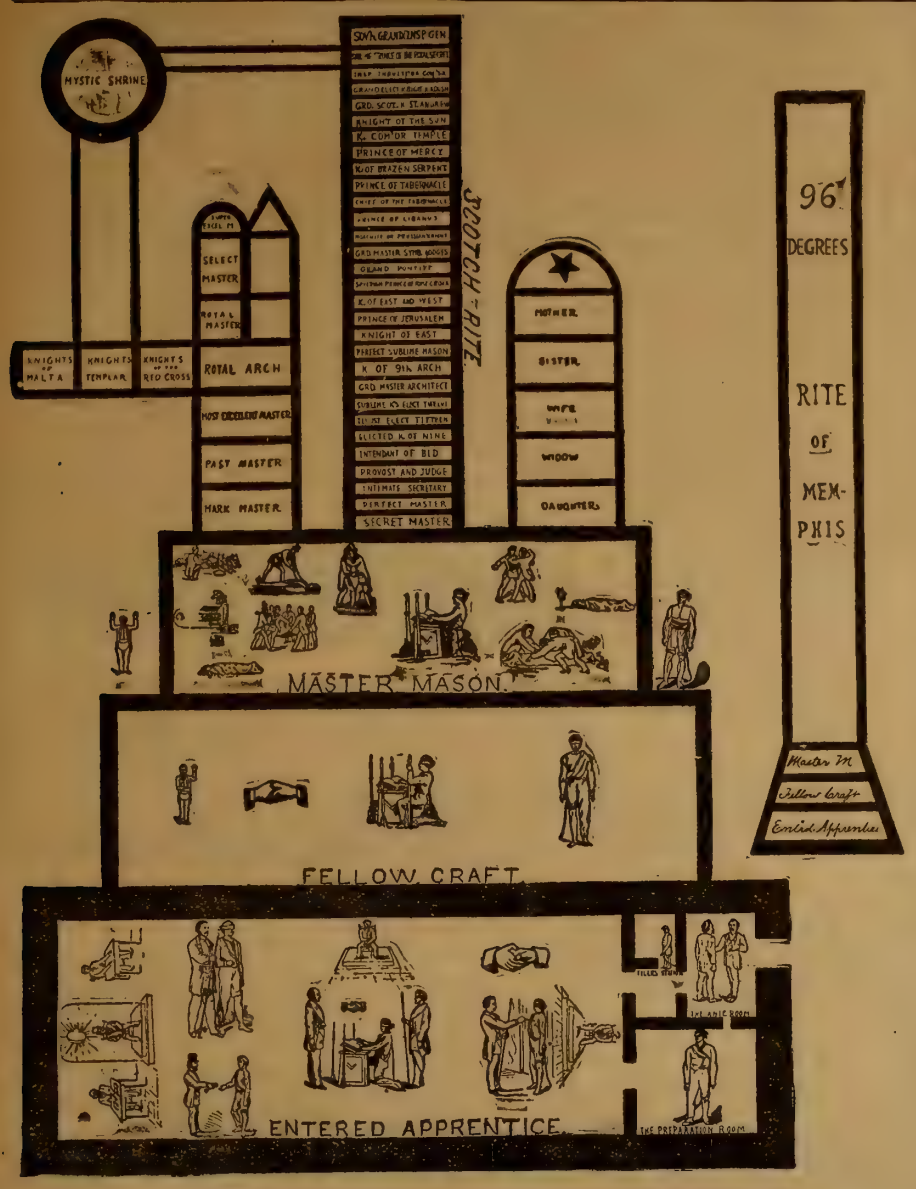

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

This chart shows in the Blue Lodge the position of the Worshipful Master and some of the other officers of the lodge. Several positions of the candidate who is being initiated are also shown. In the Master Mason's degree is recognized the murder, burial and resurrection scene so full of religious significance to Freemasons.

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Richardson's Monitor of Freemasonry. Cloth, $1.25; paper, 75c.
Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

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The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

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The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

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CONGRESS WILL HAVE NEARLY 1.600 BILLS TO DISPOSE OF.

About a Thousand of Which, However, Are Private Affairs—Some Measures That Will Challenge and Obtain Attention—Pacific Railway Measure Is Urgent.

Washington, Nov. 30.—It is not probable that the house at the coming session of congress, which begins a week from today, can dispose of much of the proposed legislation which encumbers its calendars. Little is usually accomplished at the short session beyond the passage of the regular supply bills. The question of legislation for additional revenues for the government will depend on the senate, to which body the house sent the Dingley bill almost a year ago. Should it be impossible, or be deemed inexpedient, to press that measure through the senate there is of course a possibility that the proposal to increase the revenues by an additional tax on beer or the imposition of a duty on tea, coffee, etc., may take tangible form, and if so such legislation must originate in the lower branch of congress.

Nearly 1,500 Bills on the Calendar.

There are on the several calendars of the house 1,465 bills reported from the various committees, and the proportion which will pass at the coming session must be necessarily almost infinitesimal. Most of them are private bills (of which there are 1,100), but three are also 256 bills on the calendar on the state of the union and ninety-nine public bills on the regular house calendar. Some of these are of very great public importance, and those interested will no doubt do all in their power to secure action upon them. The powers lodged in the hands of the committee on rules, which give the members of that committee control of the house programme, will make that committee the practical arbiter of what shall be submitted to the house for its action.

Important Bills on the List.

The bill which in many respects is fraught at this time with most interest and which will press hardest for consideration is the Pacific railroad funding bill. The bonds guaranteed by the government are payable early in the coming year, and either an extension or foreclosure stares the roads in the face. For eight years funding bills have occupied a good share of the attention of congress. The war claims committee promises to renew its aggressiveness for the passage of the claims awarded under the Bowman act and the French spoliation claims. These claims, the former amounting to $562,459 and the latter to $2,708,196, were put on the sundrycivil bill at the last session as a rider of the senate, but the bill was vetoed by the president and they were then dropped.

Of Interest to the Newspapers.

The bill to cure the abuses of the law relating to second-class matter, by which newspaper matter is transmitted at one cent per pound and which has been the subject of much cirticism of the post-office department because of the advantage taken of the law in various ways for the transmission of books and pamphlets, will also be pressed. Among theother bills are the Wadsworth bill for the creation of a bureau of animal industry for the inspection of meat and the regulation of the transportation of live stock, the immigration bill, the Chickering bill for ascertaining the feasibility and cost of a ship canal from the great lakes to the Hudson, and several important public land bills.

REPORT OF TREASURER MORGAN.

Foots Up a Deficit of More Than Twenty-Five Million Dollars.

Washington, Nov. 30.—The annual report of Daniel N. Morgan, treasurer of the United States, shows the net ordinary revenues of the government during the fiscal year ended June 30, 1896, to have been $326,976,200 and the expenditures $352,179,446, leaving a deficiency for the year of $25,203,246, or $17,601,977 less than during the preceding fiscal year. The report shows that during the last fiscal year there was an increase of $7,863,134 in the receipts from customs, $3,341,,192 from internal revenue sources and $2,479,622 from miscellaneous sources, and a loss of $97,823 from the sale of public lands, making the net increase in the receipts $13,586,125. The decrease in the expeditures amounted to $4,015,852.

After giving in detail theamounts realized from the different sales of bonds, the total amount of bonds being $262,315,400 and the total receipts $294,164,295, he proceeds: "While the cash balance in the treasury has afforded a comfortable working fund, and would have done so without augmentation from loans, the gold reserve has been the cause of much concern, and has been maintained only at the cost of a fresh issue of bonds and by the voluntary contributions of banks and financial institutions. With the excention of a brief period in the autumn of 1895 and another in the spring of 1896 the ruling rates of foreign exchange were such throughout the year as to permit, if not require, the export of gold. The movement began in volume the first week in August and continued with a short interruption till toward the end of January.

"At first the demands upon the treasury for gold were limited to the wants of exporters, but in December considerable withdrawals began to be made by others, the amount increasing during January and rising in February, when heavy payments were made into the treasury for bonds, to nearly $20,000,000 for the month. Under this drain the reserve gradually sank until Feb. 10, 1896, when it stood at $44,563,493. It was then rapidly built up from the proceeds of the sale of bonds and rose to $128,713,709 by March 31. After inconsiderable variations in the reserve during April the export of gold was resumed on May 1, and this movement, together with the continued withdrawals not for export, again put in operation the process of depletion. There was an almost daily decline until July 23, when the official figures for the reserve were $89,669,975.

"At this point the bankers of the principal cities joined together in a movement of relief, the result being that the banks and financial institutions deposited gold in exchange for paper currency and restored the reserve to $110,782,403 by Aug. 4. After the discontinuance of these operations the free gold again declined gradually to $100,157,561, where it stood on Sept. 1. In the latter half of August there occurred a favorable turn in foreign exchange, which had the effect, first, of checking the outflow of gold, and later, of setting in motion a rapid current in the opposite direction.

"As some of the imported material was brought for the purpose of supplying the inland demand ofr currency, and as the preference which was manifested in the interior for gold had not yet become a factor in the situation, a great part of the early inflow found its way into the treasury in exchange for paper. * * * In the fifteen months ended with September last the withdrawals of gold from the treasury in redemption United States notes and treasury notes amounted to the immense sum of $192,972,205, while the net gains of gold from all sources attained a total of $98,138,902."

The public debt outstanding June 30, 1896, is shown to have been $1,769,840,323, and on June 30, 1895, $1,676,120,983. According to the revised estimates of the department the total monetary stock on June 30, 1896, was $2,348,338,571, as compared with $2,348,338,571 on June 30, 1895. Since the close of the fiscal year this loss has been fully recovered, chiefly by the importation of gold.

Coldest Day in Twenty Years.

Salt Lake, Utah, Nov. 30.—Saturday was the coldest November day in Salt Lake in the twenty years' existence of the Utah weather bureau. At 5 o'clock in the morning the thermometer registered five-tenths of a degree below zero.

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Christian Cynosure.

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The natural and sure antidote of darkness is light; of error, truth.

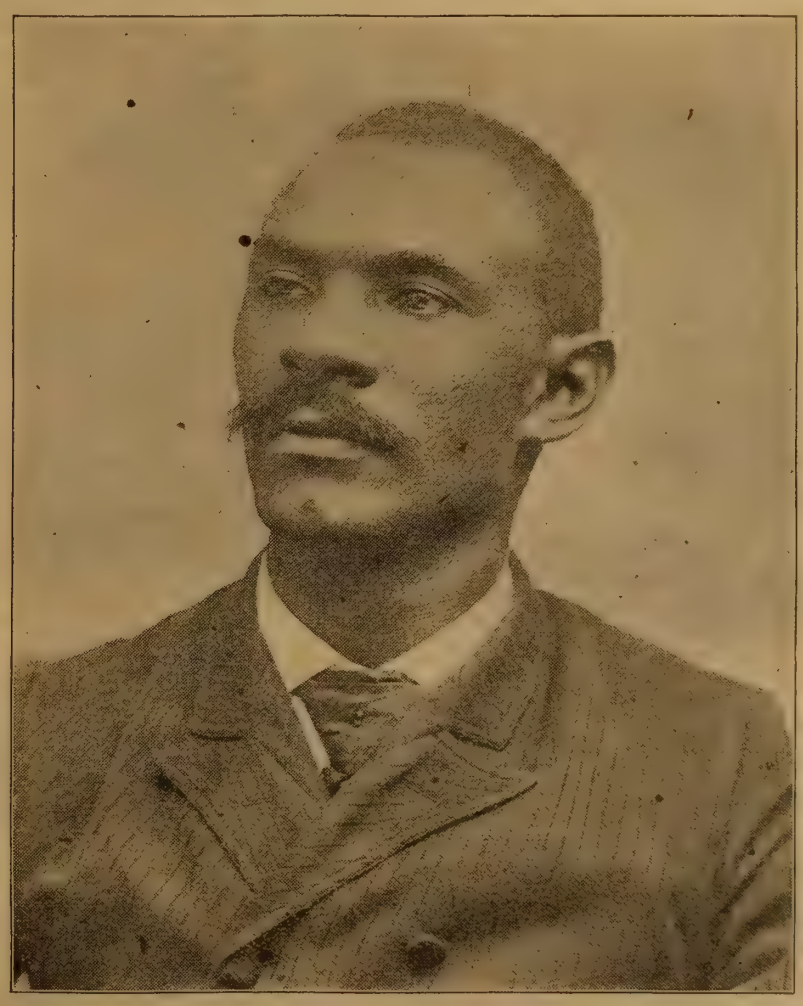
Poisoned arrows may fail to kill enemies, and they surely will not win allies.

If your aim is to bring a member of a lodge to think about its principles with candor, be sure yourself to candidly deal with facts, rather than turn aside to asperse motives.

If proof were needed that Jesus' name cannot lawfully be spoken in the lodge, it could be found in the resignation of an Odd-fellow Chaplain, who, when the matter took the form of a Grand Lodge decision handed down to subordinate lodges, resigned, giving this and no other reason for his resignation, which under this understanding was accepted.

It is not brotherly love, nor is it charity to conduct a life insurance or health insurance business. Giving lodge dues in the hope of receiving as much again, is possible even to the publicans. Every life or fire insurance company manages similar charity, if it can be called by such a name. This is different from Christian giving, and falls far short of the example of the Good Samaritan.

The Cuban rebellion grows more formidable and sanguinary. Spain has since it began sent 226,000 soldiers to Cuba to hold it as one of their provinces. In battle and by sickness they have lost many times more than the rebels, and cannot now muster more than 150,000. The Insurgents or rebels comprise ex-slaves, Creoles and a sprinkling of Americans, who are acting as leaders. They have not mustered more than 35,000, and yet intrenched in the mountain fastnesses they shout defiance at their enemies. The cause of the rebellion was oppressive taxation without representation. The newspapers have stated that Spain's share of the cost of poor Maximillian's expedition to found a Catholic empire in Mexico was saddled upon Cuba. Doubtless a heavy pressure will be brought to bear upon Mr. McKinley to reorganize the Insurgents, and the justness of their cause.



REV. FRANCIS JAMES DAVIDSON.

The above portrait is of the pastor of St. Matthew's Baptist church, the only anti-secret anti-rum colored church in New Orleans. He was born Oct. 31, 1858, and received his early education at Greenwood, Miss. He attended night school at Straight University and theological lectures at Leland University. He is thoroughly devoted to the anti-secret reform and spent several years in N. C. A. work in the South, doing effective work for the cause. He is now editor of the *Tribune*, the official organ of 125,000 Louisiana Baptists.

Bro. F. J. Davidson, as might be expected in the lodge-cursed city of New Orleans, has had to encounter very bitter and powerful opposition in his church and reform work. The cut on our thirteenth page is an exact likeness of his new brick church, and from the subjoined sketch our readers can see its phenominal success in the face of great difficulties. Starting with a membership of thirteen and without a dollar in 1889, they, through the liberality of a philanthropic friend in Illinois, purchased lots and built their first church. It was reduced to ashes by an incendiary soon after its completion; and last July Bro Davidson's home was burned also by an incendiary. The congregation has grown to 100 members. Their persecution and loss has doubtless been because of their loyalty to Christ, and this should induce the friends of reform everywhere to respond to their appeal for aid.

In the settlement of our vast domain, thousands of communities have sprung up, into which people have gathered of all races and from all lands. What were at first mere aggregations of human beings most heterogeneous in character, are being transformed into social organisms, each having a life which may live on for many centuries, with boundless possibilities of good and evil to generations yet unborn. This process of transformation involves the creation of new moral obligations, which need to be defined and enforced by the churches.

The New York *Recorder* says an old man behind the bar of the Metropole hotel in that city, named Sharp, is an expert in mixing drinks. In the days of 1865, he was brewing drinks at the bar of the Metropolitan hotel in Washington. Its bar-room was then the resort of John Wilkes Booth and other actors of Washington. Sharp says that on the night of Friday, April 14, 1865, Booth came in about half tight, ordered a cocktail, and drank it off. Another actor named Thomas was soliciting him to buy a play that he had written. Booth said impatiently, "Oh, don't bother me; I've got something more important to think of." Forty-five minutes afterward Washington was startled by the news of the assassination of Lincoln. Thus it is now proved that this crime which plunged the nation into mourning was inspired by liquor.

The Hon. W. J. Bryan, the daily press said, came home from his hunting expedition in Missouri, some weeks ago, on a Sunday train. It should be a matter of grief when such public men thus throw their influence against God's moral law. Every Christian citizen should refuse to cast a ballot for any candidate who violates God's law of the Sabbath.

The *Christian Statesman* rightly protests against the Presbyterian Ministers' Association of Pittsburgh, who tabled a resolution condemning the practice of church people attending football games on Thanksgiving day. It appears that in a Pennsylvania college town a union Thanksgiving service was held at an early hour to permit the church members to attend the football game. This reminds us of a New England town whose pastors held their preaching service at an early hour to enable the bicyclists to take their Sunday rides.

MOURN FOR THE THOUSANDS SLAIN.

BY REV. S. G. BRACE.

Mourn for the thousands slain,
The youthful and the strong;
Mourn for the wine-cup's fearful reign,
And the deluded throng.

Mourn for the tarnished gem—
For reason's light divine,
Quenched from the soul's bright diadem,
Where God had bid it shine.

Mourn for the ruined soul—
Eternal life and light
Lost by the fiery, maddening bowl,
And turned to hopeless night.

Mourn for the lost—but call,
Call to the strong, the free;
Rouse them to shun that dreadful fall,
And to the refuge flee.

Mourn for the lost—but pray,
Pray to our God above,
To break the fell destroyer's sway,
And show His saving love.

"Lift up the fallen from the dust,
Thy brother's sinking soul sustain;
Tell him in whom the wretched trust,
When all the help of man is vain."

RONAYNE'S REPLY TO CRITICISM.

The pastor of the M. E. church at Hanover, Mich., Rev. O. H. Perry, received a letter from a Masonic friend in Pennsylvania, to whom he had sent the *Lodge Lamp* containing Past Master Ronayne's discussion of Masonic oaths. Bro. Perry sent the letter to Mr. Ronayne with a request that he write a reply. The following is the letter and Mr. Ronayne's reply:

THE LETTER.

I received your two copies of the *Lodge Lamp*. I have read them both, and must say I am thoroughly disgusted. No doubt your worthy brother Past Master knows all about Masonry. I think very little of him, or any one else who can't find better employment. If he is dissatisfied with it he has a right to quit it, but no legal or moral right before God or man to violate his oath given in good faith and administered to others as well, unless he has better reasons than appear on the surface. Of course I have no right to judge another; but I say to you, I should just as soon fellowship with a snake as with this man. Masonry is not perfect. What is?

Don't you know that Bob Ingersoll makes as good a case against the church as this man does against Masonry? I am not going to get into a quarrel with you about Masonry, but I am going to say that in my judgment Edmond Ronayne is a crank, who is more concerned about doing Masonry an injury than in doing humanity a benefit; and I want to say that his present course will result in neither. The secrets of Masonry may be published broadcast to the world, and it will not destroy the order. It is not necessary to deny or affirm this man's noise. He, like we, is "born of woman and full of trouble"—enough of it, at all events, without borrowing it unnecessarily. If his highest ambition is to do good, he can find better channels and wider to work in, I imagine, than the one he seems in at present. All he wants is somebody to "argify" with. If everyone would pay no more attention to him than he is justly entitled to, I don't imagine he will set Lake Michigan on fire, *do you?*

REPLY.

EDITOR CYNOSURE:—I am in receipt of the above letter; and, as it is the desire that it should appear in the *Cynosure*, I herewith send it to you with my reply:

The gentleman who sent me this letter informs me that the writer thereof is a Christian; and if so I am deeply sorry; not sorry of course that he is a Christian, but sorry that he don't manifest a little more of that spirit of Christ which surely every Christian ought to possess. He is evidently very bitter against me because he claims I violated my Masonic oath "given in good faith and administered to others as well," but to this accusation I must at once enter my firm and absolute denial. I have never to my knowledge violated any oath of Freemasonry, much less the oath of an Entered Apprentice, or that which really makes a man a Mason.

True, I took the Masonic oath voluntarily both first and last, but not before the Worshipful Master made a solemn oath to me that the oath I was about to take contained nothing, and required nothing which could in any way "conflict with my duty to God, my country, my neighbor, my family or myself." But what is the fact? That solemn oath given by the Master is false and untrue from start to finish, and when giving it he knows it to be untrue. The Master Mason is sworn "to conform to and abide by all the laws, rules and regulations of the Master Mason's degree," but one of those laws, and the principal one, is that the name of Christ must be "carefully excluded" from every part of the Masonic ritual. He must on no account be recognized in "Ancient Masonry." Is that in accordance with one's duty to God? John 5: 23.

Again, the Master Mason is sworn to immediately fly to the relief of a brother giving the grand hailing sign of distress, and to keep his secrets inviolable; but how can he conform to this part of his Masonic oath and honestly and truly perform his duty as a witness in a court when a Mason is on trial, or render a true and honest verdict as a juryman? When Masonry keeps its solemn and sacred pledge to the candidate, then it will be time enough to condemn the candidate for not keeping his pledge to Masonry. If the party of the first part violates his part of the covenant, surely according to every rule of law and justice the party of the second part is fully absolved from the performance of his.

But again: By what legal right does the Master of a Masonic lodge administer an oath? Who authorizes him to do so? or has he any more legal authority than any man would have if connected with a gang for any purpose whatever? Take for instance a gang of train wreckers; they are bound together by an oath; but has the Master of a Masonic lodge any more authority to administer an oath than has the leader of that gang? Surely not. And is a Masonic oath any more valid or any more binding than a mock marriage performed by a bogus justice of the peace or a pretended minister? Is the woman lured into a mock marriage bound to stand by her solemn pledge given under the supposition that everything is square?

But now once more, let it be remembered that joining a Masonic lodge is a mere matter of business—a matter of bargain and sale. Freemasonry claims to have "secrets and hidden mysteries" for sale, and established lodges in order to sell those "hidden mysteries;" and when a man becomes a Mason he simply buys what he is solemnly assured are "hidden mysteries," paying down his money for them; but what are the facts? The whole transaction is fraudulent. Masonry has no secrets or "hidden mysteries" whatever to dispose of, and it is simply obtaining money under false pretences. I certainly swore, after hearing the Master's solemn declaration above alluded to, that I would "ever conceal and never reveal any part or parts of the hidden mysteries of ancient Freemasonry;" but I never received any secrets or hidden mysteries, and consequently could neither "conceal nor reveal" them, and hence could not and did not, in renouncing Masonry, violate any oath. I received a lot of stuff delivered to me orally which I soon discovered was published in books and magazines and pamphlets, and from any of which I could more easily and far more readily learn the very same thing, and then have it more correctly; but as for "hidden mysteries" in the possession of Freemasons, the bare idea is too absurd and ridiculous.

Richard Carlisle of London, England, a man even who never was initiated as a Mason, published in a magazine, *The Independent*, in 1825, and afterwards in book form, every word, letter and syllable of those pretended "hidden mysteries" and secrets, and every lodge under the jurisdiction of the United Grand Lodge of England and Ireland, and also in the British colonies, is working according to that book to-day. Here in the United States they have been printed and published time and again during the last seventy-five years or more; and where then, may I ask, are the secrets or "hidden mysteries?" And is it not the very climax of dishonesty for grand lodges, and Masters of lodges, to pretend that they have secrets for sale when they know they have not?

But look at the death penalty attached to this Masonic oath: "*binding myself* under no less a penalty than that of having my throat cut across and my tongue torn out by its roots." Now if this penalty is inflicted, what is it? Surely it is assassination; and if not inflicted, then what? Then the Masonic oath is a blasphemy; and yet the Master of the lodge declares solemnly that there is nothing in this oath conflicting with duty to God or man. Leave the works of darkness, the Mason says, if you will, but keep silent about them. "Have no fellowship with the unfruitful works of darkness, but rather *reprove* or *expose* them," says the apostle. Which ought we obey?

E. RONAYNE.

MASONRY IN COURT.

Unwhipped of justice, there walks the streets of our lodge-cursed town a citizen of place, church and "frater" respectability who, were it not for the shield of my caption interposed, would now be decked with the regalia of the Ohio State Prison. Notwithstanding the rush to his aid, of preachers, professors and D. D.s, swearing Masonically in his favor, he stood in the eyes of all a criminal, convicted by his own books, guilty of embezzlement to the amount of about $1,000.

And now comes his Masonic judge, member of a Christian church, to his rescue. I brief his charge to the jury: 'Gentlemen, it is in evidence that the defendant collected, as agent, money belonging to the plaintiff, and deposited the same in bank, subject to defendant's order; and that such money has been withdrawn by defendant's order, retained by himself for his own use, which amount the plaintiff in this case seeks to recover from the defendant. Now, gentlemen, if it appears in evidence that the defendant deposited the plaintiff's funds *separate* from his own individual deposits, and has drawn and used them for his own benefit, and not paid such collections over to the plaintiff, you will find him *guilty*, as charged in the indictment. But if you find that the defendant deposited said funds of the plaintiff with his [the defendant's] own money, without *distinction*, and drew such *mixed* funds from the bank as his own, and so used them, the act does not constitute the crime of embezzlement."

As the money had been "mixed" the jury, in keeping with the charge, found "not guilty," and the plaintiff lost his $1,000, with the addenda of lawyers' fees and other expenses incident. So now it appears that all an embezzling agent has to do in order to escape from justice is to "mix" in deposit his own with the funds of his principal's, and steal by bank order at his convenience. And now my soul bursts out into song of—

Hail, Masonry divine;
Glory of ages shine;
Long may'st thou reign!
Where'er thy lodges stand,
May they have great command,
And always grace the land.
Thou art divine!

HIRAM ABIFF.

PENNSYLVANIA ANTI-SECRET CONVENTION.

HELD AT OAKS, NOV. 18, 19—INTERESTING REPORT BY THE SECRETARY—STRONG RESOLUTIONS ADOPTED—STIRRING ADDRESSES.

On Wednesday afternoon, Nov. 18th, the convention was opened with devotional exercises led by State President Rev. J. C. McFeeters, who read portions of Scripture and led in prayer. The secretary of the State organization not being present, Rev. A. M. Fretz, of Souderton, was elected secretary pro tem. The convention was then welcomed by a hearty address from the pastor of the church in which it met, Rev. J. T. Meyers, who referred to the evils of secret societies, and the need of the churches awakening to combat them. Though many churches are permeated through and through with this poison, yet, thank God, Christianity, true Christianity, is still untrammeled. Let us, in these two days before us, put ourselves in unmistakable opposition to secret orders.

Pres. McFeeters in replying to the address of welcome said it was just what we naturally expected after being so cordially invited to come to Oaks to hold this convention. The National Christian Association is not always welcome. It is sometimes liks Noah's dove, that had to fly long and far and not find a resting place. But that dove at last found an olive tree; so this Christian Association in this instance found a green tree. Green Tree Brethren church was the name of the church in which we met. He said we have come to enlighten; not you, for you show that you have the light. There are two classes who need enlightenment: First, those in the lodge; second, those about going in. We

want to catch the great electric current and throw it upon the lodge system; that light which comes from the Lord. We come peaceably. It is our privilege to disseminate these principles in the spirit of our Lord Jesus Christ; yet the truth must be declared, and if it cause strife it will be for the purifying of society.

We come with a good confidence. It is the cause of Him who said, "In secret have I said nothing." We are apparently weak in comparison with the large secret organizations, but we are not weak; it is the cause of God. We are in a world where truth and right shall prevail; hence we are not waging a forlorn battle.

Rev. W. B. Stoddard, agent of the eastern department of N. C. A., then read some twenty odd letters of persons who sympathize in the cause, expressing their convictionss in opposition to the lodge system and their regret at not being able to be at the convention. A number of the communications were accompanied with contributions toward the expenses of the convention.

The Rev. Stephen Merritt not being present to lead in the seceders' testimony service, Mr. Anderson of Camden, N. J., led in the service. The speaker when still a young man was told that only Christians could belong to the Freemasons. In this way he was induced to join the lodge, but found it quite different; with professional Christians he found gamblers, rumsellers, etc. He was unconverted then, but when he became a Christian he saw the deception of the lodge and left it. It seems so strange to him that Gospel ministers can belong to such a system of fraud and devilish deception and false religion. Mr. Anderson had also belonged to the Odd-fellows and found them wearing the same Satanic impress. A few others bore testimony to the same facts. The venerable Rev. J. P. Stoddard made a few impressive remarks.

At the evening session devotional exercises were led by Rev. J. P. Stoddard, who read Hebrews 4, with appropriate comments, and led in prayer. We had an excellent selection of music by local talent. Rev. J. C. McFeeters then gave us a soul-stirring address on "Secret Societies vs. the Republic." This address, as well as the others, are to be published in the *Cynosure*. Let the readers look for these addresses.

We next had an address of which every sentence had the weight of pure gold by the Rev. James Parker, of Jersey City. Subject: "The Soul Blight of the Lodge." He said in substance: Sin always and everywhere blights the soul. While every form of sin does this, there are some forms which are more destructive than others. The appeal to join the lodge is selfishness. Selfishness is the very basal stone of the lodge system. The initiation in a lodge unmans the man. It makes light of sacred things. The lodge associations are wicked. It brings good men in partnership with evil. The practical workings of the lodge are evil. Its moral teachings are deceptive. Its worship is its most deadly feature. At the conclusion the speaker stated these two questions that he desired to answer. Can a man be a lodge member and a Christian? He said, I suppose he can, but he cannot be a good lodge member and a good Christian. He illustrated by plant life down in a dark, dingy cellar. The second question was, Will we succeed in this contest against the lodge? One Bible quotation will answer this question: "Every plant which my Heavenly Father hath not planted shall be rooted up." The session closed with prayer.

Thursday morning Rev. James Parker led the opening prayer and conference service, which was followed by a season of prayer. Then we had a number of good testimonies in line with our work. James Parker said: "Lodgism debauches the conscience; many, even ministers, refuse to speak what they know to be the truth." Rev. W. B. Stoddard read an article in this morning's issue of one of the Philadelphia papers of the death of Edward W. Curry, of Iowa, resulting from injuries received during initiation in a lodge. One man who had been an American Mechanic spoke of the deception and wickedness in that order. The mystic chain was referred to where the members played Judas.

A. S. Shelly read the article adopted and placed in its constitution by the General Conference of Mennonites held at Newton, Kan., in October, declaring the position of that church on the secret society question. Rev. W. B. Stoddard read a few more letters. Then followed three addresses, occupying the balance of the forenoon session: "Lodge Oaths," by Rev. A. M. Fretz, of Souderton, Pa. "Why Are There Not More Young Men in our Churches?" by Rev. G. M. Falkenstein, of Germantown, Pa. "Freemasonry and the Bible," by Rev. J. H. Leiper, of Philadelphia, Pa. These addresses will appear in the *Cynosure* in due time. Rev. W. W. Barr closed the session with prayer.

At the afternoon session devotional services were led by Rev. W. S. Gottshall of Schwenksville, Pa. "Christians and the Minor Secret Societies" was the subject of an address by Rev. W. W. Barr, of Philadelphia. These are almost legion; though perhaps on the face not so heinous as the major societies. They are all alike in general principles and should be shunned. The committees on nominations reported as members of a State committee, Prof. J. M. Coleman of Beaver Falls, Rev. Kidd of Beaver Falls and Rev. J. S. Martin of New Castle. Officers: President, Rev. J. C. McFeeters; Vice-president, J. T. Myers; Secretary, Rev. R. H. Shaw; Treasurer, Edwin P. Sellew. Rev. W. J. Coleman was appointed as second vice-president.

The committee reported the following:

RESOLUTIONS.

1. *Resolved*, That all organized secrecy is rightly viewed with suspicion. Oath-bound secrecy has in itself a strong presumptive evidence of an evil purpose.

2. That secret societies are contrary to the teachings of our Lord Jesus Christ who said, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops."

3. That because of their selfish character secret societies are contrary to the spirit of Christ He preached the Gospel to the poor, received the sick and the maimed and made his church a refuge for the oppressed.

4. That the Church of Christ, in bearing a faithful and consistent testimony against all evil, should refuse the privileges of her membership to persons belonging to such societies

5. That all organizations requiring, as a condition of entrance, an oath or promise of obedience to laws and superiors as yet unknown, are subversive of the rights of the individual conscience, contrary to the spirit of civil liberty and inimical to a government of free people.

6 That secret societies by occasioning favoritism in the election and appointment of officers, by aiding the formation of political rings and by obstructing the administration of justice are hostile to the interests of all good citizens and to the welfare of the state.

7. That the State should require her officers to be free from all connection with secret orders; should refuse to permit such societies to lay the corner stones of buildings erected and paid for by the public; should refuse them the privileges of corporate bodies, and should withdraw the charters already given.

8. That the State Secretary be requested to prepare and circulate a petition addressed to our State legislators at Harrisburg to accord with the sentiment of the seventh resolution, and that the State officers be requested as a committee to present the same.

9. That we heartily recommend the *Christian Cynosure* and the publications of the National Christian Association to the support of all friends of the cause of anti secretism, and to all those who desire information on this important subject.

10. That this convention expresses its appreciation of the labors of Rev. W. B Stoddard, and urges upon all friends of the anti-secret reform in this State the duty of co-operation with him in praying, working and giving for the success of this Christian cause.

11. That we hereby tender to the pastor and members of the Green Tree church our heartfelt thanks for the warm welcome extended to this convention, for the use of their place of worship, for the bountiful entertainment provided and for the hospitality we have enjoyed in their homes.

W. J. COLEMAN,
EDWIN P. SELLEW,
S B. LATSHAW,
AGNES W. SCHOENHUT.

These resolutions were discussed separately and then adopted as a whole by a rising vote.

The open parliament was a very interesting feature of the convention. Several spoke of the bad tendencies of the lodge. One man attempted to defend Freemasonry. He had taken three degrees and knew no more degrees. He thought secret societies were doing much charitable work. His ignorance was soon made manifest when he was informed of the existence of some one hundred and forty odd degrees in Masonry. Their boasted charity was shown to be a wind bubble when their trifle more than 33⅓ per cent lodge charity was met with 96 per cent missionary contributions by the churches. His remarks were made to weigh heavily for the anti-secret cause, and especially when he declared he was no professed Christian. Rev. T. T. Myers closed the session with prayer.

Thursday evening session was the last, but by no means the least, of all the sessions of the convention. As through the preceding sessions, the church was again filled. Rev. J. H. Leiper led the prayer and praise service. A resolution was passed requesting the persons who addressed the convention to send their addresses to the *Cynosure* for publication. Mr. Davis of the local church sang a solo. Rev. J. T. Meyers made an appeal for the financial support of the association and a collection which was then taken.

Rev. J. P. Stoddard, of Boston, in the absence of Dr. G. W. Enders and Pres. C. A. Blanchard, occupied the time assigned on the program to them. And though we were disappointed in not hearing these noted speakers, yet we were richly repaid in hearing the soul-stirring expositions of Freemasonry, the irreverence and folly of its initiations, its wicked oaths and penalties, and its evil associations and influences. The speaker not only made his remarks impressive by his manner of speech, but doubly so by the use of charts appealing to the eye as well as the ear. He challenged any Freemason present to correct him if he misrepresented the order, but not one spoke. At the conclusion of the address a vote of thanks was tendered to Bro. Stoddard for his interesting lecture. The convention then adjourned with prayer by the president.

Thus closed one of the most interesting and deeply spiritual convention of this nature ever held. The great work of opposition to the secret empire is gaining ground. God's hand is in it, and those who lead go forward in the power of the Spirit. But in conclusion I will not forget the incidental, social and entertaining feature of the convention. The meals for the guests were prepared at the house of one of the worthy pastors of the congregation near the church. The tables were well loaded and repeatedly re-loaded with luxurious provision. The visitors from a distance, who remained over night, were kindly entertained in the families of the congregation. We found the Green Tree Brethren church very brotherly and sisterly. May the Lord richly bless them for their many deeds of kindness. And may we soon have another similar convention in this part of our State.

ALLEN M. FRETZ,
Secretary pro. tem.

A SKETCH OF MY LIFE.

BY ELDER S C KIMBALL.

CHAPTER XLVII.

At Farmington, N. H, June 8, 1875, about thirteen Christian men, all, or nearly all, being delegates to the New Hampshire Free Baptist Yearly Meeting, met for consultation, and after remarks by Elders Hosea Quimby, E. Smith, S. C. Kimball and others, it was voted unanimously to request the Moderator of the Yearly Meeting, on the morrow, to give notice asking all who were interested in the inquiry as to the moral and religious influence of oath-bound, secret societies to tarry at the close of the conference. The Moderator declined to give the notice but permitted the writer of this sketch to give it.

This meeting was held at 5 o'clock P M, June 9, 1875. A large number tarried. The meeting was called to order by S. C. Kimball, and Elder O. T. Moulton was chosen Moderator and S. C. Kimball, clerk.

The Freemasons, one after another, spoke in defence of Masonry, although there was no motion before the meeting. The clerk raised a point of order stigmatizing these Freemason preachers as rioters, only using their tongues instead of clubs, and predicted that they would live to be ashamed of their lawless behavior.

The venerable moderator thought best to tolerate them, and as the room was soon to be occupied by another service, the time expired and no business could be done except to listen to these impudent lodge ministers. Elders George M. Park, Thomas Tyrie and Lewis Malvern were the defenders of Freemasonry on this occasion. It is said Mr. Malvern belongs to thirteen secret lodges. Mr. Tyrie soon after joined the Methodists.

These Freemason preachers thought thus to crush out the rising protest against their secret iniquity, but they were mistaken. The meeting was adjourned to the close of evening service

which occurred at 9 P. M. No Freemasons appeared, and after consultation a committee of five was chosen to call a State convention to form a New Hampshire Christian Association, auxiliary to the National Christian Association, to expose the evils of secret societies, and to invite all other Christians not represented to cooperate in said convention. This committee consisted of Bro. K. Cole, Elders E. Smith, J. Nason, S. P. Fernald and S. C. Kimball. A meeting of this committee was immediately held, and S. C. Kimball was chosen chairman and instructed to go forward with the work.

At this time, if the leading men in the Free Baptist denomination who were at heart opposed to lodgism had stood boldly for the Lord against the lodge, the denomination might have been saved; but they had not the courage, and the secret empire took peaceable possession.

Newmarket, N. H.

FREEMASONRY IS DEVIL WORSHIP.

A Masonic writer in the *Contemporary Review* for October last, in an article written before the late International Anti-masonic Congress at Trent was held by the Romish church, undertakes to denounce as frauds the Anti-masonic writers that assert that Freemasonry is devil worship. Denying their statements, he claims that "the shrewd and learned men who surround him (the Pope) know well enough that Freemasonry is not devil worship." He quotes the language of one Anti-masonic writer who has taken one degree of Freemasonry, and, it seems, made a profound study of the horrible blasphemy as follow:

"The Grand Architect of the Universe, in whose honor burns the incense of lodges and chapters, is not Adonai; it is the Angel of Light, the Genius of Labor, the Spirit of Fire. As to the Deity, he is decomposed into two principles at war with one another; the eternal principles of good and evil. The name of each varies according to the countries which render them worship. The evil is Adonai among the Hebrews; Ahriman among the Persians; Typhon among the Egyptians. The good is therefore Lucifer, Ormuzd or Osiris. Which of these two eternal principles will conquer? There is no room for doubt; it is the good. Hence the persecutions of Adonai will one day cease; Adonai will one day be forever vanquished, and this day will be the one when Masonry, having extended over the whole globe, mankind shall have re-conquered Eden."

I suppose that we are to understand that in this question the Anti-masonic writer is giving us what he understands to be the claims of Freemasonry. It is now about five or six years since upon Masonic authority it became clearly established in my own mind that Freemasonry has inverted the Bible by putting the devil in the place of God, and God in the place of the devil. And that while Freemasonry calls the Bible the "Great Light of Freemasonry," it makes use of the Bible for the purpose of dethroning God, and enthroning the Masonic god whom the Bible calls Satan. That Freemasonry does thus treat the Bible and its author, God, it is in vain for this Masonic writer in the *Contemporary Review*, or any other being in the universe, to deny; for all the distinguished Masonic authors that set forth the exoteric principles of Freemasonry and harmonize those principles with the esoteric work of the lodge-room have already condemned that being who would dare to make such a denial as a liar.

Abundance of evidence is at hand to confirm the statement. We will select two. Sickels says: "Osiris and the Tyrian architect are one and the same.....In Egyptian Freemasonry, Osiris was the type of beauty, goodness, order and truth. So, in the temple-myth, the Tyrian is the symbol of beauty and order, and of that creative art which is ever ready to seize the ideal and incarnate it in material forms." (Sickel's General Ahiman Rezon and Freemason's Guide, page 196)

But the name Osiris is only one of the devil's names, only one of the names by which he was worshiped down in Egypt, a nation represented in the Bible as infamous for its practice of devil worship under the name of Osiris. Therefore it is only a flimsy disguise of Freemasonry that it makes use of one of the devil's aliases to accomplish their imaginary purpose, the dethronement of Almighty God, and the enthronement of him whom the Lord Jesus Christ declares to be both "a liar and a murderer from the beginning," the god of Freemasonry, by clothing the devil with the attributes of "beauty, goodness, order and truth."

It is thus that Freemasons sport themselves with their own deceivings, making for themselves a god of the devil and so identify themselves, as did Aaron at the mount, with the calf worshipers of Egypt and with the worshipers of Baal Peor on the plains of Moab, regardless of the fact that the Almighty slew three thousand of the first and twenty-four thousand of the latter for violating the first commandment—"Thou shalt have no other gods before me." The Freemasons of to-day violate the same first commandment.

WILLIAM FENTON.

74 South Robert St., St Paul, Minn.

REFORM NEWS.

FROM THE NEW ENGLAND CONVENTION.

BOSTON, Mass., Dec. 4, 1896

EDITOR CYNOSURE:—I take a few moments to herald the coming report, by the secretary, of our late convention in this city. The report when given will be gratifying to friends of the cause everywhere. The one point of weakness was in the limited number in attendance at the meetings. This was in a measure compensated for by the intelligence and earnestness of those present. The strong business men who bore testimoney to the deliverance obtained through Christ was a feature of the convention.

Hon. Geo. M. Morse of Putman, Conn., was called to California by the death of his son, and while all regretted the disappointment and the occasion of his absence, the meeting joined with Rev. Bro. D. B. Gunn in an earnest prayer that God would kindly care for and graciously sustain Brother and Sister Morse in their long, sad journey to look once more upon the face of their precious child and bring the loved form back to the old home, there to rest where the hands of father, mother, brothers and sisters may strew the "narrow house" with floral tributes of affection as the years glide by, until each in turn shall hear the call and rest from their labors in the quiet village churchyard.

JAMES P. STODDARD

218 Columbus Ave., Boston.

THE SEATTLE CONVENTION.

THE ARRANGEMENTS PROGRESSING.

PORTLAND, Ore., DEC 1, 1896.

EDITOR CYNOSURE: — The meeting here has taken on considerable of interest. The evangelists have put the Gospel plow deep from the very start. My heart could say amen to it, for we need it. The Christians here have been greatly benefited by enquiring after the higher Christian life. Some claim to have reached the Beulah land of experience. Sinners have felt deep conviction, and quite a number have professed to be converted. The meetings are held on the out and out line of entire consecration upon our part, and entire cleansing on God's part, and with us entire separation from the world in its spirit and practice. This little church is determined that if it exists at all, it will exist as a contrast to the world, and not as a conformity to it. If it is to follow the ways of the world, then God has no use for it in this wicked city; but if it produces the necessary contrast, then God and man has use for it.

Grandma Robb, who lived across the street from us, passed away last week, having lived to the good old age of 85 years. She was a mem- of the United Presbyterian church. Dr. Wallace conducted the funeral at the U. P. church, after which the remains were taken to Oakville, Linn Co., Ore., where she was placed in the grave by loving hands to await the resurrection of the just. She was a Christian in the best sense of that term.

Revs. Gregory and Davis went the past week to Salem to assist Rev. Walter Reynolds in a meeting. The meeting here has been in charge of Sister P. C. Hinman and the pastor, Rev. L F. Clark, who are assisted by Rev. H. Hinman and your correspondent.

I am receiving some encouraging letters from the field; invitations to lecture on the lodge evil have come this week from Hood River, Gaston and North Yamhill, all in Oregon. Rev. W. M. Howie, our president, has written me to fix the time for the convention to be held in Seattle, and I have answered, suggesting near the 20th of January. Let all the friends, especially in Western Washington, take notice and arrange to attend. We *can* and *will*, by the grace of God and right loyal assistance of the friends of the cause on Puget Sound, make this one of the very best conventions ever held on this coast. Let every friend give to this a most hearty amen.

Then let us do all in our power to help. Those who can attend should be willing to make some sacrifice to do so. Let all announce the meeting. Please remember that we can talk a meeting up or down. Write any suggestions you may have. Any who find they cannot possibly come send a word of cheer and any help you can spare to make it a success. After the 15th of December address me at Seattle, Wash., General Delivery.

P. B. WILLIAMS.

CORRESPONDENCE.

GOOD WORK IN KANSAS CITY.

UNION DEPOT, KANSAS CITY, MO., Nov. 26, 1896.

EDITOR CYNOSURE:—I have been in and around the city for a week. Six papers in the county have already accepted my articles for publication and I am trying to get into others. I spoke several times. Rev. R. N. Countee, formerly of Memphis, Tenn., but now editor of the *Magnet* and pastor of a colored Baptist congregation, has a new stone church up ready for the roof without any fairs or festivals, and he is ably holding up a higher religious standard. Any aid given toward the erection of that edifice will be worthily bestowed and spread the Gospel of separation from the world. We attended the Salvation Army meetings, the Men's Employment Mission two nights, and the Crittenton Mission two nights.

I met and conversed with city editor of the *Daily Times* and managing editor of the *World*. I feel more than for years an interest in religious work. Just what I will do or can do, time will tell. At times there comes a longing for the lecture field, and a resume of the anti-secrecy crusade to which I so solemnly dedicated my life years ago, but from which my environments and circumstances forced me to retire. Memories come in like a flood, and the wish to meet and greet the old guard, and work for right and good government against the anti-Christian, un-American lodge system, deepens every hour.

Can it be that God still has a work for me in that line. A new consecration and devotion might give me the grace and courage to try again. It seems that I have had more to bear than my share, but perhaps it is all right. I never pose as a martyr and shall not now. Better men a thousand times have fared infinitely worse, and this Thanksgiving night I am glad to be in the best country on earth, and with better health than for years.

M. N. BUTLER.

THE LODGE AND THE SALOON.

ELEVENTH LETTER.

BLANCHARD, Ia., Nov. 30, 1896.

EDITOR CYNOSURE:— With two-thirds of our business houses in ashes, and the loss of thousands by the temperance people, it would seem as if the thirst for revenge of the lodge-saloon ought to have been satisfied. But God tells us in his Word that "Hell and destruction are never full;" that is, never satisfied; and as saloons are the "breathing holes of hell" upon earth they can never be satisfied. Yea, we are told in that fearful description of the saloonkeeper in Hab. 2, that "He enlargeth his desire as hell." In this spirit and with the hope of turning attention away from the fire, our lodge-druggist began pushing his suits in Clarinda, our county seat.

The sheriff, Luther Johnson, got word about these suits and stayed in Missouri. We want to say here in honor of the governors of Iowa and Missouri, that although they may be lodgemen, they were too noble to stoop to such a low, mean act as to issue a requisition for the arrest of our sheriff on the charge of a little informality in the capture of such a notorious criminal, even when urged to do so by our temperance-reform-lodge-lawyer, Senator Clark. All honor to them for this.

But Deputy Sheriff Walkinshaw, with his lack of fear and his unbounded confidence in men as men, drove into Clarinda on a business and pleasure trip, to find himself arrested as a criminal at the behest of the lodgemen who haven't character enough to be even thought of as officers, even in the low state of our politics. Walkinshaw had no trouble finding bail, and business and pleasure was gone through with as if nothing had happened. When his preliminary trial came off, he was accompanied by a number of the temperance people, who witnessed the most outrageous perversion of justice that it was ever my lot to behold.

The justice, before whom he was tried, was a lodgeman who had once tried to be a preacher, but had sunk to the level of a fifth role "squire." On this occasion at least, prejudice constituted his whole stock of law knowledge. It was evident that a tremendous effort was to be made to convict. Three lawyers, with Clark at their head, appeared for the prosecution. The defense had but one, but he was a clean, sharp man.

Every advantage was shown the prosecution by the "squire." They laid out their full strength and skill; but at the end of three hours they had not produced one iota of evidence that there was any guilt in the prisoner, and yet he was bound over to the grand jury, the squire stating his decision in these words: "Although there has been no evidence of guilt produced, yet as there may be evidence produced, I feel it my duty to bind him over."

After the adjourning of the court, I said to the prosecuting lawyers and "squire:" "Does not our law hold a man innocent until he is proved guilty?" They answered, "Yes." "But," said I, "you have decided to hold this man guilty until he is proved innocent." They had not a word to say, but left the room as fast as they could go.

I have heard and read of cases where notorious characters, who had a criminal record behind them, were bound over on very slight evidence in the hopes that sufficient to convict might be found; but even these characters are let go free where there is no evidence. But here is a man whose record as a citizen is perfectly clean; in fact, he has lived above the demands of law, an honor to his community and State.

The crime charged against him was of such a character that the governors of two States refused a requisition against him; and when his accusers were put to the test they could not bring a single point of evidence to prove the charge, and yet he is bound over to court. How was it done? Through the lodge corrupting the justice in our courts. Why was it done? To satiate the vengeance of a lodgeman who had been dealt with in the extreme mercy of a law which is criminally lenient to those who deal out damnation to their fellowmen. Well has it been said, "That we will never be sure of justice in our courts until the lodge is wiped out of existence."

J. R. WYLIE.

TO THE RESCUE OF FALLEN WOMEN.

WASHINGTON, D. C., Dec. 2, 1896.

EDITOR CYNOSURE:—Mr. Charles N. Crittenton, who has spent $65,000 during the last year for the establishment and maintenance of the twenty-one Florence Crittenton Homes, for the rescue of fallen women, arrived in Washington this week on his private missionary car "Good News," and began a series of daily meetings which are to continue two weeks, for the purpose of interesting the public, and especially the church people, in the rescue work to which he devotes all his time and much of his money. He was tendered a public reception at the First Congregational church, Rev. A. D. Bailey, of the Central Union Mission, presiding. Rev. S. M. Newman, pastor of the church, read a letter from Bishop Hurst regretting that a necessary absence from the city prevented his taking part in welcoming Mr. Crittenton, and added, in behalf of all pastors and church people, a sincere and cordial welcome to the evangelist. Rev. Dr. Johnston, pastor of Metropolitan M. E. church, endorsed all that Mr. Newman said, and many declared that although that church had been honored by the attendance of many distinguished men it had never been more honored than it would be by the evangelistic mission services which Mr. Crittenton would conduct in it.

Rev. Dr. McKim, who was Mr. Crittenton's pastor in New York City, when he began his rescue work, delivered the most feeling address made at the reception, in which he said: "When Mr. Crittenton's daughter, Florence, left for heaven, the father began the great work he still pursues. We work side by side in many a tenement house, trying to save a fallen soul." And the large audience was very palpably in full sympathy with the closing words: "The church ought to smite injustice, which condemns the woman and not the man." A capable volunteer choir attends all of Mr. Crittenton's meetings, and he is assisted by Mr. Charles S. Norton, of Chicago; Mr. Joseph Carpenter, of New Jersey, and Mr. H. T. Parry, the singing evangelist, of San Francisco. The meetings are well attended, and the interest keeps up from start to finish. Mr. Crittenton speaks rapidly and with great earnestness. Two meetings, one in the afternoon and one in the evening, are being held, and except Sabbath, when only the afternoon meetings will be held, will be kept up until December 14th. It is a common expression that "corporations have no soul," but to their credit be it recorded that every railroad over which Mr. Crittenton's car has been hauled on its trip to and from the Pacific coast has refused to accept any compensation, and the Southern Pacific railroad refitted the interior of the car gratis. This car is the home of the corps of workers accompanying Mr. Crittenton, and is comfortable but in no sense luxurious.

C. A. S.

EXTRACTS FROM LETTERS

J. H. CLINE, NOV. 12, '96, PRINCETON, PA.—I would like to have the paper. Am in sympathy with the movement.

REV. W. R. GRAY, NOV. 11, '96, COIN, IA.—I am in hearty sympathy with your work, and trust that success will attend your efforts to break up the great lodge system.

REV. JAMES F. REED, NOV. 16, '96, UNION CITY, PA.—I am greatly pleased with your paper, sent me by Rev. Dr. Hunt. I would gladly subscribe for it, but must deny myself as my small income will not allow me to indulge.

S. P. MARSHALL, NOV. 22, ELDORADO, KAN.—I have been a subscriber to the *Cynosure* for twenty-one years, and a believer in all the reforms it advocates, and trust it may continue to battle for them until the victory is won.

M. HILL, OAKLAND, CAL., NOV. 7.—Kindly send me the *Lodge Lamp* and I will send the money in a few weeks when I renew my subscription for the *Cynosure*, with a prayer for success in your work, which, it seems to me, stands without a parallel.

MRS. MARY M. CARNES, NOV. 12, '96, DETROIT, MICH.—It is hard getting subscribers for the *Lodge Lamp*. Most all say they are taking more papers than they can read now. I tell them I can read it through in fifteen minutes, yet I know a good deal more then than I did before I read it.

REV. E F. W. STELLHORN, NOV. 14, '96, MARION, OHIO.—Our congregation at this place does not accept or retain any one who is a member of any lodge. I was informed this evening that a member would come to me some time next week to defend the "Foresters," on the ground that they are not to be classed with Masons, Odd-fellows, etc.

H. P. MARKS, MADISON, WIS., NOV. 20.—I must confess that the *Cynosure* and the *Lodge Lamp* are just the papers that ought to be in every family that pretends to be Christian. For this reason it throws light on the path of righteousness like the Word of life. I have thought that the name of the *Lodge Lamp* would be better changed; people might be apt to read a little of it before they knew its design and purpose. Why not call it *Investigator*, *Admonitor* or *Monitor*.

MRS. JENNIE L. FULTON, IDANA, KAN., DEC. 2.—We prize your paper very highly and appreciate it very much. Idana has three churches and an Odd-fellows lodge. The churches suffer for lack of means to carry on their work. The most of it goes into the lodge. One lady told me, "It took all they could make to live and pay their lodge fees." How do you enjoy your work? We miss your visits and lectures out west. Our congregation here is scattered and takes up so much of our time. Mr. Fulton's health has been poor all summer, but he is better now.

MRS IDA GRIGGS, NOV. 6, '96 ROSS WASH.—I have a friend that left the Free Methodist church to join the A. O. U. W., and now he says the order is as pure as the church. I am unable to show him very much of their wrong workings without one of their rituals. If I can only succeed in getting one, perhaps I may save others from taking the same step, and prove that it is a Christ-denying work of the devil and all of their objects are selfish. To my mind this is one of the orders that should be exposed as well as many others. Many of the working class that will not unite with said order have it to contend with in trying to get work. If those needing help are Workmen they are under obligations to give their work to their brother Workmen.

REV. L. D. THORNBURGH, NEW CASTLE, IND.—In this world of demons, follies and fearful deceptions I am glad to learn that you are in the front ranks, and like soldiers brave, stand unwavering with loaded gun. I learn of you through our church paper, the *Conservator*. I am a young man, having been born twelve years ago into the kingdom of free grace, and called to the sacred office of the ministry. I see the great devils of lust, profanity, intemperance, formality, and last but not least, the Baal worship of lodgism—a fearfully deceptive thing—deceiving many who would be good and worship whole-hearted for Christ and his church. I hear you have light on all lodgisms. I am in search of substantial, reliable exposes of these. For zeal without knowledge is so often a failure.

REV. CYRUS SMITH, DEKALB, IA.—As soon as circumstances will permit I will send some subscriptions, with my own, to the *Lodge Lamp*. The stronger the effort to extinguish its light, the better reason we have to extend its circulation. If it is denied second rates through the mails, its subscription list must be doubled. It would wake up anti-secretists to use that much energy. I invited an anti-secretist, some time ago, to subscribe for the paper and he said: "If I take it, I will read it; and if I read it, I will talk about it; and if I talk about it, it will make trouble, because many of my neighbors are in the lodge." It is, however, the devil that scares people, and in that way prevents them from letting "their light shine." This man, however, was not a Christian, so I thought according to the Word, he should "first seek the kingdom of God and his righteousness." When this is the beginning of a truly Christian life a man will stand by grace, in the face of every opposition, for the righteous principles in the kingdom of God. It used to be that men were burned at the stake rather than falter or compromise with evil. Strong Christian character is the needed grace to cause men to stand against the lodge.

REV. CYRUS SMITH, DEKALB, IA, NOV. 14.—The foundation of all civilized national legislation is the Ten Commandments; consequently all right civil government punishes crime and protects virtue. In God's law is the only legitimate standard of legislation in any government, either of the family, church or state; and these three are the only institutions ever appointed of God. It follows logically that there is no other legitimate authority. As secret lodges have governments of their own, their authority is no part of the legitimate institutions ordained of God. The governments of secret societies are illegitimate, without foundation, just power or moral binding force.

All organizations not in the realm of God's moral government, are under the control of the carnal mind, and are "not subject to the law of God, neither indeed can be." There are, however, many high in authority, in church and state, who give prestige to those unworthy institutions, but it is well they are much better in character than the lodges to which they belong. Thanks to the over-ruling highest source of wisdom, for the influence of Christianity in the preservation of the family, church and state, in spite of the enmity of the world lying in wickedness.

EXTRACTS FROM LETTERS

ADDRESSED TO THE PENNSYLVANIA CONVENTION, AT OAKS, NOV. 18, 19.

A. B. KOLB, EDITOR OF THE *Herald of Truth*, ELKHART, IND., NOV. 10 —As our church paper is issued on the 1st and 15th of each month, your program comes too late for publication; otherwise I should have been glad to insert it. With warmest wishes for the success of the convention, I am very truly yours.

REV. J. W. SPROULL, D. D., ALLEGHENY, PA., Nov. 8 —Circumstances will prevent my being present at the convention to be held on the 18th and 19th of this month. You have my very best wishes for success in your work. There is no subject about which the people of this country need to be more informed than that which relates to secret, oathbound associations.

REV. A. S. AIKEN, AIRVILLE, PA., NOV. 14 — I am in hearty sympathy with the anti-secrecy movement. It seems clear to my mind that oathbound secret societies are dangerous to our civil liberties, inimical to the best and highest interests of men, and obstructive to the spread of the Gospel and the rebuilding of Christ's kingdom. I hope your convention may result in great good. I enclose one dollar for expense of the convention.

REV. R. G. PINKERTON, MUDDY CREEK, PA., Nov. 12.—I am very much interested in your work, and am enjoying the *Cynosure* and praying for the success of the anti-secrecy cause. I would like very much to hear the addresses on "Lodge Oaths" by Rev. A. M. Fretz, and "Christians and Minor Secret Societies" by Rev. W. W. Barr. I find my work as pastor is very much hindered by the Junior Order of American Mechanics. They get our young men by the insurance subterfuge. They are more dangerous, in my estimation, than the larger and older societies.

REV. J. S. MARTIN, NEW CASTLE, PA., NOV. 17. —I do not need to assure you of my hearty sympathy and co-operation so far as possible in the work of waging war against the iniquitous system of secrecy in our land. I am unalterably opposed to it because of its rivalry to the church of Jesus Christ, of which I am a devoted lover; and therefore I bid you God-speed in your work at all times and especially in this convention. As to inviting the next convention to our city, I would only be too glad to do so if I felt it could be made a success. Little support, comparatively, even from the Christians of the city, could be secured, and then we have absolutely no suitable place of meeting. Any church that could be secured would not be half large enough, and there are no other buildings in the city available for less than $50 a night and almost as much per day; and, of course, I feel you could not afford to pay that. If so, I heartily invite you.

REV. R. H. SHAW, NEW CASTLE, PA., NOV. 16. —I regret that at present I find myself unable to attend the Oaks' Convention, but pray it may be a grand success in awakening an interest among the people in the subject of the evils of the secret lodge. I trust that it will especially arouse those ministers and church members who may have become entangled in the lodge. I wish you would urge to the utmost of your ability that God through Christ has promised to disannul their covenant with death and hell. As to the next convention coming to New Castle, I think none could hinder it if God goes before. I am in the hands of my Lord Jesus to be used in some way. What will I do? what can I do to bring this world to Christ? I would like the *Cynosure* continued. I expect the convention to be a success. I believe the work is speeding everywhere, and we will all do our part the best we know how, up to present light and present opportunity, praying for each and all workers in the vineyard of our Lord.

REV. J. R. BAIRD, INDIANA, PA., NOV. 11.— I trust the convention will be a glorious success in opposing the works of darkness. It is my earnest desire that the power of Christ may rest upon everyone who attends. Dear brethren, have faith in God. While I read in the *Cynosure* of one after another of the brethren passing away, I cannot but thank God and take courage that while they have passed on to their eternal rest, God is perpetuating his power in raising up others to take their place in the work. Be strong in the Lord and the power of his might. The mystery of iniquity doth already work. The rulers of the secret dens are like their master of old, offering high positions and great rewards to them who will fall down from their testimony of truth and righteousness and worship him. But let us never forget that while the seed of the serpent keeps bruising our heel, the true seed of Abraham will not fail to bruise the serpent's head. May the grace of God be with you all, is my sincere prayer.

JOSIAH W. LEEDS, SEAL, PA., NOV. 9.—The recent Waltham affair and that at Huntington, W. Va., six years ago, when Pastor Johnston lost his life while being initiated, and two or three like incidents, suggests the query, whether occurrences such as these do not explain the root trouble of a good deal of the plague of our politics. The element of secrecy, the dealing in the dark, the spirit of the hidden and cunning cabal is a marked feature of our politics. Were we to stand up before us the politicians who have figured so unenviably before the Philadelphia community these latter days, I have no doubt whatever that nine out of ten of them would be found to be members of oath-bound secret orders. They are thoroughly at home in the hidden ways of the close caucus, and know just how to "fix things," or think they do, to accomplish their unscrupulous, partisan and self-seeking purposes. In saying this much, I am free to say also that there are very estimable gentlemen in most of the lodges, yet I am also aware of the fact that an exceedingly large number of the most earnest, thoughtful and self-sacrificing Christians, who at one time have gone a few steps within the lodge, have not been easy to remain, and have either resigned or have quietly withdrawn. I believe that this country is realizing to its great hurt that oathbound secretism constitutes an *imperium in imperio.*

REV. SAMUEL COLLINS, D. D., No. 60 SHERMAN AVE., ALLEGHENY, PA., NOV. 13.—With Christian salutations to yourself and all the brethren and sisters engaged in the good work, and hearty prayers for the success of your convention. By instinct, by association, by education, by observation and by solemn religious profession I am opposed to all secret oath or "sacred honor" bound organizations in time of peace, and usually in time of war. I feel more and more averse to them as years roll by. Their forms, their claims, their fruits and their pretensions all excite greater disgust and relentless opposition to the systems, my sympathy for the victims and my wish to warn the unwary. Statistics and observation show that locally and generally the increase of vice and irreligion keep pace and close company with the growth of secret associations in any community. Hence, reform along all lines demands the repression and suppression of the lodge. The darkened room must be opened. "The things done of them in secret," with their false promises and pretences, must be exposed. A great work, this, and but comparatively few to do it. The old laborers are passing away. May you and others more than fill our places, and in the faith of God's blessing do the work with more efficiency than we have done it. "Remember them," now few and feeble, who have borne the burden, and "who through faith and patience" now do, or soon will, "inherit the promises." The Lord grant you a good meeting and a full measure of his guiding grace in all your proceedings, that we may have a rich blessing and his name great glory.

A STILL OPPRESSED RACE.

WASHINGTON, D C., Nov. 27, 1896.

EDITOR CYNOSURE:—I am aware how busy an editor is, but Sister Powers has gone and I have no one to talk with now about the oppressed colored race, a work dearer to me than my life. Her work was digging up the root, while mine was cutting off the branches, and this led us to talk much together. You may wonder how our work is so nearly connected, and that is just what I want to tell you.

Fourteen years ago last spring my husband and I crossed Mason and Dixon's line. We had means of our own, and we came to live, and if need be die for others. When we came to Washington twelve years ago my work for the colored people began in earnest. I need not tell you how I went into the alleys and into their dwellings, and how after my return I lay down at night and wet my pillow with tears. Neither need I tell you how I was led to look into the condition of this unfortunate class of people in the Southern States, and how surprised I was to find that thousands and I might say tens of thousands were enduring a life of slavery, such as was not known in ante-bellum days, bad and cruel and inhuman as the old-time slavery was.

My hand falls powerless at my side whenever I attempt to give even a faint pen picture of the outrages men, women and children of the dark skinned race have endured and are now enduring this very moment in the chain-gangs of the sunny South. For nine years I have been carefully investigating Southern prisons and convict camps, and I have accumulated enough official evidence showing cruelty toward helpless manacled human beings, the victims of man's avarice, to shock the whole civilized world. One of the darkest pages of American history is yet to be written. It will tell of starved, emaciated men and women driven by the lash to work from sunlight to starlight, and sometimes every day in the week, Sabbaths not excepted; it will tell of women compelled to submit to the lust of brutal guards; of men and women chained together day and night living in abject fear, starvation and filth; it will tell of convict camps, twin sisters of Sodom, where men and boys are schooled in crime, some of the crimes of which, as the chairman of the Georgia penitentiary investigating committee said, "cannot be named or written without a revulsion of feeling amounting to horror."

Many of these not only in Georgia but in other States of the South are guilty of but trifling offences, but the "ring" wants their labor. We shudder when we read about the Armenians, but have we no sympathy for our brothers and sisters who are suffering a living death right here in America? May God help us to "cast the beam out of our own eye" before we go to Siberia or to Turkey. "These things ought ye to have done and not leave the other undone." I know that some of the "penitentiary ring" are leaders in Masonry.

Now that Brother and Sister Powers are gone, who is there to "cry aloud and spare not" against the secret influence of secret societies which is becoming such a power in our churches. God has no fellowship with the unfruitful works of darkness. Why is it that good men "whose praise is in all the churches," who once spoke out openly against the lodge and its evil influences, are no longer heard crying out against it? Echo answers why?

Here is a clipping from the Washington *Morning Times* of Nov. 20:

"Knoxville, Tenn., Nov. 25.—Pat Mitchell, who was taken from the officers near Allentown last night by a mob, has undoubtedly met with a terrible death. The mob started to hang him to the trestle of a railroad, but the idea of burning him was sprung, and when last seen he was crying and begging for mercy, but the mob was taking him on toward the scene of his crime, and it is the general belief that he was burned to death. His victim was a five-year-old white girl.

Don't think that this man outraged a child. Such stories are untrue in most cases. They (colored men) are lynched for the most trifling offences. I dare not withhold the truth, but live in hopes that the time will come when the convict camps in the South will be opened to the gaze of the civilized world. May God speed the time.

MRS. C. O. KEELER.

WATERS NORTHROP.

Another aged friend of the *Cynosure* has ceased from his earthly labors. Waters Northrop, who has lived in Du Page county, Ill., since 1837, and still owned at the time of his death his beautiful farm of 240 acres, for which he held a government patent, fell asleep on Nov. 9, 1896, as he was nearing his eighty-fifth birthday. What characterized him as one who had received Jesus Christ in truth, was his ability and willingness to see him in the lowly slave, which marked him among his fellows as an Abolitionist. The same blessed Spirit made him an enemy of the saloon and the secret lodge.

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HOW OLD THE EARTH IS.

Counted by Millions, Not Thousands, of Years.

The Greek schools, above 2,000 years ago, treated the world as of indefinite antiquity, and they speak of traditions 10,000 or 14,000 years before their time as facts not questionable from their antiquity. Buckland, from geological conclusions, says it is millions of years since the world was created, and the only question is how many million years. Different views have been entertained as to the earth's formation, one view being that it has cooled down from a fluid to a solid mass. Sir William Thompson has investigated the question of the cooling of the earth and looks upon the increase of temperature from the surface downward as proof of the constant loss of heat from the globe, the heat radiating into space without sensibly elevating the temperature of the upper crust through which it passes. The continuance of such a loss of heat involves belief in the occurrence of a period at which the earth was a fluid mass, and Sir William has fixed that period at not less than 200,000,000 nor more than 400,000,000 years ago, the probability being that 100,000,000 of years is the limit of geological history, and that prior to that time the earth's surface was unfit for the maintenance of animal or vegetable life. Our knowledge is not sufficient to fix the period when the earth became habitable or when it shall cease to be so. The organic world does not furnish any guide to the solution of the problem, and therefore it is only a speculative question so far. Hugh Miller says: "As certainly as the sun is the center of our system must our earth have revolved around it for millions of years. * * * The earth is of an antiquity incalculably vast. * * * The 6,000 years of human history form but a portion of the geological day which is passing over us. They do not extend into the yesterday of our globe, far less touch the myriads of ages spread out beyond."

How to Prevent Consumption.

First.—Do not live in a damp locality, in a damp house, nor in a house with damp or foul cellar or surroundings.

Second.—Do not live in a house with defective plumbing or bad drainage.

Third.—Do not frequent crowded or badly ventilated assembly rooms nor sleep in close apartments.

Fourth.—Adopt an out of door occupation, so as to live in the open air.

Fifth.—Avoid as much as possible everything that tends to depress. All excesses should be avoided, and keep free from anxiety and mental and physical overwork.

These causes, by placing the system below par, render the persons less capable of resisting the disease, if exposed to the germs, in such a way as to bring about the development of consumption.

How to Clean Hairbrushes.

Ammonia and water have long been regarded the staple cleansing fluids for hairbrushes. But this treatment, though satisfactory enough as far as cleaning is concerned, is ruinous to the bristles, softening and eventually destroying them. A better method is to rub them in dry Indian meal until the oil and dust are completely removed from the brush.

How to Dust Clothes.

A bit of old crape is the very best thing for dusting one's gowns. The ordinary brush used for the purpose is death and destruction to silk passementerie or any of the soft materials in use nowadays. Slick every particle of dust off with the crape, whose corrugated surface will make the job an easy one, and then, if there is a good deal of beading used in the trimming, lay between sheets of tissue paper, where nothing will rub against it, for passementerie with some of the beads missing or with the gloss gone is the most distressing spectacle imaginable. If a brush must be used, get a soft camel's hair one and use it with a light, quick motion, as sparingly as possible.

How to Make Cream Rise Quickly.

It is impossible for cream to rise through a great depth of milk. If you wish to free the milk almost entirely of cream, place it in a broad, flat dish not more than one inch deep, but if you wish to retain the cream for a time put it in a deep, narrow vessel.

How to Make Croutes of Caviare.

Cut some slices of bread a half inch thick and an inch wide. After taking a little piece from the center, so a hollow is formed, fry the pieces of bread a golden brown, and then fill with caviare seasoned with lemon juice, butter and pepper. These must be browned in the oven, when they are ready to serve.

How to Avoid Draggled Dresses.

Never sit in a damp dress if it can be avoided, for nothing so successfully creases it. It should at once be taken off and hung in a good position to dry. Careful attention should always be paid to dress braids and facings. If a braid is replaced as soon as it commences to wear, the facing will, in many instances, be saved.

A dress braid should always be put on by hand and in most instances "rolled on." If sewed on by machine, more time is consumed in ripping it off when it requires replacing than in both sewing on and ripping off a braid sewed on by hand.

How to Polish Brass.

If you want your brass teakettle or brass andirons to shine with dazzling luster, clean them with lemon peel. Then dip them in common salt and scour with dry brick dust.

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CHICAGO, THURSDAY, DECEMBER 10, 1896.

ANOTHER INITIATION MURDER.

Another murder in a secret lodge initiation is chronicled in the daily *Inter Ocean* of Dec. 4th. The whole murderous work is condensed into an eight line item as follows:

MINNEAPOLIS, Minn., Dec. 3—Charles Wetter, of Winthrop, Minn., while undergoing the ceremony of initiation into the Mystic Shrine at Masonic Temple fell dead. The services were abruptly terminated and four physicians, including the coroner, were summoned; they decided that death was due to valvular disease of the heart. He was 40 years of age and proprietor of a hotel at Winthrop.

This is one of many instances on record of deaths from heart disease during the fright of a lodge initiation. Those subject to heart disease have been repeatedly warned not to submit to such ordeals. If any other organization than a secret order would thus jeopardize men's lives how long would it be tolerated in an enlightened community? Is it not time, as one of our exchanges says, to secure legislation to protect human life by prohibiting such barbarous practies?

HOW TO ESTIMATE FREEMASONRY.

Freemasonry is too ignorant to receive anything but ridicule; too superstitious to merit anything save righteous condemnation; too savage for any consignment save to outer darkness, the place of its abode, where it belongs because its deeds are evil, and evil only. To daub such with untempered mortar is to commit a great sin. To use soft words only provokes the derision of the ignorant and vicious who belong to the lodge for the protection offered for their concealment of crime, "murder and treason not excepted."

To attempt to use moral suasion is to cast your pearls before swine to give them a chance to turn and rend you. Let the lightning of the truth smite it to the death. Let the thunder of denunciation roll over it like a flood-tide. Let it be smitten to the very depths of its infamy. Let it be consigned to the abode of rottenness that it may riot in its own debauchery and shame. Let every lover of God and man enlist to drive it from the face of the earth, to hide in the den of the smoke of its own torment where the wrath of God is to burn to the lowest hell.

THE DEVIL'S LATEST TACTICS.

Satan has now had nearly 6,000 years experience in ruining souls. Surely the fallen archangel whose greatest ambition is the destruction of souls has learned many lessons during this time. He has learned that bloody persecution will not destroy the church, for about the middle of the sixteenth century he ceased that form of opposition, and except the Armenian massacres of late years, there has been no open persecution.

Satan has learned, too, that it is vain for him to attempt to stop the powerful Christian activities of our day. He cannot prevent the churches, prayers and contributions and efforts for the salvation of souls at home and abroad. Behind all these is the power and inspiration of the Holy Spirit. But if Satan cannot prevent the flow of these mighty energies, can he not and does he not divert them into channels in which they will do the least harm to his kingdom? Is not Satan's policy nowdays to silence the testimony of the church against the secret lodge and the saloon, so that he can use these powerful agencies for the destruction of souls? And is he not every year through their instrumentality destroying more souls than all the churches are saving?

SECRET INSURANCE SOCIETIES.

A movement is on foot in several quarters to save men from being swindled by secret insurance societies. The unscrupulous promises and assessments of these organizations is already threatening to plunge the country into a financial panic. It is proposed to secure the following egal safe-guards:

1. That all companies chartered as assessment companies be compelled to use the word "assessment" as a part of their title, as mutual fire insurance companies are required to employ the work "mutual." Such a provision obviously would prevent the often-repeated misrepresentation, the root of nearly all the trouble, that an assessment company is not an assessment company.

2. That any assessment company doing business in Pennsylvania, whether chartered in this State or in another State or country, be compelled to state in plain language in its application and in its policies or certificates of membership that it is an assessment company, and does business only on the assessment plan. Under existing laws companies admitted from other States are required to file with the insurance commissioner a copy of their policy or certificate of membership, application, and by-laws, which must show that death losses are "in the main provided for by assessment upon surviving members." This is intended, of course, to identify the company as an assessment organization, and the whole intent of the laws on this subject is to do this, but they are so obscure in some of the vital points as to be subject to evasion and defeat. If there be a hole anywhere those who want to impose upon the public are certain to find it and get through.

3. That a company organized on the assessment plan should be prohibited by distinct and unmistakable terms of law from doing anything but an assessment business. This of itself would end one of the most dangerous enterprises which companies of this class have so generally undertaken in the past. Accompanying these wholesome and reasonable restrictions should be some provision for a penalty in the event of their violation.

NEARLY KILLED IN AN INITIATION.

We glean the following facts from the *Leader* of Alliance, O: Jos. H Blake, H. W. Zeigler and F. Y. Fox, three Canton boys, attending the law department of the Ohio State University, had a very lively experience the other evening. All were candidates for initiation into the Phi Delta Phi law fraternity. Through the influence of Attorney General Monnett, the fraternity secured the punishment department of the Ohio penitentiary for the place of initiation.

The candidates were taken to Goodale park, where they were dragged through the lake by means of ropes. They were then roped together, blindfolded and marched through the street to the penitentiary. Here they were clubbed with a large hickory stick and again ducked in a large tub of water. More dead than alive they were brought back to the city and a physician called.

A dispatch from Columbus says: "Fox became so ill that he was unable to stand all of it, and was sent to his room in charge of some friends. He is still quite sick to day, and there is considerable uneasiness concerning his condition.

BRAZEN MASONIC IMPUDENCE.

The corner-stone of the new court house at Harrisonburg, Va., was laid with Masonic ceremonies Oct. 15th. What brazen inpudence for this dark-lanterned institution which makes a business of perverting justice in our courts in its own interests to presume at the expense of the taxpayers and of the many thousands of followers of Christ who testify against it, to advertise itself by laying the corner-stone of this temple of justice. Here is the way the matter is reported in the local press:

"Thursday, Oct. 15, was an ideal autumn day, and the ceremonies incident to the laying of the corner-stone of the new county court house brought a large crowd to Harrisonburg. The morning train from Staunton brought the Stone wall Brigade Band, prominent Masons from Richmond and other sections of Virginia, and a crowd of citizens from local stations along the road. The same train also brought twenty-five orphan children from the Masonic Home in Richmond. These children wore neat uniforms and attracted much attention.

"An excursion train from down the valley brought visitors from Woodstock and intermediate stations, several Councils of the Junior Order of United American Mechanics from Mt. Jackson, Quicksburg and Broadway, and representatives of several lodges of Knights of Pythias—members of the Masonic fraternity from Woodstock, Edinburg, Mt. Jackson, New Market and Luray were also among the visitors.

"The corner-stone, which was the gift of Contractor Spier to Rockingham Union Lodge, is a massive block of Indiana limestone two feet six inches by eighteen inches, and twenty inches high. The north side has simply a sunk panel, and the east side a similar panel with the figures 1896 raised to the outer surface. The receptacle for articles deposited in the stone was 10x17 inches and five inches deep. In it were placed the following:

1 Historical sketch of the lodge by J. Wilton, and Masonic address by Rev. Dr. S. K Cox, on occasion of the centennial celebration of Oct. 29, 1889.

2 By-laws of the lodge.

3. List of officers and members.

4. List of officers and members of Rockingham Royal Arch Chapter, No. 6

5 Officers and members of Harrisonburg Commandery No. 10, Knights Templar.

6. Official program of the corner-stone ceremony.

THE SCHWENKFELDERS.

The following history of a body of earnest Christians who are heartily with us in our protest against secret orders, we take from *The Friend* of Philadelphia:

"The one hundred and sixty-second anniversary of the coming of the Schwenkfelders to this county was celebrated at the Schwenkfelder meeting-house, Worcester. Most of the members of the denomination were present, for it is at once a reunion and religious event of interest. The morning session was opened with a historical sketch of the cause which led to the migration.

"Caspar Schwenkfeld was a Silesian nobleman and reformer (1490 1562), who could not see his way clear conscientiously to pledge allegiance to any one of the great religious sects, and thus continued to work for the advancement of Christ's kingdom independently of these bodies, and yet as far as possible, in harmony with them. Believing it inconsistent with the professions of a Christian to take up arms against fellow-believers, he constantly abstained from defending or upbuilding his views by use of worldly power or force. Up to the time of the flight from Silesia to Saxony, in 1720, the faithful followers of Schwenkfeld suffered many miseries and afflictions. Here, under the protection of Count Zinzendorf, who afterwards paid a visit to Eastern Pennsylvania, they found refuge and rest for a time, but at last notice came that even he could protect them no longer.

"They consequently started from Saxony in April, 1734, for Pennsylvania, and finally, after great hardship, landed September 22nd of that year in Philadelphia. The next day they appeared before the proper authorities and pledged their allegiance and fidelity to the king of England and the proprietor of the Province of Pennsylvania. The day following, September 24th, was observed as a day for thanksgiving to God for his fatherly care over them, for delivering them from the hands of their enemies, in giving them friends in their day of dire distress, for the land of the free and the home of the oppressed, founded by William Penn, where they had at last found a place of refuge. This day has been sacredly observed ever since by these people.

"Among those who spoke in the afternoon was Prof. Oscar S. Kriebel and Rev. Wm. Anders. It is learned that Prof. Chester Hartranft, of Hartford, Conn, a descendant of the Schwenkfelders, has for a number of years had representatives at work in Europe tracing out and arranging the numerous old records relating to the denomination. These are to be published in book form. To-day's attendance was the largest for years, nearly every member being present.

"To-day the denomination in America numbers between six hundred and eight hundred members, all of whom live in the territory embraced within the three counties already mentioned. They have a number of meeting houses. Up to a few years ago the Schwenkfelders always selected their ministers from among the members, without paying attention to special ministerial training. In the lower section this method is still in vogue, but the upper portion of the church, which includes those of Berks, has a paid minister, educated both in an American university and abroad.

He is Prof. O. S. Kriebel, principal of Perkiomon Seminary, who belongs to one of the old Schwenkfelder families."

PERSONAL MENTION.

—Dr. H. H. George preached twice at Waterman last Sabbath.

—Dr. H. H. George, of Beaver Falls, who is arranging for the National Reform Convention in Willard Hall next week, has visited the *Cynosure* office several times lately.

—Rev. E. B. Wylie, of Summerdale Congregational church, preached three excellent sermons in the College Church at Wheaton last Sabbath. He changed pulpits with pastor W. H. Chandler.

—We enjoyed a happy Thanksgiving under the old home roof near Kossuth, Ia., with parents and brothers, T. H. Gault and wife; Rev. R J. Gault and wife and J. B. Gault and family. Abundant reason for thanksgiving and praise.

—The United Brethren Mutual Aid Association of Lebanon, Pa., went up Feb. 18, 1896, by going into the hands of a receiver. It had a membership of over 4 000 and insurance of about $5,000,000. It was organized in 1870, and was one of the oldest and most honestly run assessment companies in the country.

—The *Leader* of Alliance, Ohio, says in its issue of Dec. 1: "Word has been received from Wooster, stating that William T. Henry, formerly of this city, died of nervous prostration in that city Thursday noon. He had received a whitecap letter of warning. Before death he imagined that the whitecaps were after him."

—Are there not many who "stumble or are made weak" by the attitude of Christian men toward the lodge, and by the unequal yoking with unbelievers of representative Christians? Are these brethren sure that they "walk charitably" when they "eat" the "meat" of lodge banquets, with their essential irreligion and their suggestion of principles anti-Christian?

—Rev. F. M. Foster, of New York, writes: "You are doing the Lord's work and may he bless you in it. It is a hard, unpopular, thankless battle. But so was slavery until within a few months of its overthrow. Then there was a wonderful revolution of public sentiment. So just wield that big broadsword of yours for God and country and the church of Christ, knowing that deliverence must come. Your companion in tribulation."

—The Supreme Lodge of the order of Columbian Knights, having its headquarters in the Masonic Temple in this city, writes us a proposition offering us membership in their order in exchange for honorable mention in the *Cynosure*. "Not advertising space, but news items, editorial comments and allusions to the order of a complementary character would be desirable." What do they take us for? Are they not reduced to desperate straits for members?

—None of the biographies of Robert Fulton mentions the fact that a number of ladies were among the passengers of his steamboat, "The Clermont," on its first trip up the Hudson. Miss Helen Evertson Smith, in a paper on "A Group of American Girls Early in the Century," contributed to the Christmas number of *The Century*, shows that several of Chancellor Livingston's cousins, who were celebrated for their beauty, were on the boat. The engagement of one of them to Fulton was announced and appropriately celebrated at the conclusion of the trip.

—Rev. R. J. Gault and wife, of New Alexandria, Pa., spent several days last week with his brothers, T. H. Gault, of this city, and Editor M. A. Gault, of Wheaton. Last Thursday evening a reception was given at the residence of T. H. Gault. The guests comprised about forty of their neighbors and friends, including Rev. T. M. Chalmers and wife; Rev. Wm. Morrow and wife; Rev. Mr. McKinney; Rev. R. J. Gault and wife; Dr. H. H. George, of Beaver Falls; Editor M. A. Gault and wife and Dr. R W. French and wife. It was a highly enjoyable social gathering.

—The *Western Catholic News* of this city quotes with approval what the *Cynosure* said about the need of more doctrinal preaching. It says: "Our exchange is severely correct when it says of the preachers that they turn out too many pulpy, gelatin, velvety sort of Christians, who make a great fuss "getting religion" in the winter, only to lose it all backsliding in the summer. This getting and losing backsliding process is not confined to the Protestant sect alone, we are sorry to say. We have some of the velvety Christians also."

—James H. Clark, receiver for the defunct Masonic Benevolent Association of Central Illinois, compelled the members to pay their assessments twenty days after the second notice of such was sent out by order of the court. He explained that the assessment was not made for the defunct society, but for the widows and orphans who had plighted their faith in its ability to meet its obligations, which ability rested with the surviving members, and they would have to sustain the obligation, a position which the court upheld."

—Class "E" of the Equitable Aid Union went into the hands of a receiver on Sept. 19, 1896. The union had a membership of about 30 000 and was organized at Columbus, Warren county, Pa., in 1879. It had insurance in force of over $43,000 000. The receiver has assessed the surviving members to pay the debts of the company at the time it failed; the assessments running from $9.75 to $78 each in this State. The assessments in New York State, where the liabilities are larger, will run from $12.25 to $98 per member, and must be paid, by order of court, by the surviving members.

—Our Washington correspondent condemns certain bad practices as needing reform in the business world, and says: "Among these bad practices are the encouragement of the gambling instinct by a prize lottery competition and the pretended ability to sell at a high price any sort of a patent upon which the inventor can be induced to pay the solicitor's fees and charges, some of the last being decided impositions. Just what action should be taken by the honorable patent lawyers to stop these practices which are degrading their profession and demoralizing the inventors of the country has not been determined upon, but there seems to be a general opinion that the cases could best be reached by the formation of a Patent Bar, which would formulate stringent rules of practice that would shut out those who resort to disreputable methods of obtaining clients, as well as those who obtain fees under false pretenses, even though they be implied and not explicitly made.

—The law does not authorize the kind of life insurance business ingaged in by so many secret fraternities. Nor does the law prohibit it with any degree of explicitness that would enable the courts to employ sufficient means to protect the people from their dangerous subterfuges. It was the clear intention that assessment companies should be known as such, so that people who have to deal with them can fully understand what they may expect. All the existing statutes require of these companies organized in Pennsylvania to distinguish them is that all policies or certificates issued by them shall state that the company issuing the same is not required by law to maintain the reserve which other life insurance companies are required to have. This is significant only to the few who may have more than an ordinary knowledge of the forms and details of life insurance. It conveys nothing to the minds of the great majority, and may easily escape notice altogether.

—For the benefit of all those who have been duped into life insurance in secret societies we remind them that all such organizations are unlimited partnerships, and their members have a personal liability which they cannot legally disclaim. A number of court decisions we might quote in which this principle is sustained. Cases in point are as follows: A member of the United States Mutual Accident Association of New York, which went out of business some time ago, and is in the hands of a receiver, has been ordered by the Supreme Court of that State to pay an assessment of $46.65, though he is no longer insured, and can never get any benefit from that amount, or what he had before paid in. This association had on Dec. 31, 1894, 54 621 members, insured for $274,198,700. Receiver Chauncy P. Rogers of the Equitable Aid Union, Columbus, Ohio, has also issued assessment notices which call for thirty-nine times the basis of the rate of assessment, which was made by the supreme trustees of the order last August. This will fall on 2,700 members in Pennsylvania, and the amount they will have to pay ranges from $9 75 to $78 each, according to the face of the policy. There is no getting out of it, as the court has already made a decree.

—The Pittsburgh *Post* of Dec. 1st contains the following: "Frank A. Preble appeared as complainant in the Middlesex court in a suit against the Waltham Orangemen's lodge and told of the rough treatment which he received while being initiated by the officers. They told him that he must take off his outer clothing, which he did, and he entered the main hall clad in a shirt, white overalls and shoes. He was made to kneel down and repeat something, and while doing so the men took off his shoes. Then his clothing was rolled up to his knees and he was marched about the hall while someone whipped his legs with rattan whips. He testified that a bag of stones weighing forty pounds was then put on his shoulders and that he was pulled to the floor, while someone sat on him and jabbed him with pins or an ice pick. He was then made to go up a stepladder, and from this he fell into a blanket and was 'tossed.' Then two men held him and a red-hot iron was brought up against his breast. He struggled to get away, but the two men held him while he was branded. Then someone said: 'Hold up your hands and see if you can find a serpent,' and the initiation was over. He said that he was severely burned and injured."

CALL FOR A CONVENTION IN THE INTEREST OF NATIONAL RIGHTEOUSNESS AND CHRISTIAN CITIZENSHIP.

The call begins: "What is most needed in our social and national life to-day is the development of conscience; and to develop the conscience in our nation we must as a nation know and apply the moral law." And it ends with these words: "Believing that now, after the intense excitement of a Presidential campaign, is a most opportune time for Christian citizens, irrespective of party or denomination, to meet and consider such questions in the light of Christ's law, we, the National Reform Association and the National Christian Citizenship League, invite all friends of National Christian Citizenship to meet

DECEMBER 16TH AND 17TH,

in Willard's Hall, Chicago, Ill. This is the public hall in the W. C. T. U. Temple, 184 LaSalle St. The convention proper will meet on Wednesday the 16th at 2 P. M. The National Reform Association will have its business meeting in the same hall at 10:30 A M., of the same day. All friends cordially invited. Could any convention in this day be more important? A convention to talk over and pray about, and seriously consider the highest and best interests of our nation?

Is not this too grand a country to allow corruption and wrong-doing and the saloon power to dominate so largely in this government? There are Christians enough to stop this state of things. Will they not do it? Thank the Lord they are waking up to see it, and hundreds, yes, thousands, are willing to join the grand movement towards a higher, cleaner and purer citizenship. Will not hundreds come to this convention and talk about it till our hearts shall burn together within us?

A fine program is arranged, eminent speakers will be present and pertinent resolutions discussed. If 150 delegates come from outside of the city, the railroads will give a reduction on return trips. Can there not be 500 delegates from as many Christian neighborhoods? Let some live man or woman start the movement, and every vicinity in reasonable distance is able, and may be made willing to send a representative, and what untold influence might come out of it.

Brother, sister, weigh well the weighty responsibility that lies on you, personally, in this momentous hour. Rooms at very reasonable rates can be had at European plan hotels. All friends and lovers of pure government are cordially invited to this convention. Remember the date, Dec. 16 and 17. H. H. GEORGE,

Field Secretary of the National Reform Association.

WOMAN'S WORLD.

A WOMAN WHO IS GOING TO JOHANNESBURG TO PRACTICE LAW.

Women Legislators In Colorado—All Shoes Go For Women—Economy In Fuel—The Latest In Fashions—A Woman as an Engineer—Early Victorian Revival.

Mrs. Nettie Coke, attorney at law in Fresno, recently sailed for Johannesburg, South Africa, where she will engage in the practice of the law. Mrs. Coke has become known in Fresno as a woman endowed with unusual pluck and possessing at the same time the happy faculty of being able to make her way in the world with little trouble. Her many friends were astonished somewhat over a year ago when she procured an appointment from Governor Budd as a notary public at Fresno, as she was the only feminine holder of such an office in that portion of the state. When she set up her desk, however, and began to reap a golden harvest by administering oaths and affixing seals, they changed their opinion and admired her pluck. Her subsequent admission to the bar only served to add to her popularity,

MRS. NETTIE COKE.

and she is now a conspicuous and respected member of the legal profession in Fresno.

Although she has met with considerable success in her profession, Mrs. Coke has decided that she could never be content to remain all her life in Fresno or in California, and she has determined to seek broader fields in which to labor. She also wants to see more of the world, and it is this latter desire that has influenced her to go to Africa. She will go first to Honolulu, thence to New Zealand and Australia, in all of which places she will devote some time to sightseeing. Then she will make her way to Cape Town and Johannesburg. Mrs. Coke expects to find ready employment in Johannesburg. Should she fail to succeed in establishing a profitable law practice she will probably return to Fresno, visiting Europe on her way home.—San Francisco Chronicle.

Women Legislators In Colorado.

Mrs. Olive C. Butler, Mrs. Evangeline Heartz and Mrs. M. A. B. Conine of Denver have been elected members of the Colorado house of representatives on the Populist fusion ticket. One of these legislators elect, Mrs. Butler, is a Massachusetts emigrant, a Boston woman, born under the very shadow of Bunker Hill monument and educated in the public and private schools of Massachusetts. She was married, in 1866, to Simpson D. Butler of Lynn, Mass., where they resided until 1880. Then they went to Denver. Mrs. Butler is a prominent worker in the Woman's Relief Corps and is a post department secretary of Colorado and Wyoming. Mrs. Butler has always taken a deep interest in public affairs, says the Denver News, especially since the right of suffrage was granted the women of that state.

Mrs. Heartz is a native of Prince Edward Island. While she is not extensively known in public life, she has many friends in her domestic relations. She has taken an interest in city affairs and is closely allied to the labor element through her husband, Mr. John Heartz, who was for five years president of the Bricklayers' International union, No. 1, of Denver and is now its treasurer.

Mrs. Conine is a "clubwoman." She is serving her second term as president of the North Side Woman's club, an organization of over 200 members, having been unanimously re-elected last spring. She has for about the same length of time been chairman of the legislative committee of the reform department of the Woman's club of Denver, in which capacity she has spent much time and effort in thoroughly informing herself concerning legislation specially needed by the state. Mrs. Conine has been interested in reform movements for several years, especially since the ballot was granted to Colorado women. According to the Denver News, she was nominated and elected without ever having sat in a convention or attached herself to any party, and that she will do herself, her sex and the parties which selected her credit in the legislature goes without saying among all who know her.

Economy In Fuel.

There are very few families in this country where economy is not practiced to some extent at least, or where the bills for fuel are not deemed of sufficient importance to deserve a careful scrutiny. In the majority of households the coal bill becomes little short of a terror, especially during long and severe winters. Any way in which this expenditure can be cut down is hailed with delight by the great army of breadwinners, most of whom find it by no means easy to make both ends meet when pay day, with its attendant bills, comes around.

Careful personal attention will soon convince any housekeeper that there is a good deal of waste in this department, and that it only requires the prudent hand of an interested person to make a decided difference in the sum expended.

A large percentage of heat from coal goes up the chimney because the dampers are not properly adjusted. The fire is started, and the heat becomes intense. Instead of shutting off the draft and checking the fire, which is roaring like a blast furnace, the idea seems to prevail that it must stay in this condition until the house is heated. By that time the first lot of fuel is almost consumed, with little result, except to heat the chimney and a portion of the outside air. If, instead of this manner of managing, the dampers were arranged as soon as the fire was well under way, the hot air would circulate through the pipes instead. A high degree of heat may be kept up by putting on coal a couple of shovelfuls at one time. Packing the heater with coal and allowing it to burn out is not the best way to economize.—New York Ledger.

A Quaker Garb.

A most Quakerish garb was worn the other day by a hostess who was presenting to her friends a young musical celebrity at a morning musicale.

The skirt of the gown was gray silk. The seams were heavily strapped with black. The bodice was a plain round waist with puffed sleeves, skin tight below the elbow. Around the neck, enveloping it like a shawl, was a double ruffle of gray silk. It was bound with black silk in a tiny bias fold and was crossed upon the breast and carried around the waist. At the back it was tied in two long, narrow ends, edged with black silk. It, too, had a trace of black through it. To a woman of any figure, slim or stout, this fichu effect is very becoming, for it plumps out a slender figure and helps a poor one.—Philadelphia Letter.

A Woman as an Engineer.

"One of the pleasures of camping at Mountain Home, Cal.," says the Tulare Register, "is an occasional visit to the lumber mill and a pleasant chat with the engineer, Mrs. Cherbborne of Porterville, wife of the proprietor of the mill." This lady learned her profession many years ago from her father, who was a mill owner. An emergency arising, he wisely concluded that the accident of sex need not deprive him of the assistance of his capable daughter. He therefore instructed her in the mysteries of steam propulsion. She has since added to her practical knowledge the theoretical part taught in books and expects soon to receive a diploma showing her competency to run a locomotive.

Mrs. Cherbborne is found amid the whirling machinery and flying sawdust, arrayed, not in bloomers, but in a neat pink gingham dress, straw hat and strong buckskin gloves.

The work in which Mrs. Cherbborne is engaged has proved a financial benefit to herself and family, as she can employ a woman in the kitchen for much less than would pay an engineer, and she also enjoys her work. She says: "Of course it is easier than housekeeping. It is a man's work, and there is only one thing to attend to, while in housekeeping one must think of a hundred things at once."

The subject of this sketch is a woman of ideas and an enthusiastic equal suffragist, and those who have listened to her public utterances say that she makes an able and convincing argument for woman's advancement.

DRAWING BROWNIES.

The Picture Which Won First Prize In the Chicago Inter Ocean Contest.

The Chicago Inter Ocean recently offered prizes for pictures of brownies drawn by children of 15 years or under. The young artists had to furnish their own ideas, and they were allowed full scope. Palmer Cox, the originator of the brownie pictures, was judge of the contest. Over 1,000 sketches were submitted, many of them being of exceptional merit. First prize was awarded to Daisy Derby, a Chicago miss of 15 years. Her winning picture is herewith reproduced.

Mr. Cox said: "The task of acting as judge in The Inter Ocean's contest has been to me a very pleasant one. I have often been amused as the familiar face of one of my creations peeped at me

from an envelope, bearing startling proof in every feature that the young artist had studied the character closely. Many sketches, of course, were copies of my own works, and it was remarkable to find how many boys and girls had chosen the same scene or grouping out of the large variety I have made in the last 14 years. There was a peculiar pleasure to me in this because at the time I drew these identical pictures I felt that they were likely to make an impression.

"Some ambitious young artists allowed their fancies to carry them beyond brownie limits and did not confine themselves to the old Scotch tradition, wherein brownies are good natured little goblins 'who work and sport while weary households sleep and never allow themselves to be seen by mortal eye.'"

Got Around Grannie.

The little daughters of a member of the Duke of Connaught's staff were recently invited to lunch with the daughters of the latter at Government House, Aldershot. After the meal the children adjourned to the grounds.

"Do you know my grandmother?" asked Princess Margaret of one of her guests.

"No," was the reply.

"I am going to stay with her at Windsor tomorrow," continued the princess, "and she is going to have a company from London and some theatricals. I mean to get round grannie to let me sit up and see them. I always have to go to bed."

Evidently Princess Margaret did "get round grannie," for the day after the theatrical performance which she was so anxious to witness her name was among those of the spectators. During the absence of their parents in India she and her sister were so much with the queen that they probably know as well as any of the royal grandchildren how to coax their august grandmother into giving them a wished for treat.—Pearson's Weekly.

Buy Fruit Instead of Candy.

"I wish," said a doctor the other day as he watched a group of school children troop out of a candy store, where they had been spending their pennies, "that I could form a society among little folks in which each member would take a pledge to spend all his pocket money for fruit instead of candy." It seemed a funny way of putting it, didn't it? But the physician was very much in earnest, and at the moment it probably occurred to him that, as children like clubs, an anticandy club would be a very good one for them. He wanted to do two things—to stop their eating the unhealthful sweet and to coax them to eat more fruit. An apple or a banana or an orange can usually, one or the other of them, be bought for the price of a little candy, and the fruit is much better in every way than the sweet.—New York Times.

Whence the Wind?

How many of our boys and girls know how to find the direction of the wind? Of course, if it is blowing a gale, any one could tell. But suppose only a gentle breeze is stirring—hardly enough to make the fickle weathercock decide which way to point—then what would you do?

In such a case an old woodsman or hunter will thrust one finger into his mouth, wetting it well, and then hold it up in the air. The side which feels coldest shows which direction the wind comes from. The reason of this is plain. The more rapid movement of the air from one direction causes the moisture on that side of the finger to evaporate with greater rapidity, thus giving the sensation of coolness. Try it and see.

Guess Which Hat.

This trick will take the breath away from your friends when you try it on them. It is called the wonderful hat. Take three pieces of bread, or any other eatable, and three hats. Place the three pieces of bread on a table and place a hat over each one. Now lift up each hat, and, taking the piece of bread which it covers, eat it before the company, replacing each hat, opening down, as you do so. Then ask those who are watching you under which hat of the three they would like to find the bread. Whichever one is designated, place that hat upon your head and say that you have done as they requested.—Chicago Record.

Edna's Supper.

Edna asked grandma for a scrambled egg for supper. "But," said grandma, "mamma likes to have you eat light suppers." "Oh, no, grandma, she lets me have lots of things darker than eggs."—Youth's Companion.

Batting made from lamb's wool is now used for filling the best comfortables that are made. It is much warmer than cotton and very light. It comes in two and three pound sheets that are 76 by 84 inches.

Champ's Other Name.

Bowwow, little dog! Have you any name?
Yes, sir, two; but they don't mean the same.
One from my master—he calls me Champ—
And one from the neighbors—they call me Scamp.

—St. Nicholas.

Evening Hymn.

The day is past and over.
All thanks, O Lord, to thee!
I pray thee now that sinless
The hours of dark may be.
O Jesus, keep me in thy sight
And save me through the coming night!

The joys of day are over.
I lift my heart to thee
And ask thee that offenseless
The hours of dark may be.
O Jesus, make their darkness light
And save me through the coming night!

The toils of day are over.
I raise the hymn to thee
And ask that free from peril
The hours of dark may be.
O Jesus, keep me in thy sight
And guard me through the coming night!
—Christian Herald.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Dec. 13. Comment by Rev. S. H. Doyle.

TOPIC.—Lessons from Solomon's life and writings.—I Kings iii, 5-15.

Solomon was the youngest son of David, the king of Israel. His name meant "the peaceful one," probably given because David was a man of war and desired quiet and peace for his son. Solomon was born and reared in Jerusalem. His mother was Bathsheba, the widow of Uriah, the Hittite. Until Absalom's death he was the favorite son of David and the destined heir to the throne. At his death Solomon succeeded to the vacant place in his father's heart, and David promised Bathsheba that at his death Solomon should become the king. Solomon was raised under the influences of his father and Nathan, the prophet. He was educated in a manner fitting his position and his future destiny as king. When David was old and feeble, Adonijah, Solomon's older brother, attempted to usurp the throne, but his plot miscarried, and Solomon was anointed king at Gihon. His father soon died, and he then became the sole occupant of the throne. Solomon reigned for 42 years over Israel, and in his reign the kingdom reached its most splendid position among natives. Never before or since has it equaled the splendor of Solomon's time. Royalty from far and near came to behold the magnificence of Israel and catch the words of wisdom that fell from Israel's king. His principal work was the building of the temple. He also built for himself a magnificent royal palace. But his life was marred by his union with heathen wifes and his gross idolatry, which resulted from such marriages.

Solomon was a prolific writer. "He spake 3,000 proverbs, and his songs were a thousand and five" (I Kings iv, 32). We have only a few of his 3,000 proverbs and none of his songs. Much may be learned from the life and writings of Solomon that should be instructive and beneficial. Learn—

1. A lesson on wisdom. Solomon was a wise man—the wisest of men. Where did he get wisdom? From God. Why? Because he desired it above everything else, that he might do his life work properly. How did he use it? For the formation of a splendid nation and the betterment of the human race. We all need wisdom. Let us seek it earnestly of God, that we may do the work of life, and when obtained let us use it for Christ and humanity.

2. A lesson on folly. Solomon was a good preacher, but a poor practicer. It seems paradoxical, and yet the wisest of men was one of the most foolish of men. As a poet he could see the charms and beauties of life, as a philosopher the wisdom of virtue and the folly of vice, but as a man he failed to be benefited by what he saw. Let us be warned by his example and his fate.

Bible Readings.—I Kings i, 50-53; iv, 29-34; vi, 1-14; viii, 1-14, 22-26; ix, 25; xi, 1-13; Proverbs, Songs of Solomon and Ecclesiates.

Gentleness.

Gentleness is love in society. It is love holding intercourse with those around it. It is that cordiality of aspect and that soul of speech which assures that kind and earnest hearts may still be met with here below. It is that quiet influence which, like the scented flame of an alabaster lamp, fills many a home with light and warmth and fragrance altogether. It is the carpet, soft and deep, which, while it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain which from many a beloved form wards off at once the summer's glow and the winter's wind. It is the pillow on which sickness lays its head and forgets half its misery and to which death comes in a balmier dream. It is considerateness. It is tenderness of feeling. It is warmth of affection. It is promptitude of sympathy. It is love in all its depths and all its delicacy. It is everything included in that matchless grace, the gentleness of Christ.—Parish Visitor.

The Folly of Unbelief.

In view of the prevailing and abiding love of Him in whose hands all power in heaven and on earth is lodged, what a folly seems our unbelief! And what a sin and shame our worry! We have but the duty of the present. The provision for the morrow is our Father's care. And because He cares and wills that we should have the help that never fails His trusting children in their hour of need we can put our whole strength into the moment's work, assured that the morrow's task will never be allowed to pass beyond the morrow's strength. —Congregationalist.

The Difference.

Sectarianism, hard, narrow, bigoted and bitter, is to be avoided and condemned, but denominationalism, broad, liberal, reasonable, charitable, is a good thing and should be cultivated.—Zion's Herald.

Handle It Carefully.

"Do not play with edged tools." Righteous indignation is one. Handle it carefully.—American Friend.

$6,000,000 FOR OUR BEER.

English Brewery Syndicates Collect That Sum In America.

The people of this country pay England $6,000,000 annually, in cold cash, for the privilege of getting drunk. For this vast sum of money we receive not a dollar in benefit, but in addition we throw away millions upon millions more, slaughter our children, debauch our mothers and damn our souls. It was in 1888 that English capitalists perceived their opportunity to harvest a "mulct" tax from American debauchery. Accordingly syndicates were organized in London, the principal ones being the City of London Contract corporation, the Executors' Trustees' corporation and the London Debenture corporation. These corporations, operating in harmony and practically one corporation, sent agents to America to buy breweries and organize a series of American corporations, each of which was placed in charge of several of the purchased breweries. Thus was the "English syndicate" organized. Now it owns 79 American breweries which it has turned over to 24 American corporations organized for the purpose, of which the English capitalists own all the stock. The breweries purchased comprise nearly one-half the brewing capacity of all the breweries in the United States.

The issue of The Brewers' Journal of Sept. 1 gave a complete list of all these purchased institutions as well as of the newly organized corporations, the capital stock, dividends declared and information of vital interest to voters who are studying the issues of this campaign. The figures given as the "amount of dividends" are only approximate. They are computed on all the stock as well as the bonds. Some of the "ordinary" stock, perhaps, paid no dividend, but on the other hand no computations are made on the stock of many breweries which paid no dividends, but which, at the same time, paid interest on their bonds, which amounts do not appear in the figures. It is therefore likely that the total of nearly $6,000,000, paid these English syndicates in dividends will fall considerably short of the amount actually paid. Of course these statistics do not include any amounts that English capitalists have invested in American distilleries or wine production. Neither do they take into consideration the London syndicate organized to buy all the leading saloons of Chicago and which did purchase a large number. This $6,000,000 is simply the tribute we pay England for the privilege of drinking beer.—New York Voice.

AMERICAN INEBRIETY.

American inebriety at large is closely limited to towns and cities. It occurs among the highly strung, nervous, overworked portion of the men. It will be noticed that it describes many types of rhythm. Beginning with the individuals who exhibit the usual types of periodicity, we see the tides of inebriety rise periodically and recede at very regular intervals. These tides are ascribed variously to the periodical changes in business prosperity, but there is no one cause which determines this feature. It is no doubt true, however, that the changes in business and the occasional temperance agitations do much to maintain the periodical feature of public inebriety. The psychology of these alternate waves of temperance agitation and debauchery is an interesting subject, as a writer has well said, for it demonstrates a fact of nervous action, which is that any extreme is certain to be followed by a swing of all forces in the opposite direction sooner or later. This law always holds in politics in those countries which are governed by the people.

In America public inebriety rises highest during the general election. Following this it begins to decline, and reaches the lowest ebb in about two years, when the careful watcher may see that the tide is again rising.

The American makes a business of inebriety as he does of all other things, at least to this extent—he drinks to most desperate degradation when he enters upon a debauch. One drink follows another in most desperate haste, and the poisonous effect is quickly brought on. The foreigner sits in his beer garden and sips leisurely while he smokes, talks and eats, while the American drinks hastily from the bar. For these reasons the secondary diseases, accidental deaths, and fatal acute alcoholic poisonings are more prevalent in America.—Dr. Leslie E. Keeley in Banner of Gold.

SABBATH SCHOOL.

LESSON XII, FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 20.

Text of the Lesson, Math. ii, 1-12—Memory Verses, 10, 11—Golden Text, Luke ii, 10—Commentary by the Rev. D. M. Stearns.

1. "Now, when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem." He was foreordained before the foundation of the world (I Pet. i, 20), and when the fullness of time was come God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law (Gal. iv, 4, 5). Not only is He the Son of God, but, as in chapter i, 1, the Son of David, the son of Abraham, and therefore the one in whom all the promises to David and Abraham will be fulfilled. In Him shall all Scripture be fulfilled, for it all concerns Him (Luke xxiv, 27, 44). His birth in Bethlehem was but an event in a life without beginning or end (John xvii, 5; Rev. xxii, 1-5).

2. "Saying, Where is He that is born King of the Jews, for we have seen His star in the east and are come to worship Him?" They had no doubt as to whom they wanted to see, nor as to what they wanted to do. They came to see the newborn King of the Jews and to worship Him. It was long since the Jews had a king, and they were now subject to the Romans, of whom Herod was the representative. But in their heaven given book it was written that the throne of David should be established forever and the promises to Abraham, Isaac and Jacob fulfilled (Isa. ix, 6, 7; Mic. vii, 19, 20).

3. "When Herod, the king, had heard these things, he was troubled, and all Jerusalem with him." If he had known the promises of God concerning the overthrow of Israel's enemies and the future glory of Israel, he might well have been troubled. See as a sample Mic. v, 15; vii, 16, 17. But, not knowing the Scriptures, all he saw in the words of the wise men was probably the possibility of a deliverer for Israel who would redeem them from the power of Rome. The redemption of Israel will yet come, and the signs of its approach are not few (Luke xxi, 25-28).

4. "And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born." He would thus see if the leaders of the people were expecting a king, and if there was anything in this extraordinary visit and question of these men from the east. Christ is the Greek for the Hebrew word Messiah, and the English of each is the anointed. See the use of the word in I Sam. ii, 10, 35; Ps. ii, 2, 6; Dan. ix, 25, 26. Hear also the chief priests mockingly call Him "Christ the King of Israel" (Mark xv, 31, 32).

5. "And they said unto him, In Bethlehem of Judæa, for thus it is written by the prophet." Herod would now see that there must be something in it, for the prophets of Israel had foretold what the wise men from the east indicated had now come to pass. That there were those in Israel who were patiently waiting for this great event is clear from the record concerning Simeon and Anna (Luke ii, 25, 26, 38). There were those who looked for redemption in Israel and expected a Redeemer about that time.

6. "And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a Governor, that shall rule my people Israel." This is quoted from Mic. v, 2. The rest of the verse is most interesting and a proof of the divinity of this child, "His goings forth have been from of old, from everlasting." He appeared to Abraham, Isaac and Jacob, to Moses, Joshua, Gideon and Solomon. Jesus, the Son of Mary, is the Lord God of the holy prophets. He sees the end from the beginning, and 700 years before the event foretold His birth in Bethlehem.

7. "Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared." The devil, whose great weapon is death, was working in Herod to destroy this child King. This is evident from verse 16, for the age of the children slain is associated with the inquiry which he made of the wise men. What blessed little martyrs those innocent babes were! They died for Him, and He will not forget it in that day. "They shall come again from the land of the enemy" (Jer. xxxi, 16). Death, the enemy, took their bodies for a time, but they shall rise again.

8. "And he sent them to Bethlehem and said, Go and search diligently for the young child, and when ye have found Him, bring me word again, that I may come and worship Him also." The devil is a liar and a murderer (John viii, 44), but all his plots against God and His Christ shall come to naught. He seems successful for the present, but the end is not yet.

9. "When they had heard the king, they departed, and, lo, the star which they saw in the east went before them till it came and stood over where the young child was"—evidently guided them to the very house. Possibly an angel of God guiding them all the way, for ordinary stars, while they guide the mariner across the trackless sea, do not stand over a particular house in a town, as if saying, "This is the place." Angels are called stars in Rev. i, 20; ix, 1.

10. "When they saw the star, they rejoiced with exceeding great joy." It would seem that they lost sight of it for a time. Was it because they stopped to inquire of Herod, or in order that they might inquire of Herod? It is not written, but this we know, that God Himself is all sufficient for His people in all things. He does sometimes guide thus through people, but when He begins to do a supernatural thing, as in this case, it is not likely that He would have us turn aside to man.

11. "And when they were come unto the house they saw the young child with Mary, his mother, and they fell down and worshiped them, and when they had opened their treasures they presented unto Him gifts—gold and frankincense and myrrh." Thus God provided beforehand for a journey of which as yet Joseph and Mary knew nothing. He will provide for all the needs of His people in His own wonderful way even if He has to use an angel or birds or even fishes. These men, how many we are not told, believed that this child would yet be the king of the Jews, and as such they worshiped Him.

12. "And being warned of God in a dream that they should not return to Herod, they departed into their own country another way." Notice in the rest of this chapter the other instances of direct guidance from God concerning this child, and if you are a child of God by faith in Christ Jesus fear not to believe that you are loved as He is loved and will be equally cared for (John xv, 9; xvii, 23).

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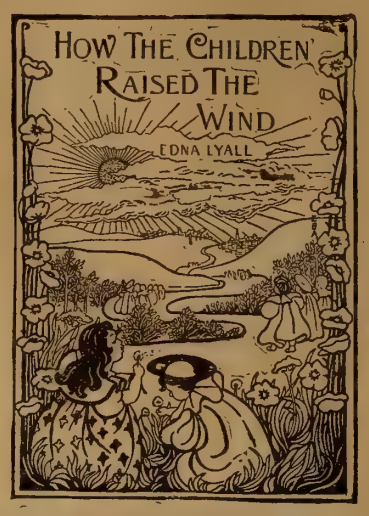

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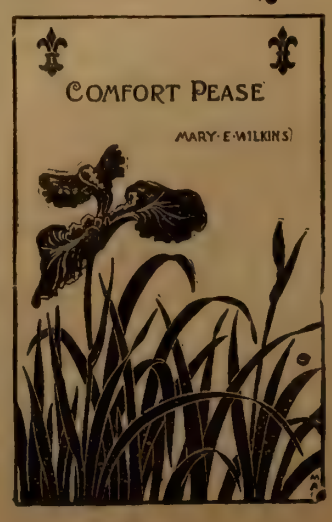

NATIONAL CHRISTIAN ASSOCIATION,
W. I. PHILLIPS, General Secretary and Treasurer.
221 West Madison Street, Chicago

HISTORY OF A WEEK.

Tuesday, Dec. 1.

Professor George Newcomb, of Salem, Mass., says he can cure baldheads by means of the X rays.

During the coming session of the Missouri legislature an effort will be made to pass a law putting fot ball in the same plane as prize fighting, which is a felony in that state.

Captain J. McA. Webster, of Washington, is suffering from the results of an X ray experiment. Some time ago he was shot and while in Chicago a few weeks ago allowed doctors to try to locate the bullet with the X ray. They were unsuccessful, and since he has experienced severe pains in the interior regions.

Three killed and 123 injured is the foot ball record for 1896.

Obituary: At Sydney, Australia, Sadie McDonald, the soubrette. At Philadelphia, Captain James Reynolds, a Mexican war veteran, formerly of Mascoutah, Ills. At Hillsboro, Ills., Rev. William T. Cole. At Ashland, O., Don F. Taylor. At Terre Haute, Ind., Professor Helch.

Wednesday, Dec. 2.

King Humbert of Italy made a gift of $4,000,000 to the Prince of Naples, the heir apparent, who has just married Princess Helene of Montenegro.

Justice Sabbath at Chicago gave Alois Mourek judgment for $46.40 against Edward Ulrich, balance due for securing the latter a wife. Ulrich wanted a widow and was to pay $50 for one. Mourek secured the widow for him, but only got $3.60 on account.

Obituary: At Okes, N. Y., Lawyer Ira Shafer, of New York city. At Brown's Valley, Minn., Nathan Lampson, the Indian fighter, 96. At Rockford, Ills., J. Hervey Jones, 69. At La Grange, Ind., Andrew Ellison. At El Paso, Tex., J. M. Ross, formerly of Chicago, 38. At New York, Joseph Schwartzschild, 70.

James Lombard, who was engaged to be married to thirty-nine women, died at Brooklyn..

Mrs. Dr. Grosvenor, wife of a Springfield, O., dentist, is seriously ill as a result of the X ray.

Thursday, Dec. 3.

Mrs. May Yealy, weight 350 pounds, has eloped with Charles Clark, weight 100 pounds, a hired man, from Lebanon. Ind.

A bulldog identified William Thompson, a burglar, who was being tried in a Brooklyn court.

Ebe W. Tunnell, governor-elect of Delaware, is seriously ill.

The Mississippi supreme court has decided that poll tax cannot be collected by levying on property.

A bullet proof hospital has been constructed in Pittsburg for the use of the patriot army of Cuba.

Democrats elected six of the eleven mayors of principal Massachusetts cities in Tuesday's election.

Professor D. G. Elliot, head of the Field museum expedition to Africa, has returned to Chicago.

The new man-of-war Brooklyn has been accepted by the government.

Friday, Dec. 4.

Obituary: At Fairbury, Ills., William Spence, 83. At Boulder, Ills., W. J. Carter, 72. At Oxford, Ga. ex-State Treasurer R. U. Hardeman. At Peoria, Ills., John R. Zeigler, 65. At Greensburg, Ind., B. B. Harris, 74.

Four inches of snow has fallen at Atlanta, Ga.

The scheme to form a papermakers' trust has failed.

An effort is on foot in London to present Ambassador Bayard with a national Christmas gift.

John Moore was killed at Chicago on the Chicago and Eastern Illinois tracks.

Mrs. Elizabeth Tilton, of Beecher trial fame, has returned to New York from Paris.

John Karlstrand, dealer in furs at 65-67 Washington street, Chicago, has made an assignment. The assets are $8.000 and the liabilities $9,000.

Saloon keepers in Switzerland have renewed the agitation against American beef.

Saturday, Dec. 5.

Daniel Howell, forman of the Zink Woolen mill at Columbus Grove, O., was caught in the machinery and ground to pieces before the machinery could be stopped.

Advices received from Liberia announce that the president of that republic, Joseph James Chessman, died on Nov. 11.

Colonel Mapleson's Imperial Opera company has disbanded at Boston as a result of the strike of the orchestra for back salaries.

Director Skiff, of the Field Columbian Museum, Chicago, has made his report for the year ended October last. The receipts for the period have been $158,766; disbursements, $156,990, leaving a balance of $1,776.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Nov 30 to Dec. 5:

T M Salisbury, Alex Will, W O Norval, Rev W B Stoddard, Chas E Temple, Dr W Crawford, E A Cook, J H Field, George Winston, W L Sayers, Elder Wm Plant, P King, W A Davis, I M Pidgeon, R A Cullor, D H C Salisbury, C C Martin, Prof E Whipple, Judith Putman, J S Burrell, J M Chambers, Florence Enlow, Rev J F Ruff.

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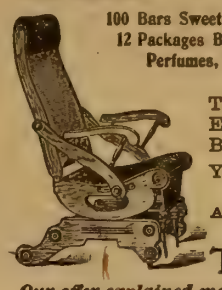

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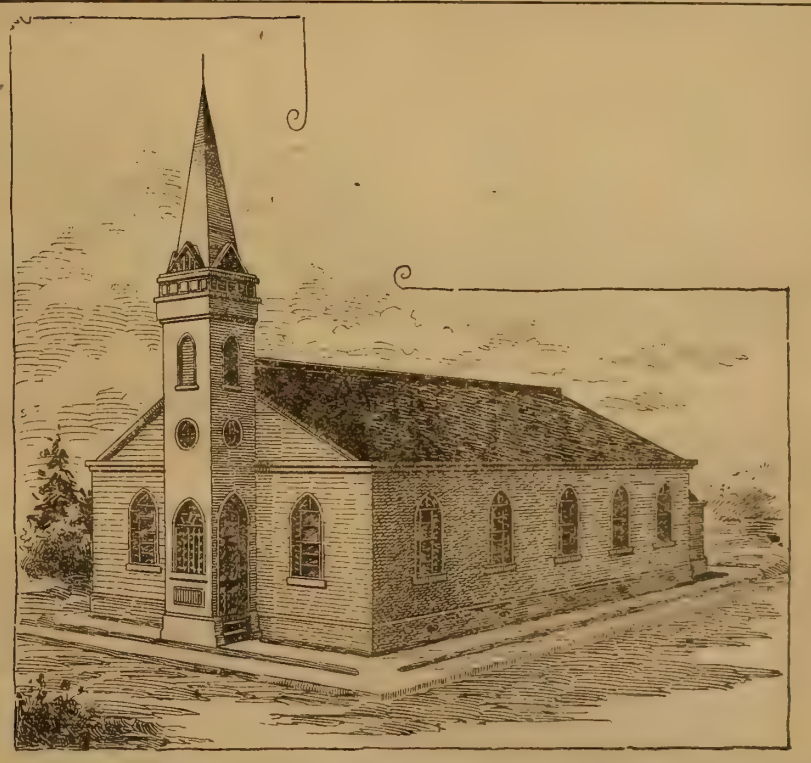
From the *Epworth Herald*, Chicago: "We have examined the soaps and premiums, as described above, and know they will give satisfaction. We know the Company, have personally visited their establishment in Buffalo, have purchased and used the soaps, and gladly say everything is as represented



The above cut is an exact likeness of the proposed new (brick) St. Matthew Baptist church, Francis J Davidson, pastor, corner Second and Clara Sts, New Orleans, La. Bro Davidson accepted a call to this church in May, 1889. Their membership was then 13. They had no real estate nor a dollar in treasury in 1890. Through Mr. C. W. Sterry, of Pontiac, Ill., they purchased two lots and built a small frame structure for worship in 1891. Before it was paid for an incendiary set fire to it, and the building with all its contents was destroyed. However, another was soon erected, which is still in use. Bro Davidson has had a great deal of opposition to his church because of his loyalty to Christ and opposition to worldliness This church is the only anti secret society and anti rum colored church in New Orleans. They have an article embodied in their church bylaws against secret societies, intoxicants, excursions, picnics and church entertainments Bro. Davidson, by earnest prayer and continual working has increased his membership to 100. This church buries its dead and takes care of its sick. Bro Davidson's home was destroyed by fire, the work of an incendiary, July 20th last. He earnestly appeals to every reform friend to contribute something to help in building and paying for this new brick church. The Louisiana Baptist Convention will meet at this church (D. V.) in September, 1897.

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FARM FIELD AND GARDEN

MANAGEMENT OF BEES.

In Winter Quarters on Summer Stands. Feeding the Bees.

Bees that are to be wintered on their summer stands should be placed in winter quarters when first frosts appear, but it is often put off much longer, even until severe winter is upon us. When this occurs, our only resort is to use substitutes, the time being past that would admit of proper management.

A colony of bees that do not have the necessary supply of honey to carry them through the winter will surely die, and all weak colonies that do not have bees enough for self protection will also die. Again, colonies left on their summer stands, in thin, unprotected hives, are liable to succumb to very severe cold weather, even if they are well supplied with honey. Protection is not only a saving in this respect, but it is a saving in the pounds of honey consumed, and the amount thus saved will pay for the extra protection. And this is not all. A colony of bees placed in proper condition, at the right time, is usually worth as much as two colonies that are not the following spring. Thus writes a correspondent in The American Agriculturist and authority for the following:

Bees should be fed liquid sirup only during warm weather. After cold weather has set in it is not safe to food liquids, and the only feed that can be used is candy made from a good quality of granulated sugar. This may be made in large cakes or slabs and laid over the frames, directly over the cluster of bees. This candy serves as a good and healthful food for them and in many respects is better than natural stores. The candy may be molded in the regular honey frame and suspended in the hive, the same as a frame of honey.

It is never too late to provide protection for bees during winter, if neglected in the fall, but the conditions must be just right at the time of doing it, or it will prove to be a serious damage. Bees should not be handled or disturbed in cold weather, but only on a warm day, when they are on the wing. A colony of bees should not be moved from one locality to another, except when taken away a mile or more, as changing the location or place of entrance to the hive in the immediate vicinity will be followed by a heavy loss of bees the first time they take a flight. Good chaff hives are the best outdoor protection, and they should be made large enough to admit of not less than two inches of packing space around the sides and bottom of the hive proper and four or six inches on the top, and to double this amount is still better.

Trenching Celery.

The celery which is marketed after January is trenched out of doors as follows by a contributor to Country Gentleman. He says:

About the 1st of November I take up the unblanched celery without any banking or handling. I put six rows in a trench. I first take up the two middle rows of plants with a spading fork, setting them to one side, then run the plow several times through the place from which the plants were taken, making a deep furrow. This is made deep enough with a spade so that the tops of the plants when standing upright in the trench will be about six inches above the surface. I make the trench wide enough for four plants, and take them up with a little soil on the roots and set them rather loosely in the trench. This allows more air to circulate among them, and they are less liable to heat and rot.

The earth is drawn close to the plants with a hoe, or if the boards are at hand, narrow boards may first be set on both sides of the celery. These will keep the earth from coming in contact with the celery and will save washing it. Two boards are nailed together in the form of a trough and laid over the rows for a roof to keep the plants dry. A small opening is left at the ends and joints for ventilation, which is filled with straw in cold weather. It is very important that attention be given to ventilation if the celery is to keep well. Before the ground freezes about a foot of earth is shoveled on the trenches, and it is better to put this on gradually.

Beet Sugar Factories.

According to The American Agriculturist, the air is full of propositions for beet sugar factories. Not only California, but most of the other states of the arid west and of the Missouri and Mississippi valleys are keenly alive to the possibilities of this new industry, while a clever lot of men in central New York have quietly secured an option on the outfit of the only beet sugar factory in Quebec. The middle south is also moving in the matter, and the enterprising farmers and business men of Chattanooga are already in the race for a factory, claiming unsurpassed advantages for their section. It is also told that several parties have passage engaged for Europe to order machinery and secure foreign capital for new beet sugar factories.

News and Notes.

A new departure in education is represented by the modern dairy schools.

None but the best apples ought to be exported. Don't ship poor fruit.

There is now a machine that will crush and cut corn fodder. The stalks are cut into short pieces and then run through a cylinder, which smashes them into a soft, easily handled mass.

The final estimate of the apple crop substantiates earlier reports of a very large yield in the states of chief production. New England, New York and Canada have an enormous surplus, which is in contrast with the deficiency for the west.

Thrashing machines are now made with a blower attachment that distributes the straw over the stack and saves the labor formerly done by men.

Lincoln sheep are said to be in great favor abroad.

Black knot occurs in every state of this Union. The remedy is to cut out and burn the knots as fast as formed.

$100 Reward $100.

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READ CAREFULLY! The movement is a 7 jeweled Elgin or Waltham with stem wind and stem set. To set the watch: Pull out the stem until it "clicks," when you can turn the hands at will. Press back in position to wind. By this arrangement you only need to open the watch to regulate it, and your movement is kept as nearly dust-proof as possible. The case is Silveroid (not silver), yet can hardly be told from solid silver. Will keep its color always. Is screw back and bezel, tight fitting, handsome and strong and will last a lifetime. Before the late reduction in price of this movement the retail figure was $12.00. **WE GUARANTEE** this watch to be perfect, and will refund the money if not exactly as represented. REMEMBER, this is not a Chronometer, nor will it regulate the sun, but it is a good, reliable timekeeper. Sent by express for $5.75. If wanted by mail add 25c. for postage.

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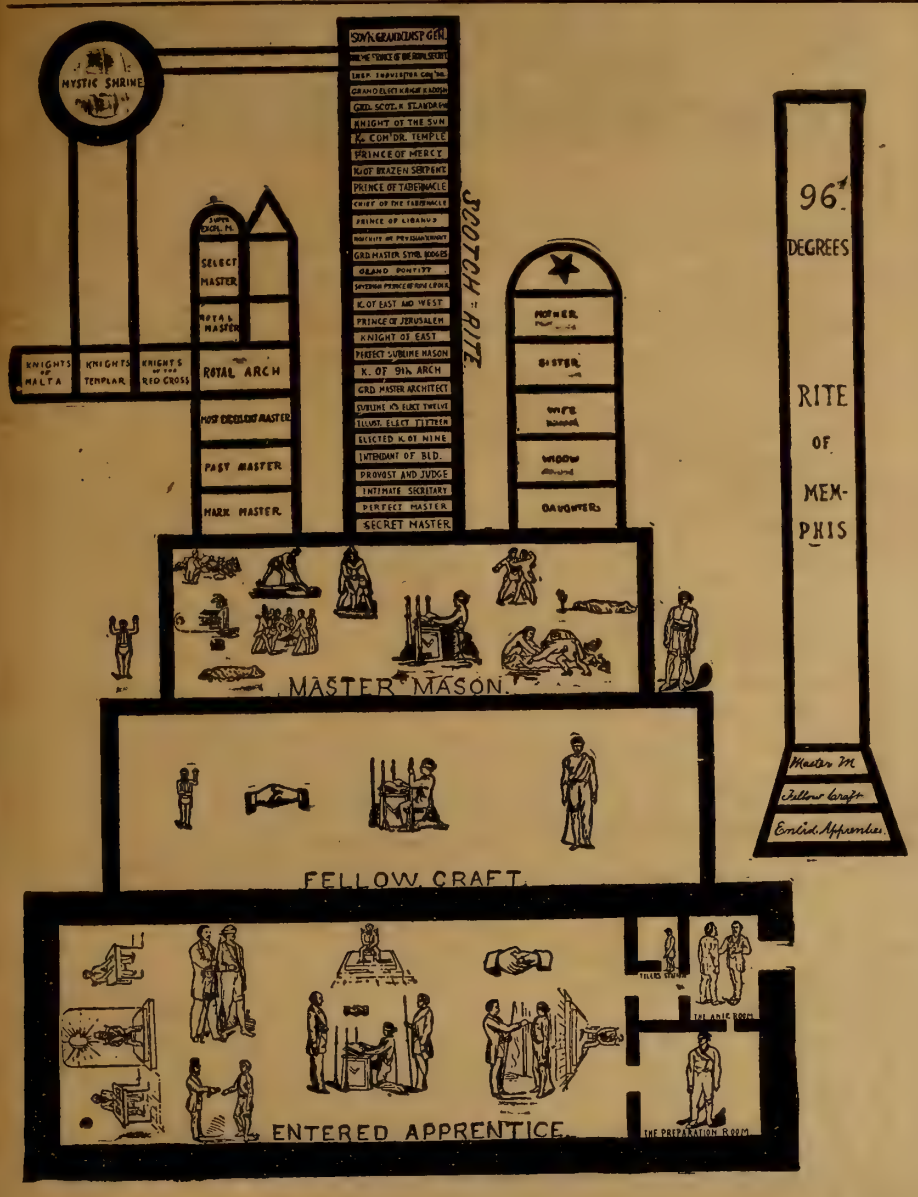

MASONIC CHART.

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2. The Scotch Rite of 33 degrees;
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TIME CALLED IN THE CONGRESS.

Prospects for Business in the Two Chambers - Plenty of Work on Hand - House Can Proceed with the Appropriations, as Some Bills Are Ready, and Will Probably Do So.

Washington, Dec. 7.—Congress is once more in session and ready to do business, or will be by the time this dispatch is read by the public. The two houses convened this noon in the time-honored manner, the hour or so previous to the fall of the presiding officers' gavels, showing the floors of the two chambers scattered over with groups of congressmen greeting each other, talking politics, or speculating on what would be said in the president's message about Cuba or the finances, and what would be done by this session of congress with reference to the tariff, the money question or the pleas of the Cuban rebels for the assistance of Uncle Sam.

Little To Be Done This Week.

Vice President Stevenson, with a rap of the gavel, called the senate to order at noon today. The first day of the session will be devoted almost entirely to receiving the president's message, provided it is sent in today, as it is generally conceded that it will be. Immediately after the opening prayer a committee was appointed to notify the president and the house of representatives that the senate was organized and ready to receive communications and proceed with business. The first week of the session is not expected to be productive of any important results in a legislative way. There are many senators who think nothing should be done beyond the passage of the appropriation bills at this session, and as these measures necessarily originate in the house there will be a disposition to postpone the season of activity until some of these bills can be received from the other end of the Capitol.

There Is Plenty of Work Ready.

The probabilities are that the daily sessions at the beginning will be comparatively brief, and that the senate will content itself with four days' work each week. The calendar presents a wide range of material for consideration in case the senate shows a disposition to busy itself. In this is included the immigration bill, which is the unfinished business; the Pacific railroad refunding bill, the statehood bills and the Dingley tariff and bond bills, as well as the Cuban and Hawaiian questions. Senators Lodge and Chandler have announced their determination to press the immigration bill to a vote as speedily as they can. It will be the first regular business to be taken up, and cannot be displced except by vote or unanimous consent. They hope to get the bill through before the holidays.

Tariff Will Wait on a Caucus.

It is also possible that the president's message may suggest subjects for speeches, and there are those who predict that the Cuban question will receive vigorous attention from the beginning of the session. It is generally agreed that the Republicans will hold a caucus to determine upon a line of policy, especially with reference to the tariff, and until after the exchange of views which this conference will permit no step is likely to be taken which will commit the party to any position on any question of political significance.

HOUSE LIKELY TO PUSH BUSINESS.

Appopriations Have the Right-of-Way, and Two of Them Are Ready.

The opening week promises to see the house put its shoulder to the wheel of the regular appropriation bills. Chairman Cannon and the committee on appropriations were at work all last week, and it is their eanest intention to pass two and possible three of the bills before the Christmas holdays. The pension and legislative appropriation bills are about ready, and work on one or the other of these will be begun in the house before the week closes. The pension bill, although it carries a larger amount of money than any of the other supply bills, is very brief, and unless some political discussion is precipitated is not likely to consume much time in its consideration. Beyond these two bills nothing is in sight at present. It is, of course, not unlikely that the committee on rules will provide something for the house to do in case the committee on appropriations is not prepared to go ahead with either of these appropriation bills.

The course of the legislation, so far as the important measures on the calendar is concerned (like the Pacific railroad funding bill, the Nicaragua canal bill, etc.), will be determined entirely by the rules committee. But it is safe to assume that nothing will be allowed to block the appropriation bills as they are reported for action. They always have the-right-of-way at the short session.

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Gladstone says that "Jesuitry is the deadliest foe that mental and moral liberty has ever known."

An excellent report of the New England Convention by the Secretary, Miss Flagg, awaits our next issue.

The National Reform Convention in Willard Hall begins Wednesday this week at 2 P. M., and closes Thursday evening.

The Washington State Convention will be in Seattle about Jan. 18, 19. Will not the friends in Minnesota and Washington begin at once to arrange for their State Conventions?

Ten men having a secret purpose and understanding can manage a hundred men in almost any assembly. Jesuitry in our government may be compared to the ten men who have a secret understanding among the hundred who have not.

The most important victory of Jesuitry in recent years was in the supreme court decision of Wisconsin against the use of the Bible in the public schools. Joseph Cook says: "It is beyond controversy that the arm of the most powerful ecclesiastical organization known to history is lifted with a Jesuitical sword in its hand for the purpose of cutting to pieces the historic, absolutely priceless American common school system."

The *Western Catholic* of this city quotes with approval an editorial from the *Ave Maria* condemning the school text book, "Readings from the Bible," because "parts of the Bible which are most precious in our sight are necessarily excluded. There is no mention of the founding of Christ's church, of the Last Supper and the institution of the Holy Eucharist, of the power conferred on the apostles and their successors to forgive sins."

ABNER BRANSON

We are glad to show our readers this week the picture of a Friend indeed; the large-hearted and faithful Friend whose wise management contributed so much to make the recent Iowa State Convention a success. He is a native of Ohio, and came to Iowa by way of the Ohio and Mississippi rivers when a boy, arriving at Muscatine in the spring of 1853. He located in Cedar county where he continued to reside for forty years. In 1867 he started a fruit farm and embarked in horticultural pursuits which he has followed continuously until the present time.

Abner Branson was the Prohibition candidate for Congress at the last election in the sixth Iowa district, and was highly commended by some of the State press. He became interested in the anti-secret reform from hearing a lecture by Pres. Blanchard in a school house, in Cedar Co., Ia., about the time our National Association was organized. His reading led him to take a radical stand against the lodge system as a whole. Because of his strong temperance principles he was often urged to join the temperance lodges, the Good Templars especially. But the lodge organizers found that his eyes had been opened to the fact that these minor lodges were but stepping-stones to higher.

An important item in holding a successful State Convention is to select the right place in which to hold it. This is secured for Missouri; and this morning's mail brings a pledge of ten dollars. Let us hear from as many as possible at once. There ought to be several weeks' work done preceding the convention. Let every friend in that State do liberally. Rev. S. H. Swartz has promised to attend. No one can help the cause more. Write at once.

It is a fact of history that in 1863 Napoleon III., then at the head of the strongest Papal power in Europe, had about succeeded in inducing England to unite with France in espousing the cause of the Southern Confederacy; and what saved our government in that critical hour was a dispatch to the government of France and England from the Czar of Russia warning them that if they interferred in our civil war he would at once dispatch his naval fleet from Cronstadt and take the side of our Federal government.

The able address of Rev. J. M. Foster in this issue gives striking instances of the secret power of Jesuitry aiming to exalt itself upon the ruins of all governments. It has been proven beyond a doubt that Maximillian's disastrous expedition to Mexico in the crisis of our civil war was a gigantic plot by the Jesuitical powers of Europe to found a papal empire upon the ruins of our Republic.

At the last regular monthly meeting of the Chicago Woman's Educational Union on Dec. 3, Miss M. J. Onahan, a prominent Catholic lady, read a paper giving strong testimony for the adoption of Bible Readings in the public schools. Her father, perhaps the most prominent Catholic layman of this city, has given his influence for the use of these Readings which has made him the target of the Jesuitical press. A widening chasm is opening in that church between Jesuitry and progressive enlightened Catholicism. There are indications that the latter will soon disentangle itself from the deadly coils of the former.

"Readings from the Bible," selected for use in our public schools by the Chicago Woman's Educational Union, promises to accomplish more to destroy the influence of Jesuitry against our school system than any force hitherto employed. It is a neat volume of near 200 pages of choice Scripture selections, topically arranged. The editorial committee consisted of Hon. W. J. Onahan, Dr. J. H. Barrows and C. C. Bonney. But we understand that the laboring oar in the preparation of this volume was in the hands of Mrs. Elizabeth Blanchard Cook, president of the Woman's Educational Union of Chicago. We learn that these Bible Readings are being put into the public schools all over our country. Recently 2,000 of them were put into the schools of Minneapolis, we understand, by the recommendation of Archbishop Ireland. They are also used in the schools of Lincoln, Neb., Memphis, Tenn., and of other cities.

Lord Robert Montague of England, once such a zealous Papist that Gladstone called him "the champion of the Papal church," but he left that church in 1882 because he said "The shock which I experienced at the discovery of the gross immoralities of the Romish priests and then the knowledge that the prelates of Rome taught the doctrines of rebellion, excused dishonesty and murder, and were carrying on political intrigue." He was on intimate terms with leading Jesuits, and an esteemed friend of Cardinal Manning, and of the Pope himself. After leaving the Papal church he wrote to this country in 1887, "I know from personal experience in 1863 that your great war, by which you lost thousands of brave citizens and immense capital, was planned and promoted by the Jesuits. Rome cannot endure a strong Protestant power. Therefore she tried to split your great and powerful country in two, and if she had succeeded she would have been continually irritating the South against the North."

FREEDOM.

BY JAMES RUSSELL LOWELL.

Men! whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are we truly free and brave?
If ye do not feel the chain,
When it works a brother's pain
Are ye not base slaves indeed,
Slaves unworthy to be freed?

Women! who shall one day bear
Sons to breathe New England air,
If ye hear, without a blush,
Deeds to make the roused blood rush
Like red lava through your veins,
For your sisters now in chains;
Answer! are ye fit to be
Mothers of the brave and free?

Is true freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,
And with heart and hand to be
Earnest to make others free.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

NEW YORK LETTER.

BY REV. F. M. FOSTER.

It is a satisfaction to see the great battle on the question of "secrecy" thickening; to hear "the thunder of the captain and the shouting." One encouraging sign is the secret legions appear to be waking up to a consciousness that some kind of defence must be made. The "keep still" policy fails to satisfy inquiries. They must be judged, and their institutions, as others; and no amount of "bluff" and "you don't know" will stop the grand swell of investigation. This is a great gain for those who have fought the issue into publicity —the place where, above all others, the devil and his followers do not want it. The conventions which are being held are remarkable gatherings, and show that a "door which no man can shut" is opening.

The minor orders, and they are legion, are industrious feeders of the old established ones. They are so organized as to entrap even the friends of anti-secrecy. But on thorough investigation they will be found to rest on the same principle—secrecy—more or less diluted, sugar-coated and embedded in roses. They must be the more carefully watched. Even then the careless and less scrupulous will fall a prey to the evil. In one congregation in New York, with testimony plainly written and plainly understood in pointed opposition to all secretism, several members were found in the Royal Arcanum Society. One had been an officer, and yet in the order for eleven years. Of course this was not known outside his own family. But it shows the danger and the amount of care necessary. These small orders are even more dangerous than the great ones.

The New York Presbytery of the Reformed Presbyterian church appointed a special committee to report on the Royal Arcanum. This committee reported the following, which was unanimously adopted by the Presbytery:

THE ROYAL ARCANUM.

Committee on the character of the Royal Arcanum Society would respectfully report:

The following paper was referred to your committee:

Whereas, Members of the society known as the "Royal Arcanum" have crept into some of our congregation; and

Whereas, There seems to be difference of opinion, some holding that said society is not "secret," therefore, in order that action in all cases be uniform, be it

Resolved, That a committee be appointed to examine the character and obligations of said society, and report at the next meeting of Presbytery.

1. "Arcanum" is a Latin word, and according to the Standard Dictionary, means "something hidden from the mass of men; an inner secret or mystery." The "Royal Arcanum" is the "Royal secret or mystery." The name of this society defines and determines its secret character. It publishes itself to the world as the *Royal secret*.

2. The following are parts of the "obligation" taken by candidates as they are being initiated into the order.

"In the presence of Almighty God and these witnesses, I do, of my own free will and accord, most solemnly promise that I will strictly comply with all laws, rules and usuages of this fraternity established by the supreme council of the Royal Arcanum.

"I will hold allegiance to said supreme council, and be loyal thereto, as the supreme authority of the entire order.

"I will obey all orders emanating from the supreme or grand councils, or from the subordinate council of which I am a member, so long as they do not conflict with my civil or religious liberty.

"I will keep forever secret all that may transpire during my initiation, and will never improperly communicate to any person any of the words, signs or tokens.

"I will answer all proper signs of the fraternity, and use all proper means to protect a brother from defamation." (See "Constitution and Law of the Royal Arcanum," 1891.)

In this "obligation" the candidate solemnly promises before God that he will hold allegiance to the supreme council of the order, and that he will, if not in conflict with his civil and religious liberty, obey all orders emanating from the supreme council. Here, he is in allegiance to an irresponsible power, and solemnly promise before God that he will obey their commands, though ignorant of what their commands shall be. This is the principle of secrecy against which the Covenanter church testifies.

Furthermore, the candidate solemnly promises that he "will keep forever secret all that may transpire during initiation, etc." In this the candidate gives his conscience into the hands of others and binds himself to not reveal what shall be disclosed. This is inconsistent with Christian character, rectitude and honor, and is clearly inconsistent with the testimony of the Reformed Presbyterian church, which says, "Christians should walk in the light. Their doctrines, their purposes, and manner of life, their rules of conduct, should not be concealed. The formation of secret associations for the prosecution of ends, however good professedly, is inconsistent with the requirement of Christian principle." (See chapter 22, Sec. 5.) Also, in same chapter, the following error is condemned: "That members of associations, either sworn or pledged to secrecy in regard to the nature and doings of such associations, may be admitted to ecclesiastical fellowship." (Error condemned No. 7)

Furthermone, the councils, the subordinate councils, the supreme council, show the various grades of a secret society; and the titles, supreme regent, supreme vice regent, supreme orator, supreme secretary, supreme treasurer, supreme chaplain, supreme guide, supreme warden, supreme secretary, etc , etc , bear the unmistakable stamp of secrecy.

Without entering into the character of associates in their lodges, the "smokers," the saloon to which squads often adjourn; no further demonstration is needed to prove that membership in the Royal Arcanum is inconsistent with the Word of God, with "walking in the light," and with membership in the Reformed Presbyterian church."

In the hard, unpopular, thankless (in this life) battle against "secrecy," "God-speed" should be wished to every worker, and to every paper, such as the *Cynosure*, supporting the cause. May God make them an hundredfold mightier!

New York City

SECRET SOCIETIES VS. THE REPUBLIC.

PART OF AN ADDRESS BEFORE THE PENNSYLVANIA ANTI SECRET CONVENTION AT OAKS, WEDNESDAY EVENING, NOV. 18, 1896, BY REV. J. C. M'FEETERS, OF PHILADELPHIA.

Secret societies are in their nature and spirit un-American. America stands before the world for all that is true, noble, public-spirited and great-hearted in humanity. Secret societies stand for that which is narrow, selfish, exclusive and distrustful. The charity which gleams in the American sky and beams in the American's eye, tolerates the noxious plant which is not indigenous to the soil.

Secret societies are contrary to the genius and welfare of the American republic because they are hostile to true liberty. We claim to be a nation of freemen. If any nation has a right to such a claim, it is the American nation. Nowhere over any considerable territory is freedom enjoyed like ours. Any thing that despoils our people of their liberty is therefore contrary to the republic. Masonry, with the brood of lesser fraternities under its wing, despoils multitudes of their rights as freemen. They who belong to the oath-bound lodges are slavishly bound. Having taken the oath before they knew what was required, they surrendered themselves to human masters. Their eyes being closed while passing under the obligations, were afterward opened only to see bonds upon the soul, and bristling penalties guarding every way of escape. Thus the men of the lodge, thousands upon thousands they number, have put themselves under power of their fellow mortals, and their lives under a yoke, which neither the Gospel or the law of Jesus sanctions, and are no longer freemen either in the republic or in Christ.

In the days of African slavery, when a negro was sold to a white man, the new master would sometimes subdue the slave to himself, break his spirit, and forever banish the idea of running away, by tying him to a whipping post, lashing him till the flesh was lacerated and washing the wounds with briny water. When the fainting man came to himself he was tamed, and felt adapted to the new situation. We are reminded of this treatment by the initiatory exercises of Masonry; the half-nakedness, the blindfolding, the halter around the neck, the leading from place to place among mocking comrades, the humiliating ceremonies; when a man goes through all this, and has the wounds washed with the fiery brine of horrid oaths, he is subdued, becomes adapted to the new situation, never dreams of being able to get away, unless in an exceptional case like Fred Douglas the slave, who prayed both with heart and feet, and ran with all his might, keeping his eye fixed upon the guiding star.

The secret fraternities are against the republic because they foster a false religion in this land of Christianity. God has honored our nation with the light of the Gospel. In the thousands of churches that ornament our country the people are taught every week the truths of redemption through Jesus Christ. They know him who died to take away sin; who rose again from the grave; and who ascended up on high to rule the universe of God. They know that he has been exalted by the Father above every name that is named, that at the name of Jesus every knee should bow and every tongue confess.

They know that the nations are given unto him for his inheritance, and the uttermost parts of the earth for his possession. They know that he has gone forth on "his white horse, conquering and to conquer," until all the nations shall bow down to him. They know that "the nation and kingdom that will not serve him must perish." From the inerrant Scriptures they have this knowledge. The American people have embraced the Christian religion which teaches them to place themselves as a nation under Christ, honor his scepter, obey his will, and be prosperous. Our country's safety depends upon her loyalty to him who is King over all. Her danger lies in doing despite to his throne and departing from his law. Freemasonry mutilates the Bible, caricatures Christianity, introduces pagan rites, and assumes horrible obligations in the name of religion. Its corrupt devices have two destructive effects upon our republic: They despoil the heart of the citizen of the virtuous and self-sacrificing principles which constitute the granite foundation of a republic, and they provoke the God of nations to come in judgment against our land.

On the battlefield of Waterloo a lofty cone-like mound has been built to commemorate the victory. It slopes gradually from the base to the summit. On the summit a solid pavement of stone has been laid; above the pavement a massive pedestal of granite; and on the pedestal a bronze lion, the symbol of British power; the lion with mouth, ears and eyes open toward the French capital, as if to roar against any approaching legions. Jesus is "the Lion of the tribe of Judah." After his victory he was exalted to the highest position; the circumference of creation is the base of the mound; its sloping sides are far beyond the azure of the sky; the summit is high as the heaven of heavens; out-laying space immeasurable in all directions is the horizon; a paved work as of a sapphire stone overlays the top; and thereupon the throne, that is from everlasting to everlasting; and the one that sits upon it is He to whom the Father said, "Sit thou at my right hand until I make thine enemies thy footstool;" and concerning whom it is written, "The Lord at thy right hand shall strike through kings in the day of His wrath. He shall judge among the heathen; He shall fill the places with the dead bodies; He shall wound the heads over many countries." And in the

presence of that throne, in the very gleamings of its terribleness, in the face of all solemn warnings, Freemasonry is doing what it can to infect our nation with an idolatrous religion, and place our country under the blighting shadow of heathenism, and bring our land under God's wrath.

The secret fraternities are against the republic because they are inimical to good government. They interfere with good government in various ways. First, they obstruct the ways leading to political positions, so that true merit is hindered in the race, and compelled to struggle against unjust disadvantages. In our free land, merit ought to be honored; merit should have the nomination and the election. The man who has fitness, mind, conscience, capability and trustworthiness is expected to get highest. But while that man is making an honest effort to gain the position whither he nobly aspires, a secret fraternity has stealthily laid its schemes and placed its wires; and suddenly, to the surprise of all, an inferior character, unfit, not wanted, disrespected, pops up into view, like a jumping jack out of the box. The machinery that foists by secret plans and tricks officials upon the people, brands those officials with inferiority, reveals a consciousness that they are sure of being left in an honorable, open race.

(*To be continued.*)

DANGEROUS FACTOR IN POLITICS.

EXTRACT FROM AN ADDRESS BY REV. J M. FOSTER, OF BOSTON, BEFORE THE NEW ENGLAND ANTI-SECRET CONVENTION IN BOSTON, TUESDAY EVENING, DEC. 1, 1896.

The secret order of Jesuitry has removed Pope Sextus V., Clement VIII. and Clement XIV. The Jesuits poisoned Pope Leo XIII., and then coldly informed the bed-ridden victim that the antidote was ready if he would abandon his opposition to the order. He submitted and saved his life. What have the Jesuits done in our country? They assisted the Southern confederacy when the life of our nation was in jeopardy. Pope Pius IX. wrote a letter to Jefferson Davis to encourage him. They assassinated President Lincoln. The hand of a Romanist carried out the plot that was laid in the home of a Romanist. A secret order that resorts to murder as a weapon ought to be driven from the face of the earth. A Jesuit assassin, Ravaillac, stabbed Henry IV. of France, in 1610. William the Silent, Prince of Orange, was struck down by Gerard, a Spanish Jesuit, in 1584. And Abraham Lincoln was shot by Booth, the Jesuit instrument, in 1865.

They are manipulating the daily press of the country. There is not a daily in Boston without a Jesuit on its editorial staff since they throttled the *Standard*. They are assaulting our public schools. The liberal wing of the Jesuits, led by Archbishop Ireland, propose to engraft our public school system upon their parochial schools. The conservatives, led by Bishop McQuade, propose to destroy our school system and substitute the parochial system. Satolli, the Pope's abligate, was sent to reconcile these two factions. His three years' term served its purpose; he was recalled and his successor has been sent. They hold the city governments of Boston, New York, Chicago, New Orleans, San Francisco. They have a lobby at Washington to which Senators and Representatives bow, because of its superior force, and 15,000 appointees in the departments are dictated by them.

They fill the chairs of their university at Washington and seminary at Baltimore for training their agents. They sit as father confessors in 100,000 confessionals in this land, and are in possession of all the inner workings of the homes, the school, the city councils, the State legislatures, the national congress, and the Protestant congregations, synods and conferences. The 80,000 confessionals destroyed liberty in Spain. The 100,000 confessionals in the United States will be its destruction here unless our enemy is cast out.

But we must descend to lower depths in tracing this enemy of civil and religious liberty. I have before me a remarkable book, in its third edition, entitled "Conspiracy in Europe," by John Robison, LL. D., professor of Natural Philosophy and secretary to the Royal Society of Edinburgh. He traveled extensively in Europe, and collected documentary evidence which clearly proved "a conspiracy against all the religions and governments of Europe, carried on in the secret meetings of Freemasons, Illuminati and reading societies," and published these in a volume of 390 pages in 1798.

He belonged to the Masonic lodge in Edinburgh and took forty-five degrees in a lodge in Paris. He was made the custodian of the papers of a French lodge when their treasurer absconded, and the seal of secrecy being honorably removed by the death of the official keepers, he used these in his work. He also came into possession of papers from lodges in Leipsic, Berlin and also Bavarian cities. His information is first hand, as he quotes so extensively from these manuscripts. He divides his book into four chapters: First, The Masonic Schism; second, the Illuminati, third, the German Union or Reading Circles; fourth, the French Revolution. A sentence or two from his introduction will be suggestive. "I have found that the covert of a Masonic lodge had been employed in every country for venting and propagating sentiments in religion and politics that could not have circulated in public without exposing the author to great danger. I have observed these doctrines gradually diffusing and mixing with all the different systems of French Masonry; till, at last, an association has been formed for the express purpose of rooting out all religious establishments and overturning all the existing governments of Europe. I have seen this association exerting itself zealously and systematically, till it has become almost irresistible. And I have seen that the most active leaders in the French Revolution were members of this association, and conducted their first movements according to its principles, and by means of its instructions and assistance, formally requested and obtained."

The order of Masons is about as old as the trade. It was imported from Persia to Syria, and from thence to Ionia, and from there to England. They monopolized the building of churches and castles, working under the patronage and protection of princess and sovereigns, enjoying certain immunities which gave them the title "Free." King Charles II. and James II. and many royalists became members. Their standing was good though they never lifted a mason's tool, and hence the name "Accepted." The first three degrees, of Apprentice, Fellow Craft and Master Mason, existed then, but the Grand Lodge was founded in 1717, in London. The Lodge of York refused to join this order. In 1813 the grievance was removed, and the Grand Masters of the two rival lodges founded the "United Grand Lodge of Ancient Free and Accepted Masons of England." Scotland has a similar Grand Lodge. So has our country.

In the English Revolution of 1688, James II. was compelled to fly to France, as Charles II. had done during the Protectorate of Cromwell. Hear what this Mason says: "Nay, the ritual of the Master's degree seems to have been formed or perhaps twisted from its original institution, so as to give an opportunity of sounding the political principles of the candidate, and of the whole brethren present; for it bears so easy an adaptation to the death of the king, to the overturning of the venerable constitution of the English government of these orders by a mean democracy, and its re-establishment by the efforts of the loyalists, that this would start into every person's mind during the ceremony, and could hardly fail to show by the countenance and behavior of the brethren how they were effected. I have met with many particular facts which convince me that this use had been made of the meetings of Masons, and that at this time the Jesuits interfered considerably, insinuating themselves into the lodges and contributing to to increase that religious mysticism that is to be observed in all the ceremonies of the order."

(*To be continued.*)

ANTI-SECRET WORK IN IOWA.

Some account of our late convention along the line of this reform may not be uninteresting to your readers. We had arranged for the convention to take place in the Friends church, New Sharon, Iowa, Nov. 17th and 18th. Some of us thought that a meeting in advance would be in place; and so, through the efficient help of our friend, Mr. R. F. Boyd, arranged to hold a meeting Monday evening in the Free Methodist church of Oskaloosa. We had a good and appreciative audience, and Bro. Swartz, of Morris, Ill., made the address of the evening. Delegates were appointed to attend the convention, and all were present. Bro. Boyd earned the thanks of friends by his very earnest work in arranging the meeting, and also by the unstinted hospitality extended by himself and his worthy wife.

On the 17th, we were met at New Sharon by friends who proved themselves wholly equal to any occasion. As usual, an effort was made to defeat the convention, and turn it out of doors. Our host, A. Branson, who belongs to Friends church, went quietly to work, and when the hour came the coast was clear. He and his noble family proved themselves worthy of a place among the royal of the earth. I went to the convention with a cloud banging over me. Bro. Trumbull, on whom we always depend in the event of an unpopular reform, was necessarily detained. Death had invaded one of the homes of God's people, and the sorrowful parents and their sons and daughters clung to him to abide with them while they laid away their precious dead.

Then Bro. Black wrote me he could not possibly be present, and so our program was sadly broken. What was my delight then to learn that, when Bro. Phillips of the N. C. A. arrived at New Sharon, he was accompanied by that staunch, brave old reformer, Edmond Ronayne. "Well," I said to my friends, "the success of the convention is assured if Ronayne is here;" and it was. I had not heard him speak for twenty years. How changed the man is since then. How blessed the change. But the argument—*then* it *crushed*, it did no more; *now* it wins over to a better way. We all thank God for his coming. Rev. Ferris, of Cherokee, did splendid work, and Rev. S. H. Swartz and Harvard Brown filled the closing evening full to overflowing with hard facts—facts drawn from the Word of God and the ritual of the lodge. It is worthy of note that the secretists were conspicuously somewhere else.

Friends had arranged for an after convention meeting at Morning Sun. The large and commodious hall was secured, free seats, no collection, and the address of the evening to be delivered by Rev. S. H. Swartz, pastor of the M. E. church of Morris, Ill. The Y. P. S. C. E. of the R. P. church, Morning Sun, had the affair in charge, and the Sharon Y. P. S. co-operated. Pulpit notes were sent to all the pastors of Morning Sun. I understood some of them were read.

How strange that a secret order like the Elks can inflict fatal injuries on a man while initiating him into their order, as they did with Curry in Des Moines, and the matter is hushed up. His wife is taken into their favor and given money. All expenses are paid. It does not matter though he was the recognized head of a great political party, and a thirty-two degree Mason, an Oddfellow and Knight of Pythias; all these must keep quiet, and carefully conceal the cause of his death. When will men open their eyes?—*Rev. T. P. Robb, in the Christian Nation.*

FREEMASONRY IS DEVIL WORSHIP.

In reply further to the writer in the *Contemporary Review* of October last, let me say that the Masonic denial of the true God is not only accomplished negatively by the exaltation of Satan to the rank of deity, but he is positively denied; and not only denied, but scandalized by Freemasonry; for listen to the best and most highly praised and honored among Masons of all their authors as a historian, Rebold. He says: "The God of the Israelites is, if we judge from the manner in which he is represented in the Bible, a despot, a revengeful God, and exterminator of the peoples." ("Rebold's History of Freemasonry," page 410.) Surely, therefore, it is that being whom the Bible calls the devil, whom Freemasonry exalts to the imaginary dignity of "Grand Architect of the universe."

And whether the writer in the *Contemporary Review* is a Freemason or not, an ignoramus or a knave, he is out of the way and none the less a deceiver of the people in undertaking to make us believe that Freemasonry is not devil worship. He quotes the same Anti-masonic writer as saying that, "The real secret of Freemasonry is revealed to the neophyte in the third degree." Well, what is that secret?

In the esoteric ritual of Freemasonry printed

by the Masonic fraternity in America for the use of Masonic lodges they have turned the Bible into a lie, and thus made it conformable to the devil worship of the mysteries of ancient heathenism; this thing is done in the third degree of Freemasonry. Freemasonry calls it the legend of the third degree; nevertheless, it is the most infamous of all lies ever uttered by man. By means of it, "the Jew, the Mohammedan, the adorer of Buddha or Fot" are taught the resurrection of the body and the immortality of the soul. The landmarks of Freemasonry make this legend essential to the existence of Freemasonry. In countries where Christianity is the prevailing religion the Bible, after being turned into a lie, is made to teach that legend. And the Jew, who, in his converted state and without Christ, is very fond of Freemasonry, may in harmony with the principles of Freemasonry say, if he hears the name of Christ mentioned in the third degree, "We don't want your old Christ here."

The neophyte is told in this third degree that he must personate Hiram Abiff. See "Ecce Orienti," third degree, published by the Masonic fraternity. Freemasonry identifies Hiram Abiff with Osiris, Bacchus, Mithrae, Adonis or Tammuz, and all the gods of the legeud, which the Bible calls false gods, and the worship paid to them, devil worship. And besides, Freemasonry clings with all the tenacity of devotion to that abominable god symbol, the point within a circle —the abomination of Moab—the symbol of the god Chemosh, to whom King Solomon, when he fell into idolatry, built a temple. Hence they might as well tell the neophyte outright that he must personate the devil before he can be a Mason; but that would probably frighten him too much, so he is left to enjoy the thrills of emotion that flooded the souls of the worshipers of the calf and Baal Peor, when as the Apostle Paul says of them, "They sat down to eat and drink, and rose up to play," and calls it a sacrifice to devils. See 1 Cor. 10th chapter.

The lie which the neophyte is made to personate in Christian countries before he can become a Freemason is that during the building of Solomon's Temple Hiram Abiff was murdered, his dead body lost, and searched for and found, and raised from the dead by King Solomon. And that lie is intended by Freemasonry to identify the Bible with sun or devil worship. And by personifying that lie and its author in a pretended murder and loss and searching for and finding, and resurrection of the neophyte's body to life by the Worshipful Master of the lodge, if the neophy is not, in consideration of the three previously forsworn obligations each under a penalty of a bloody murder to forever conceal the lie, well prepared for the worship of the devil, what can be imagined that will prepare him for such worship and service? After personating that lie and its author, the neophyte is told that he has "All that the soul of man requires." See Sickels' "Ahiman Rezon," lecture on third degree of Freemasonry, page 189.

No doubt this most infamous of all lies whereby the neophyte is taught resurrection and immortality, and that he has a claim to life everlasting, is "the real secret of Freemasonry." And every Freemason may well be supposed to be under the strong delusion to believe the lie. See 2 Thess. 2:11.

W. FENTON.

REFORM NEWS.

GARNISHING A KNIGHT TEMPLAR'S SEPULCHRE.

218 COLUMBUS AVE., BOSTON, Mass., Dec. 8, 1896

EDITOR CYNOSURE:—Commemorative services were held yesterday in Park Street church, Dr. A. H. Dunning presiding. Dr. A. H. Quint having been for forty years a Mason, and thirty-five years a Knight Templar, the seats of honor were of course reserved for his "fraternity brethren." Samuel C. Lawrence, the rum distiller of Medford, may have been among the little group, as I do not know him personally, but careful inspection failed to disclose the Rev. Geo. C. Lorimer, D. D., among the sad and sorrowing Knights.

Very little was said of the doctor's piety, and nothing whatever of his success as a winner of souls for the kingdom of Christ. The breadth and catholicity of his views and character were kept at the front, and the opening prayer was succeeded by a series of five addresses, to which neither Jew, Unitarian, Mormon or Buddhist could have taken the slightest doctrinal objection. Whether this was in deference to the creed of those Masonic dignitaries occupying reserved seats or not, is only a matter of conjecture. I simply note the fact.

Dr. Wellman spoke of his inheritance of ancestral greatness, of his educational experiences, his intellectual accumen and of his personal traits. Hon. W. H. Hodgkins dwelt upon the remarkable tenacity of his mental powers, of his indomitable perseverance, of his efficiency in building two churches, and directing Congregationalism in and from its publishing center, of his kindness as a friend and pastor, and of his patriotic devotion to the flag of his country.

Dr. Arthur Little treated Dr. Quint's life as an army chaplain, and gave many touching instances of the doctor's sympathy for the sick, the wounded and the dying. Rev. Edward A. Horton (Unitarian) said, "I have been requested by the committee of arrangements to say something of Dr. Quint as a Mason, and his relation to other denominations." He began, "I am aware that all present are not Masons, and I am sorry you are not," etc. Having indorsed and eulogized the order, he presented Dr. Quint's views and relations to the lodge, substantially as follows:

"Dr. Quint was an ardent member of Freemasonry. He was initiated forty years ago, and two years afterward joined the Washington lodge of Roxbury, in which he retained membership until his death. To this Blue Lodge attainment he added the order of Knight Templars, becoming a member of 'De Molay Commandery' in Boston, in 1860, and was thus a continuous member for thirty-six years. During this time he was called upon to serve as Grand Chaplain of the Grand Lodge of Massachusetts, and did so continuously from 1870 to 1881. Many of his addresses have been published, and they are pungent and inspiring. The last service in which he participated was at Roxbury last spring, giving the prayer in the Centennial Anniversary of his own lodge. Dr. Quint believed in Freemasonry, because he saw in it what Washington, who was also a Freemason, declared to be a great opportunity for the promotion of the happiness of mankind. He shared with LaFayette, another Freemason, the opinion that this organization was a wonderful exponent of Christian philanthropy."

Dr. Ward, of the New York *Independent*, considered at length Dr. Quint's record as a strategist, a parliamentarian, a tactician, a debater, a statistition, and as the organizer of Congregationalism, of his historical research, his affable deportment, the catholicity of his views, and the fair and frank way in which he met opponents and disputed questions.

President Tucker admired Dr. Quint for his many-sidedness, not in a questionable sense, for his quick perceptions and ready wit, for his clearness in statement, for his rare gift of comradship and for his humanitarianism, in which lay the secret of his great power, and of the great loss which the cause of Congregationalism had sustained in his death. Dr. I. J. Lansing pronounced the Apostolic benediction, closing the two and a half hours services.

Of course nothing was said of the doctor's heroic struggle in overcoming habits formed in the army, which were doubtless due in a measure to comradships formed with brother Knights, who, like himself, had taken the sealed and fifth libation of pure wine from a human skull. Masonry was eulogized by one who denies the atonement and the divinity of Christ. But not a voice of warning was heard from the professed disciples of Jesus, against the unfruitful works of darkness. The man who, if correctly reported, was a Masonic devotee for forty years, and who died grasping "the cup of devils" in his right hand, and "the cup of the Lord" in his left, was eulogized in most glowing and captivating language, and his death deplored as an irreparable loss to the church.

It is not for me to sit in judgment either upon the dead or the living, but I am amazed when ministers, professing allegiance to Christ and responsibility for the deeds done in the body, should silently and passively indorse the career of even a friend whose course has led scores of young men into what they confess to be a snare of the wicked one, and of whom it was not intimated by one of his panegyrists, that he was "filled with the Holy Ghost." Is such an example fitting to be held up as a model before the ministry and our young men?

JAMES P. STODDARD.

RESCUE MISSION WORK.

POSSIBLY MORE CONSECRATION NEEDED.

HOUSTONVILLE, Washington Co., Pa., Dec. 9, 1896.

EDITOR CYNOSURE:—While waiting for a train to Washington, Pa., I will improve my time and write. Business of importance to our Association detained me in Washington, D. C., some days. It was my privilege when at home to visit some of the missions and listen to three addresses given by that man whom God has so wonderfully blessed and used in lifting up the fallen in our great cities. All have heard of the Florence Crittenton Rescue missions. There are thirty-eight of these life-preserving homes in the midst of the slums of nearly as many cities. It was an inspiration to hear him tell of God's leading, and the joy that came with the consecration of his life. He has not only laid his wealth upon the altar, but his life with all his God-given talents. In his address on consecration he struck telling blows on many popular sins.

He did not hit the lodge. I am led to attribute this to a lack of information. Possibly a little more consecration is needed to speak right out in meeting against this evil. We know that a close walk with God is required to faithfully and properly speak. By invitation of the pastor I preached for the Brethren mission Sabbath evening. We enjoyed a season of refreshing. I took as my text the first six verses of the thirty-seventh Psalm. Reformers need to read this Psalm often.

Bidding loved ones goodbye I took the train Monday morning for Myersdale, Pa. There I

(*Continued on 9th page*)

CORRESPONDENCE.

ONE OF CHRIST'S WITNESSES.

CHAMPAIGN, Ill., Nov. 23, 1896.

EDITOR CYNOSURE:—Since I wrote you last, I have been very much afflicted by the death of my wife on last July 31. Also, since then my own health has been feeble. I feel the loss of dear sympathizing friends, and I also feel that increased persecution is making my last days very sad.

I want to assure you that I still cherish the deepest interest in the *Cynosure*. I read it over two or three times, and mark many articles and editorials, and hand it to neighbors with a request to read them. This county is most terribly ruled by Masonry and kindred secret clans and licensed saloons, with their attendant brothels and gambling hells, all triumphant with the assurance of four more years of licensed crime and debauchery.

In these last times of anti-Christ's moral, religious and political degeneracy, though many may cry, save the country, yet think of the innocent little boys and girls compelled to grow up amidst the temptations of these licensed hell holes all over our land, which their fathers have voted to legalize and protect. When will they learn to vote to protect and save their innocents from the curse which destroys both their souls and bodies in an endless hell. Christ has said that their blood will be required at the watchman's hands.

I am sure that every *Cynosure* grows better and better with its faithful portrayal of the grand old heroes of fifty years ago. Oh, that we had more such grand men as Thaddeus Stevens, Jonathan Blanchard and Charles G. Finney. May God abundantly bless you and help you to continue to emulate their godly example, and share in their glorious reward. There is no church, minister or association of any kind in this region that pretend to obey Christ's command, Eph. 5: 11, 12. So I accept the persecution incident to obeying the injunction, "Have no fellowship with the unfruitful works of darkness," etc. There is no other name under heaven whereby we can be saved but by the name of Jesus. In the awful hour of his lonely suffering, when his Father hid his face from him, and the sins of our lost world were crushing his innocent soul, all his disciples forsook him and fled, and perhaps ninety per

cent of his professed followers are doing the same thing to-day.

It is a comfort to know, however, that Christ's disciples afterward repented and sacrificed their lives in his cause. So let us hope that his disciples to-day who crucify the Son of God afresh and put him to an open shame by voting with the saloon keepers, will sooner or later repent of this fearful sin. For those who thus vote to pray for a revival is to throw additional insult in the face of Christ.

I am horrified to read in the *Inter Ocean* such noted infidels as Sarah Bernhardt lauded as the "Divine Queen of the Drama." The popular infidelity of many churches, whose worship is but a performance which discards Christ as God, and which depreciates the Sabbath and the Bible and all our fathers loved so dearly, is fast leading our country down to the debased morals and crime which have been the ruin of nations in the past. My confidence and faith in the dear Jesus, who has thus far sustained and protected me, remains unshaken. It is hard to be isolated, ostracised and forsaken, yet though my Lord should permit my enemies to slay me, I will still trust, love and obey him. I very much desire that some of you visit me, for the infirmaties of my 79th year prevents me from going to see you.

A. O. HOWELL.

TURKISH AND CUBAN QUESTIONS.

WHAT PRESIDENT CLEVELAND THINKS.

WASHINGTON, D. C., Dec. 9, 1896.

EDITOR CYNOSURE:—The portions of President Cleveland's message which attracted most attention, in and out of Congress, and which are being most discussed, were those relating to Cuba and to Turkey. Neither were just what the extremists desired and expected them to be. But the election is over, and with no temptation to try to make political capital by advocating radical measures, Congress as a whole will probably be inclined, notwithstanding resolutions for immediate recognition of Cuban independence which have been offered, to take as conservative view of these two troublesome problems as the President has taken—at least that is a fair inference from the general tone of the talk of Senators and Representatives on those subjects. There is no denying, however, that both of these questions may bring about a serious state of affairs in the near future.

The President's message made that very plain when notice was thereby served upon the great European nations that none of them would be allowed to acquire possession of Cuba nor to interfere with its control, and when Spain was informed that there was a limit to American patience, and that a time would come, if present conditions continue, when considerations of humanity would make it the duty of the United States to give Cuba peace.

It was a surprise to most people to learn that Turkey had so far refused to admit the validity of the claims made for payment for American missionary property destroyed at Harpoot and Marash during the riots at those places, although the complicity of Turkish soldiers had been proven by strong evidence. It had been generally supposed that the dely was caused by failure to agree on the amount that should be paid. The President warns people not to expect too much from the efforts of this government, because any attempt to use force would bring about a clash with the European treaty powers, who are responsible for the existence of such a blot upon civilization as the Turkish empire is.

There is one marked point of difference between Congress and the national convention of the American Anti-saloon League, which met here this week. The latter body knew exactly what it wanted to do. Its sole aim and end is to abolish saloons, and it proposes to keep up the fight until it succeeds. The convention was presided over by Hon. Hiram Price, the president of the league, and was a great success, considering that the organization is only one year old. There was neither color nor sex line drawn in the convention, the opening prayer having been made by Rev. Walter H. Brooks, a colored Baptist minister who is chaplain of the local league, and among the delegates were many women. The report of the national superintendent, Rev. H. H. Howard, of Ohio, showed that much progress has been made during the year and gave promise of greater progress in the future. The convention endorsed the Peffer bill prohibiting the issue of United States tax receipts in localities where the sale of liquor is prohibited by local laws, and the Morse bill providing for a commission to investigate the liquor traffic. It also provided for a legislative committee with headquarters in Washington, and made some changes in its constitution.

C. A. S.

DEAF AND DUMB REPORTERS.

STRANGE CASES OF MORAL BLINDNESS.

ON TRAIN, Dec. 8, 1896.

EDITOR CHRISTIAN CYNOSURE:—As I was leaving home yesterday I received a copy of the Montgomery county *Transcript*, and a clipping from the *Providence Independent*, sent by some kind friend. They refer to the recent convention at Oaks. May I ask space in the *Cynosure* for their publication and a few suggestions I may make? Not that they contain anything new or of special interest to those of our readers that are accustomed to lodge tactics, but in the hope that I may benefit some of our more recent subscribers and those especially in Montgomery county who have noticed these items.

As a rule I notice we get much more fair reports of our conventions in the great dailies of our cities than in the little country papers. There is no doubt a reason for this. The *Providence Independent* says:

> Your correspondent attended the recent convention at Oaks. Secret societies were denounced as being non-American, selfish; that members thereof were not freedmen to the Republic, and that the societies were false to religion because Christ was not mentioned in their prayers; but your correspondent heard no evidence in proof of the assertions made. Of course the convention folks were not selfish. They spoke from ¾ of an hour to 1½ hours each, and then accepted 5 minute replies from secret society members. "Consistency, etc."

Not being acquainted with the reporter for this paper, I can only guess whether he told the truth, when he says he "heard no evidence in proof of the assertion made." We may in charity to him conclude that he is totally deaf. Before making such a statement the wise thing for him to have done would have been to have made inquiry of some one who could hear. There was happily at this convention no denouncing without giving proof. Every speaker brought forward proof to substantiate the statements made. The time offered the lodge men was not all occupied. When they did not use all the time given, why should they ask for more? Would not it be well for our friend, the reporter, to hold a convention and occupy an hour and a half of the time; he might conclude then it would be well occupied, and strong arguments could be presented. The Montgomery *Transcript* has the following to say:

> The convention of the Christian Reform Association has been, and is spoken of in the past imperfect tense. It was prolific of much good and bad feeling, strengthening the faith of those who believe that secret societies are wrong, and binding secret society members with a faith still stronger than ever. It is considered by many a lack of good judgment to have had them come here. There were pastors of different churches here and they pleaded eloquently for the cause they espoused. They have doubtless read the first verse of the twenty third chapter of Jeremiah.
>
> Your correspondent attended the last session on Thursday evening, and listened to an address which often repeated becomes as pat to the tongue as the wag of a dog's tail when the dog's master has something good for it to eat. The speaker, fortified by that strength which comes from the reverence of old age and gray hairs, proceeded to do the secret societies up in fine style by first exposing the Masons. He said he never was a Mason, never belonged to a lodge, and I must confess I was disappointed.
>
> I wanted to hear a proselyte Mason tell me all about it. You know it would be such fun to know all their secrets. But he never was a Mason, and how could I believe what he said? We have been guyed by stories of great sea serpents and most wonderful stories of snakes ever since that one, whose greatest attribute was subtlety, duped our first parents, and I could not be brought to believe what he said, and we were persuaded that his arguments were but flights of imagination.
>
> Indulged too oft, engendered, nurtured for length of time, ideas become so real to him that entertains them, and in return casts them forth as veritable facts which are but idle fancies. Or, in the literature of the present day, he was talking through his hat.
>
> He said the name of Jesus was not mentioned in the lodge. It is not mentioned in the Constitution of these United States, either, and God and Creator but once in the Declaration of Independence. Yet we enjoy favors multitudinous, for this nation offers freedom to Jew, Gentile, rich, poor, halt, lame, blind, lean and lank, one eye open and one eye shut, and does not discriminate between a no-lodge or a lodge man. I only refer to what came under my notice, and the situation I was in. To believe a man who acknowledged he never was a lodge man, or to take the word of him who was so indiscreet as to make exhibit of his oath and perjure himself before his fellow men, better not have joined than use this method of gaining notoriety.
>
> The sequel of the whole matter is simply this: increase my worldly store and subscribe for the *Christian Cynosure* and *Lodge Lamp;* by so doing you will increase dividends, enhance the value of the stock of said paper, and it will require less effort on our part to make a living by this means, and we can be retired on a fixed salary.

In considering this report as in the former case I labor under the disadvantage of not knowing the writer. I am acquainted with the editor. If I am not misinformed he is a Mason, and hence would not be in such ignorance as the reporter appears to be in reference to what was said. Editors are regarded as responsible for what appears in their paper. Unless I learn to the contrary I will so regard in this case. As this editor has represented his people at Harrisburg and writes Hon. before his name, we naturally expect more than ordinary from him. Let us note some statements here made:

THE DOG'S TAIL

illustration is intended to teach what? Does anybody know? Is there anything wrong about a dog wagging his tail when expecting something good to eat? or a speaker presenting his subject as though it was not new to him? Must a thing always be as new as this report to be of value?

You say, as he was fortified with reverence for gray hairs he "proceeded to do the secret societies up in fine style." Did you carefully weigh that sentence before writing it? Even if the speaker was not a Mason, why should you be "disappointed" if he did "the secret societies up in fine style?" Was your anxiety to hear a "proselyte" so great that you could not enjoy the address of one who did up "secret societies in a fine style?" Was it the joy that there were proselytes that caused the disappointment, when the "fortified" speaker only

"PROCEEDED TO DO THE SECRET SOCIETIES UP IN FINE STYLE?"

In your disappointment you exclaim, "He never was a Mason and how could I believe what he said?" Now if you would have just asked some school boy ten years of age this question before putting it in your paper, he might have answered it thus: Your question in brief is this: How do I know about any place I have not been, or anything I have not seen? By the evidence, my friend! Eight-tenths of all the information I have comes through the testimony of others. Is the evidence that Masonry is correctly revealed beyond question? It is. If you did not want to bother the school boy with such a question, had you asked the honorable editor of the Montgomery *Transcript* he could have confirmed the testimony of the "fortified" speaker from personal knowledge, had he been so disposed. Should he tell you the truth in regard to this matter there would then be another proselyte. How glad you would be to get the facts from him.

I may here say, if it was your chief desire to hear lodge seceders you should have come to the seceders' testimony service at the time published on the program. Perhaps their testimony would have so satisfied you that it would not have become necessary to have heard the "fortified" speaker. I must conclude this comment. These items speak for themselves. I am sure the honorable editor of this paper reasoned with more consistency when he persuaded his fellows to send him to Harrisburg. There are one hundred and fifty or more copies of the *Cynosure* taken by friends in Montgomery county. Its messages week by week are read by the families into whose homes they go. I am sure they will feel sad to see so promising a young man presenting such an unfair report.

My friend, we are both soon to stand before the judgment bar of God. When standing before the Judge of all the earth, surrounded by the angels and all the bright intelligence of the world to come, will you say to the Searcher of all hearts, "I am the Hon. D., editor of the Montgomery *Transcript*, and I bring as evidence of my loyalty

to your Son an article published in my paper, reporting a Christian Reform Convention held in Oaks, Pa." Oh, you know you would not do that.

You are right when you say we desire subscriptions to the *Cynosure* and *Lodge Lamp*, and to increase dividends thereby. Were it not for the circulation of these papers in your neighborhood many would be blinded who are now walking in the light. The receipts enable us to send out this light, and when I retire from this work on earth, it will, I trust, be "on a fixed salary," "the eternal riches of his grace," "the joys of eternity. That you may so pass through life's journey as to enjoy the same fixed salary, is the earnest desire of yours for Christ and reform,

W. B. STODDARD.

THE LODGE AND THE SALOON.

TWELFTH LETTER.

BLANCHARD, Ia., Dec. 8, 1896.

EDITOR CYNOSURE:—The Grand Jury, before which Walkinshaw's case came, happened to be composed of sensible men. One of them especially deserves honorable mention; his name is L. D. Hoag. He has had some experience in lodgery, but his Christian manhood still reigns supreme in his life. He was a member of the executive committee of our Law and Order League. The case was thrown out as utterly without proof.

We hoped this would end the matter. But you can never know what those who trust to fraud and the aid of lodge power will do. Had this criminal case prevailed there would have been some tangible reason for pushing the civil damage suits, but when it failed there was not a shadow of ground on which to found a damage suit, yet the Clarinda trio of lodge lawyers began pushing the civil suits with all their might and main. They chose out what they considered was the strongest case and centered all their strength around it, knowing that its success or failure meant the success and failure of all.

It was evident from the first that something besides justice was relied on by the prosecution, and hence the temperance people thought it wise to employ the best legal talent to oppose this Clark-headed, lodge trio. Both sides took time to prepare. The battle was long and severe. Every means was employed to make the faithful witnesses seem, at least, to contradict themselves. The drunken characters of our community were employed to perjure their souls in lying testimony. The jury was looked after, and every point of law was warped to the utmost extent. What was the result? An utter and most miserable failure.

Right triumphed even beyond our expectation. You may ask: Why did you not expect to win when there was no proof on the other side? We answer: Because no one can tell the outcome in a case in which the lodge is one of the main factors. Why did they begin a case in which they had no proof? We can only answer: They expected to "lodge" it through. Why didn't they succeed? With all due respect to the legal talent we had employed, every man of whom acquitted himself most nobly, I must answer: The Lord of hosts had a hand in battle; and the God of Jacob was too strong for the lodge.

In looking back over this whole struggle, I can plainly see that we owe all the honor of our victory to the Lord, "to whom all power in heaven and earth has been given." We succeeded because we looked to him and trusted in him; and we succeeded in proportion as we trusted and prayed. Every meeting of our League was opened and closed with prayer. On the day of our first trial in Rockport, we had a cottage prayer meeting at Mr. Wm. Dunn's, and every time I think of it my heart throbs with the influence of the fervent prayers that ascended to heaven for temperance, truth and right.

You may guess that during the struggle not only prayers, but sermons rang out from the pulpits where the people of God were assembled. We had not only praying men, but praying women who threw their whole soul into this struggle.

There was one, especially, who watched many a night out in prayer and supplication, and she knows that God heard her. The week of the last trial was one of most earnest pleading with God, and we know that he heard us. Oh, what a grand realization it is to know that, although the lodge may bring under its poisonous influence all the powers of the state and church, as it seems to have done to-day, yet it can never bring under its power "The Lion of the tribe of Judah," "The great Captain of our salvation," the world's conquering King.

Has not the time come for us to separate ourselves to this service from every entangling influence, and work only in his name and under the banner of his truth. I know, and every reader of the Bible ought to know, that neither the saloon or the lodge or any other evil will be overthrown until we do this. See Rev. 19th chapter.

J. R. WYLIE.

NO, NOT ALONE.

CHEERING LETTER FROM MICHIGAN.

BLISS, Mich., Nov. 30, 1896.

EDITOR CYNOSURE:—I have been impressed for some time to write a few lines of appreciation of your valuable paper, the contents of which have been a great stimulant to my faith and encouragement to me in opposing secretism. I have only been taking the paper a few months, and it is a welcome visitor to our home.

Some time ago I noticed an article written by Bro. Beers, a radical U. B. minister, of Petoskey, Mich. He spoke of fighting against secrecy alone. I thought, no Bro. Beers, I am with you, even if we are thirty miles apart. I have hard fighting here in Bliss, Emmet county. The secret society devil is here. The leading man of the Maccabee lodge, who is justice of the peace, gave me a great raking for daring to preach against secretism; but I am determined in the strength and power of Christ to denounce sin in every form.

I look upon the lodge as the greatest curse of our fair land, because it stands directly in the way of every civil reform. Our prayers are being offered daily that God may prosper and uphold the *Christian Cynosure* and its noble workers. I wish I could attend some of those conventions. I am in real symphony with your work. I shall do all in my power to help on the work upon my missionfield. I secured several copies of the *Lodge Lamp* which I think has stirred up the devil here, and I am lending my *Cynosure* to as many as I can reach. When I give a copy away, I tell them to pass it on. The young men in particular I try to influence to keep out of the lodge. I am getting plenty of opposition, but God wonderfully blesses me and upholds me by his free spirit. May the blessing of God rest upon the whole staff of workers is the prayer of your unworthy servant,

(Elder) NELSON KITELEY,
Pastor of Mennonite Brethren Church.

ANOTHER VICTIM OF LODGE INITIATION.

ST. PAUL, Minn., Dec. 4, 1896.

EDITOR CYNOSURE:—It was in Minneapolis last night another victim was sacrificed to the devil and taken to the Mason's grand lodge above. This time it was at the "Shrine of Islam," where they indecently "sprinkle the Devil's Pass" in the presence of men disguised as women, and whom they call "The Lady Nobles of the Mystic Shrine." He dropped dead like a devil's poor pack horse with the devil's harness on, and full-fledged for the grand lodge above. The oath of this degree, the candidate is told, can "never be retracted or departed from." Kneeling at the altar, it is taken upon the Koran and the Bible in the name of "Allah, the god of the Arab, Moslem and Mohammedan, the god of our fathers." And the appeal to this god is, "Support me to the entire fulfillment of the same; amen, amen, amen." "In token of your sincerity salute the sacred book, the Bible."

The penalty is, "eye-balls pierced to the center with a three-edged blade, my feet flayed and I be forced to walk the hot sands upon the sterile shores of the Red Sea until the flaming sun shall strike me with livid plague." A part of the lodge furniture is incense and a bier and coffin; and they have a mock murder tragedy; illustrative of the condition of the man's soul to meet his maker.

A few weeks ago it was the "Elks" that burned a man to death in their initiatory ceremonies. At another time it was a Methodist preacher precipitated down a shaft thirteen feet deep in a Masonic lodge, killed outright while in an act of blasphemy, pretending to recover the ark and continuing the Aaronic priesthood in connection with the blasphemies of Freemasonry, and buried without inquest.

And nobody seems to care, while all the world is being intitiated by the devil into the same abomination in one form or another, preparatory for the devil's grand lodge above, while God is winking at it. Yes, winking at it; for where is the minister of Christ having the power of the Holy Spirit to meet and denounce the woes of God upon lodge demon worship according to the Word of God? The best that is done tickles the vanity of the secretists, so that exposures of the lying frauds help the devil. Well may the true prophet be filled with amazement and exclaim: "Thou hast covered thyself with a cloud that our prayer should not pass through." Lam. 3:44.

The quotations about the Mystic Shrine are taken from "The Mystic Shrine Illustrated," published by Ezra A. Cook. The city papers inform us that during the initiatory ceremonies of the Mystic Shrine in Minneapolis last evening, Charles Wetter, a novitiate, fell dead. The Masons disclaim any responsibility for his death, and they raised $1,200 for the widow of their victim. The devil may boast of his liberality even as when he offered one soul all the world if that soul would fall down and worship him. But that soul was our Lord and Saviour Jesus Christ, and he said to the devil: "It is written, thou shalt worship the Lord thy God, and him only shalt thou serve." It is also written, "Resist the devil and he will flee from thee," which command every man ought to obey when he is tempted to join the lodge.

Mr. Wetter was not a novice in lodge worship, for he was a member of Blue Lodge, Chapter and Commandery Masonry. Would it not be very unreasonable and unjust to suppose that his soul has not gone to be with his god, although he may know nothing whatever of his character outside of his lodge? Surely our God will send him to dwell with his god, as it is written: "And the beast was seized, and with him the false prophet that wrought the signs in his sight, with which he led astray those who received the mark of the beast and worshipped his image. The two were cast alive into the lake of fire that burns with brimstone." Rev. 19:20.

W. FENTON.

CHEERING LETTER FROM KANSAS.

ESKRIDGE, Kan., Dec. 4, 1896.

EDITOR CYNOSURE:—In your issue of Dec. 3, you refer to a contributor who appears to think you are reaching only the friends of the cause. Even if that were true, the friends of the cause need the information and encouragement they now receive through the *Cynosure*. As for my own copy it is handed on to a family where there are three boys, and every one of them worth saving from the lodge. Then it is handed on from there to another, and where it stops I cannot tell you.

But the chief thing I want to tell you is what I learned recently in conversation with a friend. A relative of his through the influence of friends (?) was carried into the secret lodge. A true friend desirous of his deliverance from such evil, ordered to his address a copy of the *Cynosure*. At first he would read it and then put it in the fire. Sometimes it would go into the fire without reading.

Once as he was about to pitch it in the fire a headline attracted his attention. He hesitated long enough to read a little. He became interested. Then he studied the subject until convinced of his sin and of the evils of the lodge system. He left the lodge—not to keep his oaths of secrecy, but to testify boldly for the truth and against Masonry. The large town in which he lived was stirred to its very centre. Thus many learned of the truths published in the *Cynosure*.

Of course the man was boycotted and compelled to close his store, but that was only a mild exemplification of what lodgemen will do where they have power. His trade was lost. The man was saved. I do not know that this was an exceptional case. At least I am encouraged to send you what little money I can at present to place the *Cynosure* with those who are now the friends of the lodge. May they soon be the friends of truth and of the cause. J. R. W. STEVENSON.

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HOW TO KEEP CLOTHING.

Long Worn Garments Should Be Well Aired.

Everyday garments should be disinfected. Brushing is not sufficient, as it does not remove the unpleasant odors that come from long usage. Some women sprinkle their waists and dresses with scent and use sachet powders to perfume their bonnets and wraps. All this would be admirable were it availing. Scent needs to be overpowering to conceal the unfragrant emanations from an old garment. Then the bouquet is fulsome and vulgar.

Better than scent bags or potpourri is a clothespole and an open window. Turn the garments wrong side out, and let the air and sunshine disinfect and deodorize them. All night airing is good, but a day of blowing winds and purifying sunlight is better. When a bonnet lining or a set of dress shields becomes perceptible, it should be removed. Cloth garments can be sponged and pressed clean. A pint of benzine costs 5 cents and will clean anything in the way of kid, silk, lace or worsted. Camphor is another common disinfectant and not half appreciated. If after brushing the only coat or gown it is sprinkled with spirits of camphor and aired a few hours, it will be tidy and grateful. Garments and belongings that smell of nothing are the cleanest and most agreeable. There is always a suspicion of bad health, bad sanitation or bad habits where there is much perfuming. If a scent is desired to neutralize what is known as shop smells, emanating from the laundry, factory, packing room, etc., orris, muscadine, bergamot or a bit of saudal wood is preferable to the sickly sweetness of manufactured perfumes. Deodorized alcohol, with a teaspoonful of scent to a pint, used as a spray, will leave the clothing redolent of neatness. And for the skin there is nothing more aromatic and agreeable than a handful of lavender water.

How to Use a Broom.

Don't let it get dirty. Cleanse often by putting in a pail of lukewarm soapsuds or hold under a faucet.

Don't use a broom straw to test a cake. It is not neat and is very dangerous, as many brooms are soaked in arsenic solution to give them their green color.

Don't sweep with your back. Use your arms and the broom, with not too long a stroke.

Don't put salt on the floor when about to sweep. Dampen a newspaper, tear in pieces and throw on the carpet.

How to Select Your Winter Wraps.

Women who are short and stout should shun the long rows of ruffled capes and elaborate coats, while those who are tall and slender should never linger before the graceful sweep of wraps whose end and aim is to give an appearance of height rather than of breadth in the wearer. This might seem superfluous advice if one did not see so many victims of this very mistake going about every season and looking as miserable as they feel. The next thing is to select the color that will best harmonize with all probable toilets, and here the Rubicon is reached. Of course black is always acceptable and becoming, but black is too somber for young women and often trying to older ones; so to decide upon the exact shade that will wear nicely, that will not intrude itself at any time and that toward the end of the season will still look at least presentable is a task that tries one's utmost power of discrimination.

How to Cure Chapped Hands.

Insufficient drying is the cause of most chapped hands. It is an excellent idea to keep on one's dressing table a box of almond meal with a perforated cover. When the hands are dried with the towel, a little almond meal dusted over them will complete the work of absorbing the moisture and the hands will not chap.

How Silver Is Assayed.

Fragments of the ore or alloyed metal are placed in cupels. The cupels are placed in a muffle, and the muffle is exposed to intense heat until the metal is melted. This heat is maintained until the baser metal is oxidized and is partly volatilized and partly absorbed by the cupel. As the silver will not oxidize, it remains in globules in the cupels. The weight of these globules is then compared with the weight of the original fragments.

A cupel is a small, shallow vessel made of bone ash. The muffle is made of fire clay. It is about eight inches long and about four inches high and has a flat bottom and an arched top. One end of it is open and the other closed, and it has numerous apertures along its sides.

How to Make a Blood Purifier.

Four ounces of sifted sugar, 2 ounces of epsom salts, 2 ounces of cream of tartar, 2 ounces of carbonate of soda, an ounce of tartaric acid. Mix all together well and keep in a bottle corked tight. From one to two teaspoonfuls in a glass of water.

How to Set Color.

To set the color in colored cotton dresses that are to be washed, dissolve 3 gills of salt in 4 quarts of hot water, put the material in while the water is hot and let it remain until cold. In this way the colors are rendered permanent and will not fade in washing.

How to Make Chili Sauce.

Pare 24 large ripe tomatoes and chop with 3 peppers and 3 small onions. Add 4 cups vinegar, 4 tablespoonfuls sugar and 2 of salt. Boil an hour and bottle.

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A REMARKABLE PROPHECY.

In Ezekiel 47th chapter, and 8th, 9th and 10th verses, we read a remarkable prediction of a channel which would turn the waters of the Mediterranean Sea into the Jordan Valley, flooding that valley and carrying the fish of the eastern Mediterranean into the Dead Sea. These waters would purify the Dead Sea and change its brinish waters so that it would be a noted fishing resort, and the fish would be the same as those for which the Mediterranean is celebrated.

This flooding of the Jordon Valley would change the physical as well as the geographical character of Palestine It would raise the water of the Dead Sea 1,300 feet, and that of the Sea of Galilee about 600 feet, combining them into an inland sea more than 150 miles long and from ten to forty miles wide. It would make Jerusalem a seaport town, for the sea would come within ten miles of that city. In the language of Mr. Saunders in his able paper read before the British Association, it would make the Jordan Valley "a vast and capacious water communication for the immense and increasing maratime traffic between the East and West, besides restoring to civilization and commerce the fertile regions on either side that were once the seats of great wealth and prosperity and still display the ruins of their former grandeur."

Johnson's Universal Cyclopædia, in an article on ship-canals, says that a syndicate has been formed in England, and much of the money has been subscribed for the purpose of cutting this canal. It will extend from the Bay of Acre on the Mediterranean to a depression on the Jordan Valley below the Sea of Tiberias. The object is to make a ship-canal that will compete with Suez. It will flood the entire Jordan Valley, submerging many of the ancient ruins and historic places. The southern outlet will be over a sandy valley from the Dead Sea into the Gulf of Akaba, which is an arm of the Red Sea. The chairman of this sydicate is the Duke of Sutherland.

When this enterprise is completed, and there is every reason to believe it will be, what a striking fulfillment it will be of this prophecy of Ezekiel: "Then said he unto me, these waters issue out toward the east country (the very direction in which this canal will send the current) and go down into the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed. And it shall come to pass that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live; and there shall be a very great multitude of fish because these waters shall come thither; for they shall be healed, and every thing shall live whither the river cometh. And it shall come to pass that the fishers shall stand upon it from En-egedi even unto En-eglaim: they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many."

MINISTER'S DUTY TO CRY ALOUD

Those who take pains to inform themselves on what has been truthfully revealed regarding Freemasonry, cannot fail to be shocked at its nonsense, degrading immodesty, shameful superstition and diabolical oaths. What conception of moral character can an editor of a religious journal have after having been initiated into a lodge of Freemasons, and then claim to be morally and civilly bound to keep the oaths administered in conferring the degrees?

How dare any man professing to be a minister of Christ offer any apology or justification of his joining the Freemasons? How dare such a man to sit quietly saying only, I have not been in a lodge for months, and never expect to enter another; and then with the same breath say it is not safe to antagonize them; you will hedge up your way as a minister, and subject yourself and family to ostracism, and endanger the educational interest of your children; for most of the male teachers in the public schools are Freemasons, and you will place your children at a disadvantage, if the teachers know you are antagonizing Freemasonry? Is not this a most dangerous state of affairs? Those who know most positively this to be the true condition will be the first in an attempt to defend Freemasonry. They will rise up against the statement of such facts and declare them to be untrue.

There is no crime that rests more completely under the anathema of God's law than Freemasonry. What can be more dangerous to every interest of society than that men are bound by Masonic oaths to do what these oaths bind them to do? The oaths bind to inflict the death penalties upon a certain class. Every Freemason ought to know this to be true. The most intelligent men who have joined Freemasonry, and come out from it, renouncing it as evil and wholly evil, have declared to the world that Freemasonry is bound by oaths to inflict the death penalties, and if we will take pains to read the oaths, we will find this to be true to the letter.

The ignorant and vicious in the lodges go out to froth and foam about not believing such men on oath, who would take such oaths as administered by Freemasons, and then divulge what they had sworn not to divulge. If a man should foreswear himself to keep secret murder and treason, and tell you he regarded himself morally and civilly bound to keep such oaths, what would you think of him before the tribunal of Christian intelligence? Let ministers give no uncertain answer to the question. Let them turn on the light of divine truth upon such performers. Such oaths cannot stand before the light of divine wisdom, which they claim to advocate.

WHAT BOLSTERS UP THE LODGE.

It has truly been said that if the ministers of Christ were a unit in testifying against the lodge, the iniquitous system could not stand for six months. It was because the ministers of this land withheld the truth on the slavery question that we had to fight it out at the cost of four years' war. We believe the greatest influence to buttress and fortify the lodge is that of ministers who officiate at these altars of Baal, and try to gain popularity by blending his worship with that of the Lord Jesus. As an example of this we give the following from the Washington (Pa.) *Times:*

Dr. T. Chalmers Easton preached last night to his own congregation and representatives from the seven lodges of the Royal Arcanum in this city. The church was comfortably filled in honor of the occasion. The pastor chose as a subject "The Genius and Aims of the Royal Arcanum," and found a text in Paul's words to the Romans, "If a man provide not for his own he hath denied the faith and is worse than an infidel." Dr. Easton reviewed the workings of the society. He spoke of it as a fraternal union of social attributes, and referred to its beneficial, educational and secret virtues.

OUTDOING JOHN TETZEL.

When Tetzel went through Europe selling indulgences for the remission of sin, he went far enough to shock Christendom; but the modern Masonic and Odd-fellow orders go farther than Tetzel, for they send every member from the lodge below to the lodge above; especially all the Sunday theatre chaps, about all of whom belong; and who, if not upheld and sustained by lodges, would not dare to violate law on the Sabbath, and draw so many of our American and foreign population into the traps and pitfalls of saloonkeepers, gamblers and theatres.

From the Washington (Pa.) *Times* of Dec. 7th, we find an example of how the Elks, who recently killed Lawwer Curry, of Leon, Ia., by electrocuting him during an initiation, and whose order was started by theatre men and is largely composed of that class—how, aided by a professed minister of Christ with a D. D attachment, they send their deceased members to the grand lodge above. The *Times* says:

The annual memorial services of the Benevolent and Protective Order of Elks were observed at 4:30 o'clock yesterday afternoon, in the hall of Washington Lodge, No. 15, on E street near Tenth. The occasion was an impressively formal and solemn one, and the handsome quarters of the order were crowded. The hall decorations were as unique as they were artistic. Potted palms rested in convenient localities. Long vines of ivy trailed about the frames of pictures and through the antlers of elk heads that adorn the walls. The platform at the front of the room was a mass of green, with a happy effect in a great electric cross, trimmed in green, fitted with scores of incandescent lights, that stood at the right hand of the exalted ruler.

Immediately before the platform was the customary altar, upon which rested the Bible, and around which was wrapped an American flag in such a manner that the four watchwords of the order could be easily read. The guests of the occasion found chairs as the orchestra played "Nearer My God to Thee." Following came the impressive ceremonies of the lodge. John T. Brady, exalted ruler, sat in the center of the platform and presided over this portion of the exercises. He was assisted by John E. Sheckells, esteemed leading knight; Fred Wagner, esteemed loyal knight; A. Sillers, esteemed lecturing knight; Richard A. O'Brien, secretary; M. Dyrenforth, treasurer; William Williams, tyler; Jacob Heid, esquire; Joseph E. Rawlings, chaplain, and Rud F. Riegel, inner guard.

Before the opening ode was sung and a prayer was offered by Rev. Alexander Kent, of the People's church, the secretary was directed to read the names of those who had died since the organization of the lodge in 1883. It was a long list and included those who had died within the past year. Mr. Isaac Sharp was called upon to deliver the usual eulogy in honor of the departed, and he referred feelingly to many of them who had been his personal friends and acquaintances. The chief addresses of the afternoon were made by Mr. Kent and Mr. Joseph Taylor. Mr. Kent dwelt at length on each watchword of the lodge, and offered many warm words of congratulation to the order. He complimented the lodge on its quiet efforts and the broadly human nature of its work.

Fraternal feeling in the order is carried to an unusual degree and in no other lodge, said he, did there seem a stronger exercise of the attributes of the foundation words of the body. "The things men have in common," said he, "are immeasurably better than those in which they differ. No organization that honors humanity and holds out its hand to the needing brother can fail." Mr. Taylor followed in a brief and appropriate address, also highly complimentary to the order. Another solemn service was carried out by the members of the lodge and the services closed with the singing of the doxology and a benediction by Mr. Kent.

MASONIC INTERFERENCE WITH OUR PUBLIC EDUCATION.

By what principle of justice and right do Freemasons claim the honor of laying the corner-stones of our public schools? They interfere so often with the administration of justice, that it affords a clew to their interference in the corner-stone laying of court houses. When we find them presuming to lay the corner-stone of a public school is it that they intend to control our public education? We find in the local press of Oct. 17, of our nation's capital the following:

"The laying of the corner-stone of the new Washington building on Saturday, was one of the most auspicious events in the history of the public schools of this district, and was accompanied by Masonic ceremonies, it being the first corner-stone laid under the auspices of the local lodges. Upwards of 3,000 people were present when the ceremonies took place, and the program, as published, was observed. The first floor of the building had been laid, and upon it were congregated the school children, teachers, Board and Masons.

"At 11:30 o'clock Fisk Military band escorted the teachers and pupils, who had gathered at the High School building, to the site of the building at West Third and William streets. The band then escorted the school directors to the Masonic Temple, where they were joined by the Masons and marched back to the building, where the ceremonies began under the direction of Grand Marshal Kline. The impressive introductory services were concluded by a prayer by Grand Chaplain Benfer.

"The stone, a large granite block with a hollow place in the top to receive certain articles, and on which is inscribed 'Erected A. D. 1896,' was held in place by a derrick over the spot it was to occupy on the front wall. Grand Treasurer Keller placed in the receptacle a list of the Masonic officials in whose charge were the ceremonies. At the close the assemblage sang 'America' and Dr. E. J. Gray pronounced the benediction. The gathering dispersed and the Masons, headed by the band, marched to their temple, where an excellent banquet was served."

The Masonic program, we are told, lasted over an hour. Let us say for the hundredth time to the friends of light, to ascertain as long beforehand as possible and report to us when such Masonic corner-stone laying is to take place. Then let them join with us in thundering a protest which will be heard from one end of the State to the other. The dark handmaid, which so covets popularity, will then cease these parades before the public.

THE MILLENNIAL CONTROVERSY.

As the question of the speedy coming of Christ to reign is one in which our readers are deeply interested, we will publish a condensed half column article each week on the subject. They will present alternately both sides of the question, and must not exceed half a column in length. The following on the origin of the controversy is

from the pen of the former editor of the *Cynosure*, H. M. Hugunin:

"The genuineness of the Apocalypse ('The Revelation of St. John the divine,' as it is called in the Authorized Version of the Bible) remained unquestioned for nearly two hundred years after its delivery to the early church. Then the great controversy over the doctrine of the millennium (or the predicted thousand years personal reign of Christ on earth) brought the book into general discussion. This controversy is recorded by Neander, the ablest historian of the church; but as all have not an opportunity of consulting that ponderous work, the version given by Prof. Calvin E. Stowe in his 'History of the Books of the Bible,' page 470, may be read with interest:

"'The occasion on which the genuineness of the Apocalypse was first called in question, was the following: About A. D. 230, Nepos, the pious and active bishop of Arsinoe, in Egypt, adopted the notion of.....the millennium, and published a book entitled "Refutation of the Allegorists," in which he amplifies this doctrine, advocating it with great zeal, and maintaining it principally by quotations from the Apocalypse. The book was very popular, and gained many adherents to the doctrine, and so high did their zeal run that the chiliasts, as they were called, or the millennialists, began to secede from the mother church at Alexandria, which opposed their notions. After the death of Nepos, Coracion, the pastor of a country church, took the lead in propagating the same sentiments. Dionysius, the mild and learned bishop of Alexandria, desiring to put an end to this dispute, and unwilling to fulminate ecclesiastical thunders—which he knew could have no other effect than to irritate without intimidating or subduing—went into the province of Arsinoe, where the seceders were most numerous, and proposed an amicable conference. They met him with Coracion, their leader, at their head, and the book of Nepos was carefully read and its arguments examined. The good bishop Dionysius, with exemplary patience, spent three days reasoning with his wandering sheep; quietly listened to every thing they had to say; answered all their objections, and by the mildness of his bearing and the force of his arguments so completely satisfied them that they had been in the wrong, that Coracion, in the name of all the rest, thanked him for his kindness and his instructions, and declared that they were all convinced that he was in the right, and accordingly they cheerfully renounced their own opinions and adopted his."

PERSONAL MENTION.

—Rev. W. L. Ferris, of Cherokee, Ia., writes: "I am glad I was at the New Sharon Convention."

—Geo. O. Robinson, attorney at law, N. Cambridge, Mass., was a welcome caller at this office last week.

—The *Free Methodist* last week contained an able article on "Religion of the Lodge," by Rev. D. W. Rose.

—Prof. D. B. Willson, of Allegheny, Pa., writes of an excellent lecture delivered by Pres. C. A. Blanchard in Pittsburg, Friday evening, Dec. 11.

—Even if a preacher thinks he can get along personally with the objectionable forms of Masonic ceremony, yet something is due to seemliness.

—Rev. H. Nordahl, a returned missionary from Africa, called at the *Cynosure* office last week for literature. He reports that no obstruction on the Dark Continent is so formidable as the secret lodge.

—It was not an anti-secretist outside the lodge, nor yet a seceding Odd-fellow, who, when the Grand Lodge decision came prohibiting the mention of Jesus' name in prayer, resigned the office of chaplain.

—Rev. J. A. McKelvey is conducting a city mission known as "The People's Temple" at 50 and 52 W. Madison street. He was for two years a student in the R. P. Seminary in Allegheny, but for some years has been connected with the Presbyterian church.

—A Wisconsin lodge has been bequeathed $4,000, with the stipulation that once every year its members drink two kegs of beer at one sitting. Up to date the lodge has not found it necessary to order a new lot of withdrawal cards.

—In spreading the light on Christian Citizenship, as Elder Smith wisely exhorts, we wish to say with emphasis that this light will be dim and unsafe unless it reveals that no officer can be safely trusted with the administration of government who is pledged or sworn in a secret order to favor one class of citizens more than another.

—Secretary Phillips spent most of last week in Campaign county, Ill. The next Illinois State convention may be held there. Some of the nephews of Isaac Crane, of Peru, Ind., have already decided to contest his will. It is sure evidence to some people that a man has become crazy if he wills anything to a benevolent association, though, as a rule, they wait until the man is dead before declaring their intentions.

—A donation of $18,000 was made through Bishop Hurst to the American University a few days ago, with the sole condition that the name of the giver should not be made public. Would that God might put it into the hearts of some of his children, to whom he has entrusted wealth, to give such a contribution, or even less, to the cause of educating men out of the moral and intellectual darkness of the secret lodge, through which so many are stumbling their way to hell.

—Rev. O. M. Owen says in the last *Free Methodist:* "In the city of Trent there has recently been held a congress opposed to Freemasonry. The members of this congress were largely Romanists. There may be some danger threatening Italy from Freemasonry, but Romanish denunciations of Freemasonry will have but little effect while Rome cherishes the darkest secret order on the face of the earth, viz., the Jesuits. Rome wants no secret societies to exist only those she can control. If Rome were to array herself, as do some Protestant churches, against all secret orders, she would take a tremendous stride towards liberty."

—Elder Rufus Smith is deeply interested in the Christian Citizenship League. He finds it the very movement he has been looking for these many years. He writes us: "Have you heard the call to enlist for the war? It is not to shoulder a gun and slay your brother, but to spread the light on Christian citizenship until wars, strikes, saloons, brothels, legislative boodleism, dishonest officialism, secret orderism and every other foe of God and humanity shall be driven from our land. Send at once to 153 LaSalle St., Chicago, Ill., to the headquarters of the Christian Citizenship League, for all necessary information. We have been asking God to make haste to help us. He has reported himself ready and waiting for us to co-operate. Bless his name. Only one thing is required, and that is, let the Lord's people with one accord come up to the help of the Lord against the mighty. Who will enlist? We shall see."

REFORM NEWS (*Continued from 4th page*).

made but one call and secured one subscription to the *Cynosure*. Bishop C. G. Lint, of the German Baptist Brethren church, received me kindly; expressed an interest in our work and a wish for meetings that the young might be informed. He will consult and report the general wish of the brethren later. I hastened to take the stage going to Salisbury. Riding six miles I came to the home of Elder W. A. Gaunt. I found it was not necessary to give the grip to be welcome here; the salutation did as well. I was given a good bed and breakfast and a promise of co-operation in arranging meetings.

The stage reached Myersdale just in time for me to catch the 9:20 train to Pittsburgh. A brother by the name of Weaver took the same train. He publishes a paper called the *Theocrat* His main idea is commendable—the recognition of Christ in our political life. To this end he hopes to enlist all religious, semi-religious and no-religious societies. He advertises the Masons and Good Templars in his paper, and would be glad to secure the N. C. A. as one of his adjuncts. While wishing friend Weaver well, I suggested he was undertaking a good deal.

Reaching Pittsburgh I went to Hope Mission, 111 Market street, where the Gospel is preached every evening, and the wanderers are urged to return to Father's house. Bro. Sandys asked me to preach, as he always does. There is now a goodly number of workers and the attendance is much increased since my last visit. There is a good Christian atmosphere in this mission and many are blessed who come under its influence.

A young woman dying with consumption lay upon a bed—kind hands ministered to her needs. She had been a stage performer. She now gave evidence of conversion, and was looking anxiously for her release from pain and suffering. Her life has been of little or no benefit to the world. Only as she may point some one in her last hours to the fountain that cleanses from all sin, can she help others. It is believed she has been plucked as a brand from the burning, and that her testimony may help others. I felt a blessing in preaching the Gospel. Sinners were evidently convicted. Some of the young men raised their hands requesting prayer, but did not have the courage to come to the altar. My conversation with them would interest, were there time and space to write. God bless the Hope Mission. It is worthy of the prayers and financial support of friends.

Friends at Canonsburg and this town are manifesting continued interest by giving subscriptions to the *Cynosure*. I plan to go to Ingleside, Westmoreland county, for Sabbath. Dec. 15th I am advertised to speak in the Town Hall, Plainfield, Pa. Meetings are arranged for me for the Brethren church, Brockton, Pa., the 16th and 17th. Further work in Clearfield county is expected. I then, D. V., go to Johnstown for meetings. For Christ and reform,

W. B. STODDARD.

THE COAST AGENT AT SEATTLE.

PORTLAND, Ore., Dec. 7, 1896.

EDITOR CYNOSURE:—Since my last letter we have had a few saved in the meeting here at Portland. On the last Saturday in November we went to Salem and found them in the midst of a quarterly meeting. Rev. Wm. Stewart, the presiding elder, on Sabbath morning preached an excellent discourse from Paul's words: "Come out from among them," etc. It was on the line of separation from the world in all its spirit and practices.

I preached on Sabbath evening. A deep feeling of conviction rested on the people. Some were enquiring the way; others to know the way more perfectly. The evangelists and pastor are working in harmony, and they must succeed.

I remained at Salem till Wednesday the 2nd, on which day at noon I had the pleasure of uniting in marriage Rev. Walter Reynolds, the pastor at Salem, and Miss Bertha E. Savage. They have our congratulations. Thus the reform ranks are receiving additions from time to time. May they live long to bless the world is my earnest prayer.

On our way home Wednesday we were met at the train at Woodburn by Elder Stewart and Dr. Barkley. We were glad to learn that Mrs. Morse is on the road to recovery. After arriving at home I found, among other letters, a very interesting one from a faithful young Baptist minister in Lane county, Ore. In his letter he gives his recent experience with one of his members who is a Mason. The Mason said of my somewhat recent address at their place: "He is a hypocrite." The pastor answered him: "The secret orders are all thieves and murderers, and I can prove it by the Word of God.

The Mason took steps to discipline the pastor at once; waiting on him and then taking two or three brethren with him. The pastor now urges him to bring it before the church, but he is backing down. I hope the pastor will hold him to it, and perhaps it will result in the local society passing a rule denying membership to lodge men until they renounce the lodge.

The first Sabbath in December we spent at our home church, preaching for the pastor in the morning, it being the last time we will worship at home for some time. To day we start for Seattle, Wash., to remain on the Sound about six weeks, working up and holding a convention in that city about Jan. 18 and 19. Let every friend of the cause pray and labor to make this the best of all meetings yet held on the coast.

Those to whom blanks have been sent for *Lodge Lamp* subscribers will please respond. Also send me some *Cynosure* subscribers and cash, and thus help on a worthy cause and share in the ultimate reward. P. B. WILLIAMS.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Dec. 20. Comment by Rev. S. H. Doyle.

TOPIC.—Joys that were born into the world with Christ.—Luke ii, 8-20. (A Christmas song service suggested.)

When Christ was born, joy was born into the world with Him. The angels of heaven sang for joy. The shepherds, when they had seen Him, returned full of joy, "glorifying and praising God, for all the thing which they had heard and seen." This was not to be a temporary, transient joy. It was to extend to all people and throughout all times. Not only was it an occasion of joy, but the angel announced to the shepherds the joys that came with Christ's coming. The angel said, "Behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." According to the angel there came with Christ—

1. The joy of good tidings. Good news is always joyful. It was particularly so in the birth of Christ because these tidings announced the fulfillment of a promise and hope long held dear. Christ had been promised. It had been prophesied that His coming would be a joyous occasion. What rapture, therefore, must have filled the hearts of all who recognized in Christ the long looked for Messiah!

2. The joy of the universality of the good tidings. The good news was not limited. It was "to all people." The larger the number included in good news the more joyous it is. If Christ's coming should have benefited only one nation or one class of people, the joy of it would have been overshadowed with sorrow. Christ brought universal joy.

3. The joy of salvation. The cause of the joy as expressed by the angel was that a Saviour had been born. Christ came into the world to save it—to save it from sin and to save it for God. This is why His coming was so full of joy and why it should still be so today. The world needed to be saved. Christ only could save it. What joy, then, when He came to do it. This is the supreme cause for joy in the birth of Christ. He came into the world to save the world.

4. Joy in the personality of the Saviour. He was Christ, which means the anointed one. He was sent from God. He was anointed, appointed and ordained of God for His work, a great cause for joy. He was also the Lord, which means Jehovah, or very God. The Saviour was God, a divine Saviour. What a cause for joy! This fact made salvation both possible and absolutely certain. If salvation depended upon men, even upon ourselves, we might fear and tremble about it. But we need not when we remember that it depends upon a divine Saviour.

Bible Readings.—Ps. xxxv, 9; Isa. vii, 14-25; xxxv, 1-10; lii, 7-10; lxii, 10-12; Zech. ix, 9-17; Mal. iv, 1, 2; Math. ii, 1-11; Luke ii, 25-32; John i, 1-5; Acts viii, 26-39; Gal. iv, 1-9; Heb. i, 1-4; Phil. iv, 4-7.

Character Fences.

Good habits are fences against the devil and a great protection against his assaults. Some strong fences are named by The Endeavor Banner, as follows:

First.—A habit of reading a portion of God's word every morning before leaving your room.

Second.—A habit of always speaking the truth.

Third.—A habit of governing your appetites and passions.

Fourth.—A habit of never going to any place of which you would be ashamed to let your parents know.

Fifth.—A habit of keeping company only with those who honor God and reverence His name.

Sixth.—A habit of keeping the body under self control and restraint.

Seventh.—A habit of reviewing your conduct during the day, in the tribunal of conscience on retiring to rest for the night.

Treasures In Heaven.

What about the treasure in heaven these days? We do not see that people are much concerned about it. There is just one standard up there—the gold standard, Christ's righteousness. There are many advocates for free coinage. Almost anything in the way of morality or self righteousness, they think, should pass there as well as the golden cross or righteousness of Christ. But it has not been adopted by the kingdom, because it would soon retire the more precious blood of Christ from circulation as the price of redemption.—Christian Instructor.

Until It Expands.

Emotion is the bud, not the flower, and never is it of value until it expands into a flower. Every religious sentiment, every act of devotion, which does not produce corresponding elevation of life is worse than useless. It is absolutely pernicious, because it ministers to self deception and tends to lower the tone of personal morals.—Murray.

Speaking Ill of Others.

They are most apt to speak ill of others who do most ill themselves.—Episcopal Recorder.

Christian Endeavor Jottings.

That a method was good last year does not prove it good this year. Keep out of ruts.

Some Endeavorers are already saving up their money for the San Francisco convention. It is well to take a long look.

"Next to the Bible I dearly love common sense," sagely wrote John Wesley, a good maxim for Christian Endeavor workers.

"The best way to increase liberality is to increase spirituality." Remember those wise words of Dr. Pierson, missionary committees.

What are you doing? Honestly, now, what definite, persistent work, that is leaving a mark for righteousness on this old world, has your society undertaken? Think about it.

Lecturing as a Business.

A young girl who happened to know a great deal about a certain country in Europe decided last winter that she would try at an entertainment given for a charitable purpose to tell her friends what she knew and see how they enjoyed it. The experiment was a success—such a success that after awhile she was asked to repeat it oftener than she had time to. So she decided to ask $25 for the evening, and she got it without any difficulty. Her profits during the season were enough to enable her to go to Europe and have a number of photographs of the country taken to be used in her lecture. This winter as soon as the season commenced there was another demand for her lectures, and it was enough to justify her in asking $100 for the entertainment. At that rate she got as many engagements as she could fill. She is a pretty girl, with an engaging manner, and her lecture consists in reality of nothing more than a series of anecdotes agreeably told. Her engagements are usually to lecture before women's clubs or societies of some kind, and the occupation is free from all the unpleasant features of some phases of professional life. She began the work as an experiment, and her success shows how unexpectedly a woman may find employment of an agreeable and profitable kind.—New York Sun.

A Two-thirds Vote In Idaho.

State No. 4 has wheeled into line for woman suffrage.

An unexampled victory for woman suffrage has been achieved in the state of Idaho. Hitherto suffragists have only sought to attain for woman suffrage constitutional amendments the customary majority of votes for the question, whereby amendments of state constitutions are usually adopted. But in Idaho, on Nov. 3, more than two-thirds of the votes cast on the question were recorded for woman suffrage.

And yet it is claimed by the opponents of woman suffrage that by a peculiar wording of the suffrage clause of the Idaho state constitution two-thirds of all the votes cast at a general election are needed, and that these not having been given for suffrage the amendment is lost.

Such a provision was never intended by the men who voted for the new constitution. It would be unjust, unusual, undemocratic and unrepublican. We do not believe that the supreme court of Idaho will so interpret the state constitution. Any such provision, if it exist, was fraudulently framed for the express purpose of perpetuating the disfranchisement of women and was never understood or intended by the voters of Idaho.—Boston Woman's Journal.

Simplicity the Rule.

Garnishing has become of late such a fine art and is attended by such wonderful results as to seriously threaten the popular and generally accepted service known as a la Russe. This is so beautiful in effect and withal so labor saving in result that housekeepers will hesitate to part with it for the more cumbersome and elaborate method of other days. It adds much to the ease and dignified movement of the modern meal to have only the necessary glass and silver together with the decoration of flowers, fruit and lights on the table. The courses are then served from side table, buffet or butler's pantry without delay of carving, mistake or confusion. The host and hostess are free to devote themselves to conversation and the amusement of their guests without interruption, which is a great advantage. Chefs are making an effort to restore the French service, at which all dishes are first presented at the table and afterward taken away to be carved and served. Thudicum, in his "Spirit of Cookery," explains the intent of this display of showy dishes by the oft repeated quotation "one eats with the eye"—in other words, that the beauty of food is a pleasure to sight, as its perfect delicate flavor is to palate, and in this way ministers to two senses rather than one. It is to be hoped, however, that the modern hostess will not be deprived of the convenience of the napkin or the pretty service a la Russe until the presentation of something much better reconciles her to their loss.

Except on anniversary occasions and intended to serve as a souvenir, the menu is seldom seen in private entertaining. At a formal dinner the name card is a convenience in seating guests in the order previously decided upon by the hostess without possibilities of mistakes. A card is now given each gentleman before entering the drawing room bearing his own name and that of the lady he is to take in to dinner. This is true courtesy on the part of a hostess, as the value of a bright little talk between them before beginning the meal adds much to its enjoyment and success.—Table Talk.

Fin de Siecle Chivalry.

The Boston Advertiser says: Two thousand two hundred and thirty-seven members of the Cambridge university "senate" in England have signed a document whose purport, stripped of all verbiage, is that women may be permitted to study at the university, provided they pass entrance examinations as rigid as those required of men, keep up during their course of study as high a standard of scholarship as the men do, pay the same fees that the men pay and receive none of the degrees, none of the honors and none of the privileges which are accorded to men in consequence of connection with the university. And this document emanates from what is known as the "liberal" party in the university senate. The other party wants the women excluded absolutely. The terms upon which the "liberal" party is willing to admit them constitute a very faithful sample, stripped of all glitter and tinsel and other false pretense, of about nine-tenths of what passes in the world for chivalry.

Queen Victoria's Gay Dress.

The queen always had a liking for gay colors, and a lady who was presented to her on her first visit to Deeside gives the following interesting account of the queen's dress: Her majesty wore a bright blue silk dress, with a great number of flounces of varying depths, each edged with narrow black velvet over a not inconsiderable crinoline. Above this very brilliant garment she wore a royal Stewart tartan shawl in all its rainbow colors, a white chip bonnet trimmed with pink roses and blue ribbon bows. A white veil and pale lemon colored gloves completed what could hardly be called a quiet costume. She carried in her hand a small blue silk parasol, with a thick silk fringe of the same shade and with a white ivory handle and stalk.—Woman.

Lady Hayter.

Lady Hayter, known in London as the Zenobia of the Liberal party, is not only an accomplished woman of the world, but also one of the most indefatigable of women travelers. With her husband, Sir Arthur Hayter, she has journeyed twice around the world, hunted kangaroos in Australia, elephants in Ceylon and tigers in India and has explored the Yellowstone park and the Yosemite valley. In spite of her taste for outdoor life, she is said to be a consummate artist in dress, and her toilets serve her as the frame to a charming picture.

Chicago's Woman's Temple.

Mrs. Matilda B. Carse, who planned the Temple in Chicago which is used for headquarters of the National Woman's Christian Temperance union, The Union Signal and many other important offices, has taken to the platform in order to raise money to liquidate the debt of the Temple. Miss Shentz, an able elocutionist, accompanies her. Any one desiring to perpetuate the memory of a temperance worker can, by the payment of $100 to the building fund, have such name inscribed on the tablet in Willard hall in the Temple.

A Stocking Bag.

A stocking bag is a convenient article to have about the house—a receptacle into which go all the stockings brought from the laundry that need darning, there to rest until made ready for the

dresser drawers. The basket shown in the sketch has a wicker standard tinted a bright red.

The sides are covered with scarlet denim arranged in bag shape, with a wide frill finishing the top. Full knots of scarlet satin ribbon set off the sides. A durable material such as denim is by far the best to use, as the dark stockings are apt to soil it.

An Old Time Woman's Club.

A writer for the New York Times says there was a woman's club in that city in 1797. It was an "association of persons for the promotion of a common cause," a missionary society the members called the Society For the Relief of Poor Widows and Orphans. The society, which was the first one organized for missionary work in New York, was founded by Mrs. Isabella Graham in 1797. Continuing the work, 29 young ladies met at Mrs. Ogden Hoffman's, on Wall street, in 1804, and banded themselves together to teach and sew for the children of the "poor widows." Then came the need of caring for the children when the mothers died, and the New York Orphan Asylum society was founded March 16, 1806. The orphan

asylum on Riverside drive, between Seventy-second and Seventy-third streets, one of the finest institutions in the city, is the outcome of the work.

There were many names familiar in the early history of New York connected with the society. The "first directress" of the original Orphan Asylum society was Mrs. Hoffman; the "second directress" was Mrs. Alexander Hamilton. Mrs. Hamilton continued to be an officer until she removed from New York to Washington.

Jules Breton's Artist Daughter.

Virginie Demont-Breton is the only woman painter since Rosa Bonheur to receive the cross of the Legion of Honor, so rarely given to women. She chooses greater subjects than her illustrious senior, in that these subjects are human and her talent is more versatile and tender. Her color and harmony of tones please the most critical. Her mothers speak to all and her children to those who have had children of their own. They are not impossible, idealized dream children and dream mothers, but real ones such as one knows.

Though the beautiful Joan of Arc child, on her knees in the field, has an inspired look in her face, she is nevertheless like many French peasant children to be met along any roadside in summer. The mother, aiding the tottering steps of her twins, is doing only what all nurses and mothers do. In "Dipped In the Sea" the child is but struggling as all others do when plunged into the waves.—"A Painter of Motherhood," by Mrs. Lee Bacon, in Century.

A Woman of Good Works.

Mrs. Temple, wife of the prelate who has just been appointed by Queen Victoria to the primacy of the Church of England, is an ideal helpmate for an archbishop and ever since her marriage has identified herself with many good works associated with the name of her husband. In the sees of Exeter and London Mrs. Temple has been a great favorite with all classes of society and is vice president of the Ladies' Home Mission association and of the Ladies' Diocesan association. She is the daughter of the Right Hon. W. S. Lascelles, M. P., third son of the second Earl of Harewood, and she, as well as two of her sisters, the Hon. Mary and the Hon. Emma Lascelles (now Lady Edward Cavendish), has held the post of honor to her majesty. Among her other accomplishments Mrs. Temple is a clever stenographer, and her sympathetic manner and the kindly tact she has displayed in her relations with the clergy and their families make her a popular hostess.—Kansas City Times.

Table Decorations.

No longer are tall flowering plants used for decorating the table. Instead there are low dishes tastefully arranged with choice flowers and delicate trailing plants, mingled with appropriate leaves and mosses. Another pretty way to arrange flowers for the table is to fill a low dish with small blocks of ice and sweet smelling buds and blossoms.

The Invaluable Weapon.

What cannot a girl do with a hairpin? Here is the latest use for that simple tool. Try it for buttoning your linen collar when you are afraid of breaking the corners in your wrestle with the longest shanked button that has yet been devised, but which isn't more than half long enough for the present fashion of neckwear.—Brooklyn Eagle.

The newest desk for the fashionable woman's den is a rather small affair of white enamel, decorated in blue. It carries out the delft coloring and design. The white desks, hand painted in a floral pattern, are also a novelty. These desks have but one drawer, and these boast of silver handles.

Korea, Turkey and India are sending women to America to study medicine. The oriental countries, where it is desecration for a man to touch any woman but his wife, afford an excellent field for women physicians, many English and American M. D.'s having a lucrative practice there.

DRINKING IN EUROPE

SCIENCE CONDEMNS THE USE OF ALCOHOL.

Claims That It Prevents the Enjoyment of Health—It Affects the System Like Arsenic and Results In Debility and Death.

A careful investigation of the drinking habits and temperance movements in continental Europe is calculated to overthrow the views prevalent on these subjects in the United States, writes a correspondent of the New York Voice. These views were shared by the writer when he went to Germany as a student, but he was obliged to abandon them after spending three years at the universities of Halle, Gottingen, Berlin and Tubingen, after living 14 years, 1880-94, in Berlin and mingling with all classes in the city and after making a special inquiry into the statistics of intemperance and into the efforts to overcome the frightful evils wrought by alcoholism.

It is but fair to state that, as one born in Germany, I had some of the notions on temperance which are common in the fatherland. But personal observation and my study of the drink question while in that country convinced me that total abstinence is the most rational and most Christian course. Faithfulness to this conviction among students, in literary circles and in ordinary society became the occasion of ridicule and unfriendly comment, but temperance from principle is respected by the respectable.

Many persons have a pecuniary interest in promoting the consumption of alcoholic drinks, while others apologize for their addiction to drink by trying to prove moderate drinking a blessing or at least harmless. The views of these interested parties are often confirmed by tourists whose hasty and superficial observations are published as if decisive, when they are, in fact, worthless. One must live with the people and study them and consult physicians and experts in order to get the facts of the case.

In half an hour in Berlin I have seen more drunkards than I did in Boston during a whole year. In Berlin I saw these in a quarter rarely visited by tourists. I do not, however, draw the inference that the drunkenness in Berlin is greater than in Boston. Such an inference would be justified only after far more complete investigation in both cities had proved it true.

If one wants to know what horrible effects result from intemperance, let him consult Lieutenant Colonel von Knobelsdorf, a man of high nobility, who withdrew from the army and from his social circle in order to devote his whole life to the salvation of drunkards. The writer of these lines had visited Switzerland repeatedly without any conception of the evils of intemperance in that country until he met a man who had been saved from drunkenness, was an active worker in behalf of total abstinence and gave an account of the many victims of alcohol.

Beer and wine producing countries are often referred to as models of temperance, and the supposed absence of temperance societies and temperance literature is thought to be due to the fact that these countries do not need them. This is a total perversion of facts, whether the source of the perversion be ignorance or intentional falsehood. Some of the best and most scientific temperance literature in the world comes from these very countries.

On the continent a movement in favor of total abstinence has been developed which is of the utmost significance. It is not the product of prejudice, for that is all on the other side. It has not tradition or custom in its favor, but it wars against these. It is not ascetic, but opposes asceticism and claims that alcoholism must be destroyed in order that the table, the health and society may be most fully enjoyed. It does not spring from theories of morals and religion, but is the result of the most thorough scientific inquiry and of practical experience.

In proof of this I refer to an appeal issued a few years ago in the German language on the continent against moderate drinking and in favor of total abstinence. The appeal states that science has proved immoderate drinking to affect the system like poison, similar in many respects to arsenic, resulting in debility, disease and death.

While the evils of excessive drinking are recognized, those of moderate drinking are, however, not so apparent. So powerful are the ordinary drinking customs that all are in danger of being led astray by them. But the weak ought to be considered. The example of moderate drinkers may ruin them. Besides this consideration it is a serious error to suppose that health and strength are promoted by moderate drinking. Alcohol is not nourishment and cannot take the place of healthful food.

The appeal is sent out for the purpose of opposing the social customs of drinking. The signers "want to show that the enjoyment of life which is the product of the mental activity of an unpoisoned brain is greater than that which is obtained by means of stupefaction. They want to show that sociability, which consists in genuine communion of intellect, requires neither wine nor beer to be acceptable." Hence they do not place themselves on the standpoint of moderate drinking, but on that of total abstinence, "and for their own sake and for the sake of their fellow men they banish alcohol and all alcoholic drinks from all their habits and customs."

The close of the appeal is significant. "We beseech all who have a heart for the future of humanity, who follow with interest the constantly growing struggle for existence, to join us, for the genius of humanity will never triumph until it adopts the motto, 'We will not stupefy ourselves, but we will fight.'"

Gladstone on Intoxicants.

"There is a general belief that alcoholic liquors tend to give greater bodily vitality, but I do not believe that there is a greater superstition than to suppose that these liquors can give men a greater capacity for bodily or mental exertion, and in this I am supported by the highest medical testimony."

SABBATH SCHOOL.

LESSON XIII, FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 27.

A Comprehensive Review of the Quarter's Lessons — Golden Text, Eccl. xii, 13—Commentary by the Rev. D. M. Stearns.

LESSON I.—Solomon Anointed King (I Kings i, 28-39). Golden Text, I Kings ii, 8, "Keep the charge of the Lord thy God to walk in His ways." As it was the Lord's plan that Solomon and none other of the sons of David should sit on his throne, so it surely came to pass (I Chron. xxii, 9). "Every purpose of the Lord shall be performed" (Jer. li, 29). "The Lord of hosts hath sworn, saying, Surely as I have thought so shall it come to pass, and as I have purposed so shall it stand" (Isa. xiv, 24). Hear our God as He says, notwithstanding all the vain imaginings of rulers and people, "Yet have I set my King upon my holy hill of Zion" (Ps. ii, 6).

LESSON II.—Solomon's Wise Choice (I Kings iii, 5-15). Golden Text, Ps. cxi, 10, "The fear of the Lord is the beginning of wisdom." It is interesting to note that not only the second lesson at the beginning of the quarter, but also the second lesson from the end of the quarter, the one of two weeks ago, had as its topic "Wisdom." Let it be impressed upon us that "wisdom is the principal thing," not the wisdom of this world which crucified our Lord, but our Lord Jesus Christ Himself, who is "the Wisdom of God." See James i, 5.

LESSON III.—Solomon's Wealth and Wisdom (I Kings iv, 25-34). Golden Text, I Sam. ii, 30, "Them that honor me I will honor, and they that despise me shall be lightly esteemed." He asked only for wisdom, but God gave him wealth as well as wisdom, yet not for his own glory, but that God might be glorified through him, for he sat on the throne of the Lord for the Lord his God (I Chron. xxix, 23; II Chron. ix, 8). Every Christian is in the world for God, and God will give to every child of His all the wealth and wisdom which He sees that we will use to His glory that He may be made known.

LESSON IV.—The Proverbs of Solomon (Prov. i, 1-19). Golden Text, Prov. i, 10, "My son, if sinners entice thee, consent thou not." Sinners are after something for themselves at any cost, even the cost of the life of a fellow being if that is the only way to get what they want, but Christ, the Wisdom of God, sought nothing for Himself and voluntarily laid down His life that He might be life and blessing to all who receive Him.

LESSON V.—Building the Temple (I Kings v, 1-12). Golden Text, Ps. cxxvii, 1, "Except the Lord build the house, they labor in vain that build it." This temple was, like the tabernacle, a place for God to dwell in in the midst of His people Israel. David said, "It must be exceedingly magnifical of fame and of glory throughout all countries" (I Chron. xxii, 5). The fact that every stone was made ready before it was brought to the building (I Kings vi, 7) is very suggestive of God's dealings with the believer, making each one ready down here for his place in the building above (Eph. ii, 21).

LESSON VI.—The Temple Dedicated (I Kings viii, 54-63). Golden Text, Hab. ii, 20, "The Lord is in His holy temple; let all the earth keep silence before Him." In connection with prayer and sacrifice the building when finished was given to the Lord, and He accepted it by filling it with His glory. The great temple, the New Jerusalem, shall yet be seen filled with the glory of the Lord, and all the earth shall enjoy its glory. If any believer will by virtue of the blood of Christ present himself honestly to Christ, he, too, shall be filled to the glory of God that Christ may be magnified.

LESSON VII.—God's Blessing Upon Solomon (I Kings ix, 1-9). Golden Text, Prov. x, 22, "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." The continuance of the manifest blessing of the Lord upon Solomon depended upon his obedience. Our salvation depends wholly upon the blood of Christ, to which we can add nothing. We never can be more safe than we are by His merits when once we truly accept Him, but our enjoyment of Him and usefulness to Him depend upon our obedience and the closeness of our walk with Him.

LESSON VIII.—Rewards of Obedience (Prov. iii, 1-17). Golden Text, Prov. iii, 6, "In all thy ways acknowledge Him, and He shall direct thy paths." Here again is the Lord as our wisdom entreating us to lean upon Him and never upon ourselves. What He seeks for is, on our part, weakness and helplessness and emptiness, that He may perfect His strength in our weakness and fill our emptiness with His fullness. We can yield to Him, we can trust Him and rely upon Him, that He may work. This is all He asks.

LESSON IX.—The Fame of Solomon (I Kings x, 1-10). Golden Text, Math. xii, 42, "Behold, a greater than Solomon is here." It was the fame of Solomon concerning the name of the Lord, for Solomon had nothing great or glorious except as God gave it to him. I often wonder what the Lord would give us of His power and glory, even here, if He saw that we would use it only for Him. We think that we are seeking only His glory, when often perhaps He sees some pride of talent, or knowledge, or scholarship, or denomination, or somewhat that hinders Him from working.

LESSON X.—Solomon's Sin (I Kings xi, 4-13). Golden Text, I Cor. x, 12, "Let him that thinketh he standeth take heed lest he fall." He used the power and wealth which God gave him to magnify himself and indulge himself and make himself like other kings of the earth. He did not obey his own precepts, but trusted in himself and leaned upon his own understanding. He even set up idols, almost without number, to please those whom he loved more than God, and thus terribly dishonored God and turned his back upon Him. This is written to warn us to let nothing come between us and God.

LESSON XI.—Cautions Against Intemperance (Prov. xxiii, 15-25). Golden Text, Prov. xxiii, 21, "For the drunkard and the glutton shall come to poverty." The substance of this lesson is that wise children make glad parents. No one is wise who lives unto himself, whether in the matter of eating or drinking or dress or in any way.

LESSON XII.—The Birth of Christ (Math. ii, 1-12). Golden Text, Luke ii, 10, "Fear not, for behold I bring you good tidings of great joy which shall be to all people." While we consider the birth of Jesus as the King of the Jews, and wait for His return as the King of the Jews—though the church is not waiting for that, but to be caught up to meet Him on His way—there is nothing more important than that we magnify Him in these mortal bodies by allowing Him to set us apart wholly for Himself to manifest His life in us, and through us do all He can to bring the good tidings to all people.

New subscriptions to the *Christian Cynosure*, until the end of this month, at $1.00 per year. Renewals paid in advance at $1.50 per year. In connection with subscription to the *Cynosure* as above, we will sell any book advertised on *this* page at a discount of one-fourth off from the price given.

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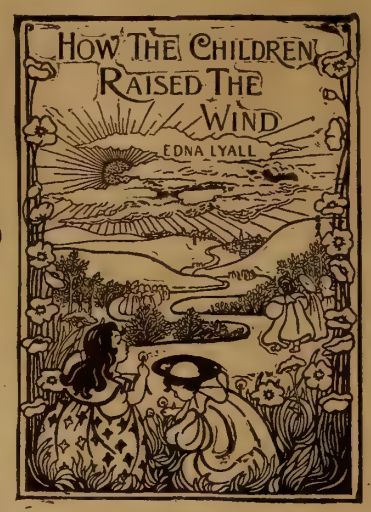

In "*Each New Day*" a page is allowed to each day. Each month is preceded by a full-page engraving in which is embraced the portrait of a prominent contributor—and a bit of Northfield scenery, held together by a delicate design emblematic of the character of the month, drawn by Mary A. Lathbury.

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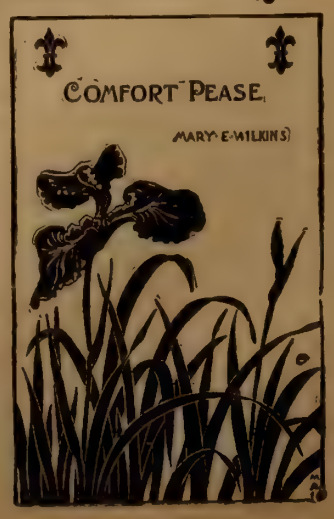

NATIONAL CHRISTIAN ASSOCIATION,

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LOSS OF THE SALIER.

NEARLY 400 PEOPLE WENT DOWN WITH THE VESSEL.

Would Have Been 100 Greater if the Disaster Had Occurred a Few Hours Later—Lost Like the Drummond Castle—Struck the Rocks at Night.

Coruna, Spain, Dec. 12.—Three hundred and eighty-one human beings went down in the wreck of the Salier, instead of 274, as first reported, the vessel having taken on more than 100 passengers after she left Bremen. Nearly all the passengers were in the steerage. Owing to the fact that there seems to be no survivors of the wreck there is little else but theories to fall back on to account for the disaster. Experts here look upon the loss of the Salier as having been due to causes proabbly in every particular similar to those which led to the loss of the British steamer Drummond Castle, of the Castle line, off Ushant, on the northwestern extremity of France, in June last. As in the case of the Salier, the weather previous to the wreck of the Drummond Castle and the loss of nearly 250 people had been very heavy, and was followed by thick weather which prevented Captain Pierce, her commander, from seeing the light.

How the Drummond Castle Was Lost.

When he believed he was far enough north Captain Pierce ordered the helm of the Drummond Castle to be ported, and with fine rain and fog headed her on the night of June 17 on a northeasterly course for the Bristol channel. But he was apparently out of his reckoning, for the Drummond Castle seemed to have run at full speed upon a ridge of rocks extending from the island of Molene, half way between Ushant and the mainland of France, to other and smaller islands. The concussion, it was generally admitted at the time, must have ripped the steamer open from stem to stern, and she apparently pitched over the reef and sank almost immediately afterward in deep water, for no trace of her was ever

Like the Drummond Castle, it is believed that the Salier was making the found. Like the Drummond Castle, it is believed that the Salier was making the best time possible under the circumstances, for after leaving Bremen the Salier had touched at Antwerp and this port and her commander was anxious to have his vessel's head pointing on her voyage across the Atlantic ocean.

Theories in Regard to the Salier.

Another theory of the cause of the disaster is that the Salier's steering gear was carried away while she was heading around the rocks for Villagarcia, and that she thus became unmanageable and was driven upon the reef, which is about two and a half miles from land. The passengers of the Salier, it is conjectured, must all—or nearly all—have been in their births in the steerage at the time the steamer struck, and it is thought most of them were drowned before they could tumble out on deck, for no bodies with life preservers have been found so far as known at present.

The steamer struck during the night of Monday last on a ledge of rocks about two and one half miles off Cape Corrubedo, on her way from this place to Villagarcia, where she was to ship another lot of steerage passengers bound for Buenos Ayres. A large amount of wreckage is reported to have washed ashore. The Salier was an old vessel, but she was considered to be in every way seaworthy.

If the disaster had occurred after the Salier touched at Villagarcia the loss of life would have been much greater, as it is understood there were nearly one hundred more passengers — men, women, and children—awaiting at that port to embark for Buenos Ayres.

HER RELIGION WAS OF NO AVAIL.

Did Ingersoll's Defense of Suicide Have Anything to Do with the Case?

San Francisco, Dec. 12.—The death by asphyxiation of Mrs. Sarah B. Cooper and her daughter Harriet yesterday morning has produced a profound sensation in this city. No woman in San Francisco or on the entire Pacific coast was so prominent as Mrs. Cooper, who had devoted her life to religious and philanthropic work, and was actively connected with every reform movement. She was a cousin of Colonel Robert Ingersoll with whom, despite their opposite religious views, she maintained a warm friendship.

There is no doubt but that Miss Cooper was responsible for the deaths of herself and mother. The family physician states that Miss Cooper had been suffering for months from melancholia with homicidal and suicidal tendencies. Her father committed suicide ten years ago and two cousins, nephews of her father, also killed themselves. Harriet Cooper had made several previous attempts to end her life, attempting to jump from a ferry-boat and several times announcing to her mother that she longed to turn on the gas at night so that she and her mother could pass away together.

Indiana Bimetallic League.

Indianapolis, Dec. 11.—The Indiana Bimetallic league at its late afternoon session yesterday decided by a resolution which was carried unanimously to hold a big mass-meeting of all Indianians who supported Bryan and the Chicago platform to take place in this city on Jackson day. Speakers of national repute will baeprovided and the meeting will be the rallying signal for Indiana bimetallists. It was decided to carry on the work of organization and education as rapidly as possible.

Pulpit for MacLaren.

London, Dec. 14.—In view of the belief that Rev. George F. Pentecost, the American evangelist, will probably accept the call to New York, his successor is being discussed here, and it is generally thought that Rev. Dr. John Watson ("Ian MacLaren") will fill the vacancy.

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SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Dec. 7 to Dec. 12:

L D Hollingsworth, J R W Stevenson, J Gray, S P Bushnell, Rev W B Stoddard, John Gates, William McCracken, Jasper J Tucker, C C Hayden, Isaac Crawford, Jason F Ames, S D Moses, W H H Myers, B J Muus, Winfield Hine, E H Person, E Pfeiffer, Wm Heldman, J S Perham, J W Suidter, Anson Eastman, Jacob Elieman, Jos Morris, C C Russell, R P Brorup, Chas Kennicot, J C Young, J M Howard, Mrs S F Reed.

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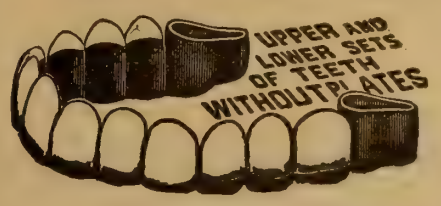

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1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

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W. I. PHILLIPS, Publisher,
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

FARM FIELD AND GARDEN

SHREDDED CORNSTALKS.

Is There a Market For Corn Hay?—What Hay Dealers Say.

The question was asked and answered not long since in the columns of The Rural New Yorker, "Is there a market for shredded stalks?" A Buffalo dealer said that his experience with corn hay had not been very satisfactory, for the reason that the shipments did not arrive in sound condition. Another wholesale dealer writes: "We know of no market for 'corn hay.' The cornstalks are of such a nature that they will heat very quickly after being baled, and we think it impracticable to open a market for this product while hay is so low." A hay dealer in New York city said: "There is no quotation on baled cornstalks, and, although we are constantly in touch with the hay trade, we have never handled them; neither can we say what they are worth."

From Cincinnati came the reply: "There is no market here whatever for the shredded corn fodder. A few cars were sent to this market last year, but were disposed of with great difficulty. Feeders in this section don't want this kind of forage when they can get hay so cheaply. We do not think that a demand could be worked up for it."

A hay dealer writing from St. Louis said: "Corn hay of the crop of 1895 has been handled in a limited way in this market, but it did not seem to take with the trade, and none has been offered here this year, owing to the very low condition of the market on timothy and prairie hay."

From Montreal comes the report that corn hay is not quoted and is unknown to the trade of that city.

Microbe Farming.

It is now well established that certain bacteria enable clover, alfalfa, peas, beans and other legumes to utilize nitrogen of the air that otherwise would not be available. By growing these crops to plow under or to feed stock farmers avoid buying nitrogen in fertilizers for some crops, and this means an immense saving of money. The trouble has been that the breeds or species of nitrogen bacteria that thrive on certain crops are not always present in the soil, and this accounts for many a failure of clover seed to "catch" well. Months ago The New England Homestead suggested that soon cultures of nitrogen bacteria adapted to each crop might be on the market, and now it is announced that such cultures have been placed on the market in Germany. The material is called "nitrogine" and is being carefully tested at the Gottingen experiment station. In our own country efforts have been made at the Illinois station to cross the clover root and corn root bacteria in hopes of breeding a hybrid microbe that, while possessing the ability to take up nitrogen from air, would also thrive on the corn root, and thus enable the crop to feed freely upon atmospheric nitrogen.

Competition of Western Butter.

Competition of western butter is constantly on the increase. In Iowa there are nearly 1,000 butter factories. Minnesota was solely a wheat country a few years ago, but now has over 500 creameries. Many factories have been established within a few years by creamery sharks on a watered stock basis in localities where farmers were ignorant of dairying and were deceived by golden tales of creamery profits. Such enterprises failed by the score, but many have been reorganized by the more progressive farmers and are now being operated as carefully and successfully as any well established creamery in Ohio or New York and claim to make equally good butter. Attention has been called to such a factory in Barton county, Kan., where the average output is about half a ton of butter per day. Only a few years back that section imported much of the little butter it consumed. All our western country can be adapted to dairying, and with low freight rates western butter can compete with that of the middle states, says American Agriculturist.

New Idea In Tree Planting.

A new and useful idea in tree planting circles is that which comes from a Colorado tree planter. It is with reference to the digging of the holes for receiving the trees, which, as all practical tree planters know, is one of the most laborious and particular duties connected with the undertaking. The new idea in this connection consists simply in the use of dynamite. A sharp crowbar is brought into requisition for probing down to the depth of three or four feet, when a half or whole stick of dynamite, with cap and fuse attached, is placed at the bottom. Fine dirt is first placed on the dynamite and when nearing the top is tamped solidly. Set fire to the fuse, and the dynamite will quickly do the rest.—Exchange.

Fall Plowing.

As to the importance of fall plowing, I think fall plowing is one of the most necessary things a famer can do, and the earlier the better, as it kills all the weeds. However, here in southern Iowa during the last five or six years we have raised better crops from spring plowing. But fall plowing helps the farmer along in the spring of the year. He can disk it up, and it is ready to plant much earlier, can get in a larger crop, secure a better seed bed and work it much better than spring plowing.

Cheese Without Rind.

A company of Utica manufacturers, it is told, make a cheese that is so put up that no rind can form over it. The cheese is made square and is coated with a thin coat of shellac, which is put on when the cheese is first taken from the hoop. These cheeses cure perfectly under their airtight covering.

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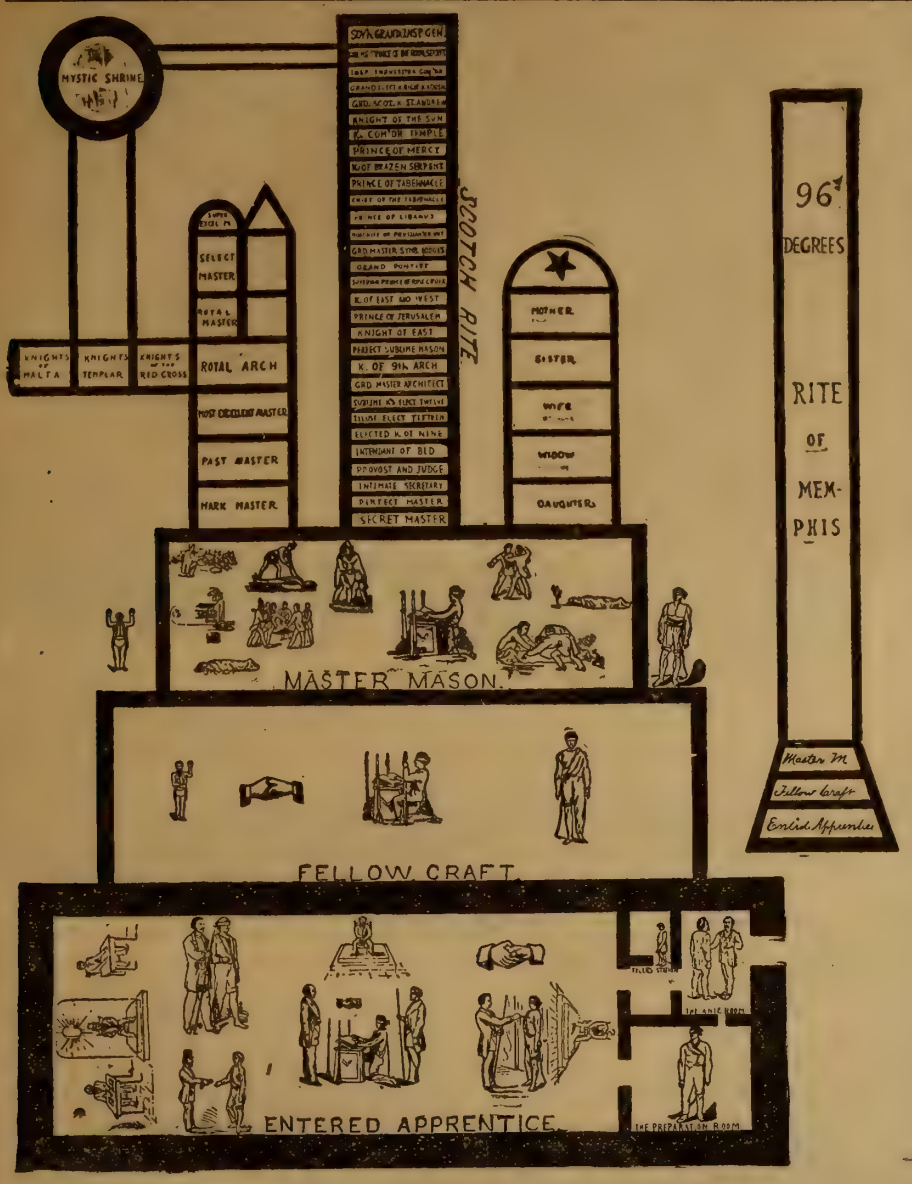

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The accompanying chart represents one hundred and forty two degrees.

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Explains the true source and meaning of every ceremony and symbol of the lodge.

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By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50. paper, 75c.

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The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

Masonic Oaths Null and Void: or Freemasony Self-Convicted. 207 pages. Postpaid, 40c.
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This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life-undoubtedly because they considered him a seceding Freemason.

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Consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies.

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By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear expo of the objections to all secret societies, and to Masonry especially, that are apparent to all.

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INFAMY FOR SPAIN.

THE WAY MACEO WAS LURED INTO A DEATH TRAP.

Deliberate Plot by Weyler, Ahumada and Doctor Zertucha to Trap the Great Chieftain and Kill Him Like a Dog—Details of the Alleged Plot.

Chicago, Dec. 14.—The detailed news that was sent broadcast over the country yesterday regarding the death of Maceo and declaring that he was the victim of a premeditated assassination by the Spaniards and was lured to his death, caused a wave of indignation through this country that would only need to carry the executive with it to eventuate in war with Spain. There were many versions of the story and all of them were emphatically and officially denied both at Washington by Minister De Lome and at Havana. Later they have been denied by an Associated Press dispatch from Havana which if absolutely reliable stamps the Cubans as very picturesque and persistent prevaricators. The alleged luring of Maceo to his death, on the other hand, was such a crime against modern civilization as would undobtedly turn the whole world against Spain.

New York Sun's Story of the Crime.

The New York Sun's account of the alleged murder of Maceo is the least sensational of the several printed and is in substance as follows: "Dec. 9 a commissioner from the insurgent camp came to Havana and brought news to the Cuban junta there that Antonio Maceo, young Gomez and other members of the staff of Maceo had been assassinated by the Spaniards, in accordance with a plan contrived through Dr. Maximo Zertucha, by the Marquis of Ahumada, second in command, or segundo cabo of the captain generalcy of the island of Cuba. * * * Early in November Maceo received a mysterious message which appeared to him to come from the Marquis of Ahumada, with full authority from General Weyler, as the messenger carried a safe-conduct issued by Weyler personally. Nothing was written; the message was only verbal. At this conference only Brigadier Miro, chief of staff of Maceo, was present. 'Well,' answered Maceo, 'go tell the Marquis of Ahumada that I will consider the thing and give him an answer.'

Zertucha Puts in His Word.

Maceo imediately gathered his staff, and explaining the situation asked the opinion of his subordinates. Brigadier Miro expressed his belief that the whole thing was a scheme for the Spaniards to catch Maceo in a trap. But Dr. Maximo Zertucha tried to convince the Cuban leader that it was wise to meet the Marquis of Ahumada, as the financial situation of Spain clearly indicated that the Spanish army would soon have to abandon the fight. Though Maceo was satisfied that the situation of Spain indicated a coming crisis he accepted the views of Miro and resolved to wait, thinking it strange that the first proposals for peace should be made to him and not to General Gomez."

A New Plot Is Concocted.

The Sun's account goes on to say that this attempt failing General Weyler returned to Havana to help concoct another plan, and Zertucha was retained to carry it out, the latter being promdoctor found means to communicate the plans and movements of Maceo to Ahumada, vie governor general, and to Ahumada, vice governor general and this brought about Maceo's death as follows: Maceo at Gomez' orders had to cross the trocha to join the latter who was moving west and intended to besiege Havana. "The crossing of the trocha was not an easy affair with a large body of men, and even when opportunity offered but few Cuban soldiers could do it without attracting attention. Maceo knew how, and moved to Mariel, but the Spaniards, through Zertucha, knew of his movements and of the communication from Gomez.

LED INTO AMBUSH BY ZERTUCHA.

And Upon Refusing to Surrender Shot to Death by the Spaniards.

"On the 2d of December Maceo sent four men to reconnoiter the trocha on the north side. They exchanged shots with the sentinels and by this the Spanish knew the proximity of the insurgent leader. Then orders were given by the Spanish commander not to resist. On the 3d Maceo sent some more scouts, who came back and assured him that the trocha was not well defended on that side. He passed the trocha on the night of the 4th without resistance after leaving General Ruiz Rivera in command of the Cuban forces in the province of Pinar del Rio.

"On the 5th, in the morning, he sent a commissioner to the junta in Havana. On the 6th, while marching with six men, among them Miro, the son of Gomez, and Zertucha, the latter advised him to take a route through a cane field which he knew. They did so, and fell into an ambush of 500 Spaniards, commanded by Major Cirujeda.

"'If you surrender,' said a voice, 'we offer you your life and an honorable treaty.'

"'Viva, Cuba libre!' answered Maceo, and then the butchery began. Gomez was wounded and fell before Maceo, but Miro escaped.

"At this moment, said the Cuban commissioner to the junta in Havana, a band of rebels who were going to join Maceo at the Havana side of Mariel, approached and were informed by Miro of the ambush. The Spaniards had already taken Maceo, who was pierced with bullets, and Gomez, who killed himself with the last bullet of his revolver. They had searched the bodies, and four men were carrying them when the Cubans came up. A terrible fight ensued, and the Cubans recovered the bodies of the two leaders, pursuing the Spanish with their machetes clear to Punta Brava.

GOLD DEMOCRATS CONFER.

Determination to Maintain the Organization the Unanimous Feeling.

Indianapolis, Dec. 11.—"Maintain the organization" was the unaimous sentiment of the executive committee of the gold Democratic party, which met here yesterday. There was not a dissenting voice in regard to this proposition and one of the first things done was the adoption of resolutions of regret at the death of Colonel Fellows, of New York, and Charles A. Emery, of Illinois. Ex-Representative Bynum presided, both at the conference and the banquet at the Bates House, at the latter of which there were twenty-five guests present. Here Bynum made a speech in which he said that in "glancing over the events of the past few months it seems almost incredible that so much history could have been made in so short a space of time. The organization of a great national party; the convening of a convention composed of 900 delegates, representing more than forty states of the Union; and the prosecution of a campaign unsurpassed in its educational influence, within the short space of three and a half months, certainly an achievement which will occupy a conspicuous page in the political history of our country."

He earnestly urged the continuation of the fight and everything he said in that regard was enthusiastically applauded. Henry Watterson also spoke. as did others, all in the same vein as Bynum. The executive committee decided not to issue an address at the present time, but gave out a statement that the national organization will be preserved in all the states, that national headquarters will be in New York, and that no alliance will be made with the Republican party. Meantime all honorable efforts will be made to reunite the two wings of the Democratic party.

Episcopal Convention in Session.

Springfield, Ills., Dec. 9.—The nineteenth annual convention of the diocese of Springfield convened yesterday in St. Paul's cathedral, with 150 delegates present. The session will continue three days.

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Washington Convention at Seattle, Jan. 18, 19.

Minnesota State Convention at Willmar, Feb. 23, 24.

The Missouri State Convention will be held at Kirksville about Feb. 4, 5.

The report of the New England Convention in this issue will be found interesting reading. The testimony of Rev. D. B. Gunn is worth repeating: "I have found that as soon as a church member joins the lodge he loses his spirituality." And this: "In a town of seventeen to twenty-five lodges the church could scarcely muster from five to a dozen men at its weekly prayer meeting."

It has been shown in the various publications of the Immigration Restriction League and elsewhere, that illiteracy and general undesirability for citizenship go together. The illiterate are the Slav, Latin and Asiatic races. During the last fiscal year the average illiteracy of immigrants from Austria-Hungary, Italy, Poland and Russia was 40.1 per cent, while of those from the United Kingdom, France, Germany and Scandinavia it was only 3.7 per cent.

Question.—Are the 4,500 secret lodges of Chicago not exerting a greater influence to dethrone Christ in our politics than the 450 churches are exerting to enthrone him? Let it be remembered that very many in the churches advocate, either directly or indirectly, that Christ's authority should be limited to the family and the church, and that it does not rule in the sphere of politics. Ask the average church member how far he wants the law of Christ applied to his politics, and listen to him hesitate, and stammer, and knit his brows.

We wish some of our readers across the water will tell us why no movement has been set on foot in the British Isles to bear testimony against secret societies. The assassinations and attempted assassinations of government officials, and the note in this issue from our Princeton correspondent, go to show that secret orders are strong in Great Britain, and that little has been done to counteract their influence.

JAMES M. FULTON, D. D.

The death of this devoted minister and reformer of the United Presbyterian church occurred Nov. 24, at his father's in Belmont Co., Ohio, where he was born in 1849. He graduated at Westminster in 1872, and after a course in theology in Allegheny seminary, he was for thirteen years pastor of the Fourth U. P. church, Allegheny. He was compelled, owing to feeble health, to retire from the work of the ministry, and for two years he was principal of the new Normal Institute at Henderson, N. C. He was a great preacher, practical, earnest and sympathetic. He was a man of clear convictions and intense earnestness, a typical pastor, tender and faithful, and a born leader of men.

Dr. J. M. Fulton was active in all reforms of the day. He gave frequent utterances both by voice and pen on the anti-secret question. A short time before his death he wrote of college fraternities: "They must do their work in the dark. They must act lies and almost tell lies to hide themselves. They put forward some ambitious fellow to do their work that is not a secret society man at all. Everybody thinks he is. The men that are making the plans and providing the ammunition are not seen. They may be sitting in the councils of the anti-secret men or be giving pointers to the faculty. They are living a double life that is leading to hypocrisy, deceit and dishonesty in the worst forms."

The letters from our valued correspondent, Rev. J. R. Wylie, Blanchard, Ia., have been full of interest not only to the friends in that vicinity, but everywhere. They furnish a most striking illustration of the Satanic spirit of the lodge and saloon, when they are determinedly resisted. The slave power, when it was resisted, plunged the nation into a bloody war which closed with an attempt to assassinate the nation's rulers. We have no reason to expect anything less sanguinary from the saloon and lodge power, when they are driven to the last ditch.

We close in this issue the able reply of Rev. Wm. Fenton to the *Contemporary Review*, in which he proves that Freemasons identify themselves with the worshipers of Baal Peor on the plains of Moab; a crime for which God slew 24,000 of the Israelites. This giant iniquity not only saps the foundation of the church by absorbing its talent, time and money, but it is the modern anti-christ, provoking the God of heaven to sweep our land with the storms of divine judgment.

It is a serious question how far we may go in supporting voluntary organizations in doing the legitimate work of the thurch. It is only when the church is indifferent and refuses to agitate or bear testimony against great evils, such as the liquor traffic or secret societies, that we are justified in organizing special movements to do this work. We should not forget that Christ has organized the church, and prescribed its officers and work. Its business is to maintain the whole truth, and testify against all evil. When it fails to do this it is defective, and must be supplemented by other agencies.

Missouri State Convention will be held probably about February 4 and 5, 1897, in Kirksville, Mo. A strong convention will do good locally as well as throughout the State, and responses so far are encouaging. Let the old guard be strong and of good courage, for some lodge men are acknowledging the baneful influence of their societies upon the church, and are favoring our conferences. What *lodge men* confess, must soon be confessed by all true ministers of Jesus Christ, and then will come our harvest, and souls will be saved in the lodges and out of the lodges, and the power of organized secretism will be broken.

It is estimated that there are 4,500 secret lodges in Chicago. They are all training schools exerting a powerful influence upon public and private life. The most dangerous feature of their education is that which excludes Christ. With but few exceptions their aim is to unite men on platforms on which all religionists can stand; and such platforms must reject Christ, because many cannot accept him. It is estimated that nearly one-half the voting citizens in this country are members of secret lodges, trained to exclude Christ from lodge prayers and rituals; and Freemasons going so far as to blot that precious name out of texts quoted from his Word. Is it any wonder then that so many fight shy of any movement aiming to enthrone Christ's law in American politics? And is it not sad moral stupidity for any such movement not to recognize the Christ-rejecting lodge system as their greatest enemy?

WHAT I LIVE FOR.

BY GEORGE LINNÆUS BANKS.

[This poem was a great favorite with Dr. Guthrie, the great Edinburgh preacher, and often quoted by him.]

I live for those that love me,
For those I know are true;
For the heaven that smiles above me,
And waits my spirit too;
For all human ties that bind me,
For the task my God assigned me,
For the bright hopes yet to find me,
And the good that I can do.

I live to learn their story
Who've battled for my sake;
The patriot crowned with glory,
The martyr at the stake:
Bards, prophets, heroes, sages—
The noble of all ages,
Whose deeds crowd history's pages,
And time's great volume make.

I live to hold communion
With all that is divine,
To feel there is a union
'Twixt nature's heart and mine:
To profit by affliction,
Reap truths from fields of fiction,
Grow wiser from conviction
And fulfill God's grand design.

I live to hail that season,
By gifted ones foretold,
When men shall live by reason,
And not alone for gold:
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I live for those who love me,
For those who know me true;
For the heaven that smiles above me,
And awaits my spirit too:
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do.

NEW ENGLAND CHRISTIAN ASSOCIATION.

REPORT OF THE FIFTH ANNUAL MEETING OPPOSED TO SECRET SOCIETIES.—INTERESTING REPORT BY THE SECRETARY.

No great reform was ever carried forward to victory except through a sifting process; and the more important the cause in its relations to the church and humanity, the more necessity for this work of separation. So there was abundant cause for exultation, but none for downheartedness, that the faithful few who met in Wesleyan Hall on the evening of Tuesday, Dec. 1, like the early Abolitionists, were conspicuous for quality rather than quantity.

President Foster's opening address was all we have learned to expect when he is on the platform—scholarly and full of historical research, but radical and always hewing to the line. He showed with great clearness the family connection, through Masonry, between the Jesuits and the A. P. A. Secretary Stoddard followed with an address on "Masonic Mysteries." The questions asked by the audience at the close showed a deep and intelligent interest in the subject. Bro. Curtis, a seceded Mason, testified that he had been through all the ceremonies described.

The morning session on the next day began with the usual devotional exercises, which were followed by the reading of reports for the past year, showing steady progress in the work. One of the disappointments of the convention was the absence of Dea. George Morse, of Putnam, caused by the death of his son in California. Much sympathy was expressed for Bro. Morse, and with one consent the convention united in prayer that he might have all divine comfort in this great affliction.

The Busy People's meeting held at the noon hour, led by Rev. John G. Short, was well attended, and was in some respects the most interesting part of the convention. Bro. Short related his own experience in the Masonic lodge, particularly when attending a lodge banquet, to see an elderly minister, who was Grand Chaplain, smoking with the rest, listening with apparent pleasure to objectionable conversation, and mixed up with men who were not Christians. The disgust inspired by such a spectacle decided him to come out. It was necessary, he said, that the truth should be an offence. We must not expect that the crowd outside will say "amen" to us. But truth is eternal. He would not exchange the chance he had to-day to be true to God for the place of an archangel.

He was followed by Rev. Mr. Sears of Hyde Park, who spoke of the seventeen to twenty-five lodges in a single place, when the church could scarcely muster from five to a dozen men at its weekly prayer meeting. This is the reason why women have to be pushed to the front to do the work the men ought to do. But even they are organizing into lodges; and if the growth of the lodge power is not checked the time will come when we shall have neither men nor women in our churches.

Bro. Sears alluded to the oath in the Knight Templar's degree, and the drinking of wine from a human skull, at which a Mason in the audience excitedly jumped up and denied the statement as false. Inquiry soon elicited the fact that he had never taken but three degrees, and of course knew nothing of anything beyond. He told a story of his Masonic charity to a lodge brother sick of cholera on board a vessel in which he was coming home from California. He stated that about a hundred of the passengers in the steerage were ill, but according to his own account his charity extended only to the one he knew to be a brother Mason. When Pres. Chas. A. Blanchard put to him a few direct questions, whether he had taken such and such an oath, or submitted to certain ceremonies, he became very angry and abusive, and refused to answer, thus tacitly admitting, in a way that carried conviction to every intelligent mind, that the charges were true.

Among other things this would-be defender of Masonry asserted that the order was founded by King Solomon, to which Bro. Messenger, a seceding Mason, wittily replied that this was only another evidence that Masonry was from the devil. Solomon was an old backslider; and if it was true that he started Masonry, this fact in itself was sufficient to account for the heathenism found in the order.

Said Rev. D. B. Gunn: "I have been watching secret societies for forty years, and I have found that as soon as a church member joins the lodge he loses his spirituality. Romanism is not one-hundredth part so much in the way of the Protestant church as is Masonry." He mentioned a church he knew with 350 members and only two young men among them. There were thirty lodges in the place to five churches.

Rev. Mr. Hastings then gave his testimony. When an Odd-fellow, he was reproached for staying away from the lodge to attend the church prayer meetings. He was drawn into Masonry as a kind of decoy duck, in the hope—which was not disappointed—that his influence as a minister would be powerful to bring in others.

Bro. Trueblood, secretary of the Peace and Arbitration Society, said he had never had any inside experience of the lodge, and could not see how any man who respected himself could so sell out his liberty and his manhood. He had a Quaker friend who thought he would try the Masons, but came home the sickest man ever seen. He had noticed that men of broken-down and questionable character were in the lodges. He knew one case in which the chaplain was the lowest man in the community. He never went to church, his mouth was always filled with blasphemy, yet he prayed over the "good Christian men" who went into the lodge. He cited other instances showing the evil influence of Masonry on religion and morals.

Mrs. E. Trask Hill answered very effectually the Masonic brother who made such boast of his lodge charity, by relating how she herself, when a young mother with three small children, went to the help of a poor Irish Roman Catholic family sick of the small-pox and deserted by all their neighbors. Later she took care of a child sick with malignant diphtheria. But it was not Masonry, it was Christianity that was the impelling force. She had been brought up in an atmosphere of reform. Her father had to give up his church because of his anti-slavery views. She knew what it was to be ostracised because she stood for the truth. But it had only brought her up higher; and she wished to say to all engaged in the anti-secret cause, keep right on. How much better to have the hand of Christ than of a Mason or an Odd-fellow when you come to cross the river.

Mrs. L. M. Hoyt related how in her own town of Ware two men applied for the vacant position of high school teacher. The one who gained the position was far less competent; but, as he personally admitted to her, he was a Mason and all the members of the school board were Masons; so that, to use his own expression, he "took the cake and the other man had to hunt a hole somewhere else." Thus the interests of the schools were sacrificed through Masonic favoritism.

"Mother Prindle," of the Florence Crittenton Mission, New York, gave a most interesting address, filled with her own warm, loving personality. While she could not be a Mason if she would, and would not if she could, she knew enough about the organization to be impressed with its Christless character. She cited instances of its ruinous effect on the Christian character of men who joined it. The most that she knew about Masonry was what the Lord had taught her. She made an earnest plea that anti-secret work be carried on in the spirit of love. It was her only reliance in the rescue work in which she had been engaged for eighteen years.

Rev. Lucien Kimball followed her with an eloquent address on not allowing the world to cut the pattern of our social life for us. When ministers and saloon men were in the Masonic lodge together it was not strange that radical prohibition was little preached. In one place he was told that the W. C. T. U. was dead because most of the women were interested in the Relief Corps. Let us begin to cut our own pattern by taking it from consecrated Christian people and not from the outside world.

Rev. S. G. Shaw, of Cambridgeport, followed with an excellent address, in which he showed the radical difference between Masonry and the Gospel. The Gospel stands for that development and progress which is the law of nature. Masonry is a fossilized system that admits of no change. The Gospel stands for individual responsibility, while the secret of lodge barbarities and outrages is the irresponsibility of the members who think themselves safe in committing crime because the lodge stands behind them.

At the close of Bro. Shaw's address the unfinished business was taken up. The committee on nominations recommended the re-election of the old officers, and their report was unanimously approved.

The evening session opened with an address by Rev. S. McNaugher, who supplied the place on the program left vacant by the absence of Rev. H. H. George. It was an earnest appeal for Christ and his church against the lodge, which denies the one and traduces the other. He was followed by Pres. Chas. A. Blanchard, who made the speech of the evening. Dr. Blanchard's graceful oratory, keen logic and eloquent presentation of the truth wins for him delighted listeners wherever he speaks.

It made a fitting close to a convention second in interest to none which have yet been held. More and more our cause here in New England, under the wise and able leadership of Bro. Stoddard, is appealing to the minds and consciences of intelligent Christian people, and when this class is roused to its iniquity the doom of the lodge is sealed. ELIZABETH E. FLAGG.

ROMANISM VS. FREEMASONRY.

"I must write a letter on Masonry and Romanism," was the thought which came into my mind on reading an editorial in a recent number of the *Cynosure*, which described the late convention held under the auspices of the Romish church in the old historic town of Trent. Every school boy has heard of the celebrated Council of Trent, which began its sittings in 1546 and finished its labors in 1564 by the promulgation of the famous, or rather infamous, creed of Pope Pius IV., which is the standard authority for the religion of Rome from that time to the present. The Council of Trent was convened to crush the Reformation and to declare with infallible authority the faith of the Romish church; and the recent convention, held in the same old town, was convened to crush Freemasonry. At first sight this would seem to be very strange and singular. The doctrines of Masonry and the doctrines of the Reformation are as wide apart as the poles, while the doctrines of Masonry and those of the Romish church are as near alike as one pea is like another.

Freemasonry, as may be seen from "The Master's Carpet," is a revival of the "Ancient Mysteries," pure and simple; that is of the old pagan or sunworship practiced in secret among all the pagan nations from Egypt down to the fall of the Roman empire. The Hiram Abiff of the Master Mason's degree is simply the Osiris of Egypt, the Mithras of Persia, the Apollo of Greece, the Tammuz of the eighth chapter of Ezekiel and the Baal of Israel in the days of Ahab and Elijah. This fact the very best and highest authorities on Masonry take special pains to inculcate, and of course we are obliged to admit the truth of what they say, as they surely ought to know their own religious philosophy much better than outsiders. The "Traditions of Freemasonry" by Pierson, for instance, at page 240, most clearly informs us that "We readily recognize in Hiram Abiff the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks, the Dionysius of the fraternity of the Artificers, and the Atys of the Phrygians, whose passion, death and resurrection were celebrated by these people respectively."

This is pure Masonic teaching, and it must be true, or nothing in Freemasonry is true. But is it on account of its pagan origin and pagan religion that the system of Rome to-day antagonizes with such vehemence the system of Freemasonry? Not at all. What is Romanism? It is paganism just as thoroughly and completely as Masonry is. Some good, honest, simple-hearted Christian people are exceedingly charitable towards the Romish system, and would try to persuade themselves and others that the Church of Rome is a branch of the Christian church, but it is just as much Christian as the Master Mason's degree. Listen: "Hail, holy queen, Mother of Mercy, our *life*, our sweetness and our *hope!* to thee do we fly, poor banished sons of Eve, to thee do we send up our sighs, mournings and weepings in this vale of tears. Turn then, most gracious *advocate*, thine eyes of mercy toward us," etc. This, one of the most popular and most venerated prayers of the Romish church, being addressed, as can be seen, to the Virgin Mary, and is based upon the teaching of the Council of Trent and the authority of an infallible pope. But is this prayer a Christian prayer, or does it bear the slightest approach to one? By no manner of means; it is simply and purely and wholly *anti-Christian*, and bears no more resemblance to a Christian prayer or to the truth of Christianity than a base counterfeit dollar does to the genuine coin.

Hail, holy queen! The Virgin Mary is enthroned by the Council of Trent, and hence by the Romish church at large, as "the queen of heaven." Venus was the queen of heaven in pagan worship; and the Virgin Mary has merely taken her place as Hiram in Masonry has taken the place of Osiris or Baal. But who is king if Mary is queen? The Lord Jesus is God's king—"King of kings and Lord of lords," and the glorified church is his bride, at the first resurrection, and therefore the true and only queen; so, then, where does Mary come in? Simply as the successor of Venus in the Rome-pagan of to-day; no more, no less.

Mother of Mercy. What a blasphemous title this is to be applied to any human being. God, even the Father of our Lord Jesus Christ, is "the Father of mercies and the God of all comfort" (2 Cor. 1:3), and "his glory will he not give to another, neither his praise to graven images." (Isa. 42:8.) Masonry ignores and rejects altogether the very name of the Lord Jesus, while Romanism, though pretending to honor Christ in some small way at least, yet sets up Mary as the real Saviour, and exalts her to a glory equal to that of the God-head. Now which, think you, is worse, Freemasonry or Romanism? Both are purely pagan.

"*Our life.*" Is this true? Is Mary the life of the world or the life of any one, even of herself? The Lord Jesus says, "I am the Way, the Truth and the Life." (John 14:6.) "In Him was life" (John 1:4), and not in Mary; and the apostle expressly affirms that "Christ is our life" (Col. 3:4), and hence, of course, the conclusion is inevitable that either the Romish church, with its infallible pope, or the Apostle Paul must be wrong. Popery says Mary is our life—the Apostle Paul by the Holy Spirit declares that "Christ is our life; while the Virgin Mary herself flatly contradicts the teaching of Rome when she exclaimed, "My soul doth magnify the Lord, and my spirit hath rejoiced in God *my* Saviour." (Luke. 1:46, 47.) She was a human being of course, and, like all the race of mankind, was *dead*, having *no life* in her, and was saved just as Paul or John or Peter was saved, or just as we are saved to-day—by faith in the Lord Jesus Christ. Christ is the central figure in Christianity; Mary is the central figure of Romanism and Hiram Abiff is the central figure of Freemasonry; and yet Freemasonry and Romanism are at war the one with the other.

But what are these two pagan systems contending so earnestly for? For "the faith once delivered to the saints?" No, by no means; they are simply contending for *power*—power in this country and power over in Europe, and hence the recent convention at Trent and its possible results here in the United States.

"*Our hope.*" And last of all is Mary, in any sense whatever, our hope? If she is, then the Apostle Paul must have been entirely wrong, for he expressly declares that Christ is the "hope of glory." (Col. 1:27.) In the New Testament the word "hope" is generally connected with the first resurrection, at the second coming of Christ, when the church shall be exalted to "the divine nature" (2 Peter 1:4), and when the saints shall be glorified and bear the very likeness of our risen Lord.

The Virgin Mary will doubtless share in that glory with us, and at the same time as we do, but she is not and she cannot, in any sense whatever, be "our hope." By looking carefully through the Epistles the Christian will no doubt be greatly rejoiced to find that the order is always, with only one exception, faith, love, hope. "Faith" to begin with—faith in Christ; then "love," the guiding principle of the Christian life, and "hope," the end of the warfare and the walk. Not when one dies and goes to heaven, but when the church randsomed from death and redeemed from the power of the grave" (Hos. 14:13) shall be caught up to meet the Lord in the air and be made a partaker of his glory. No; the Virgin Mary is not our hope any more than she is our life, or the mother of mercy, and it is nothing short of idolatry to address her as in the above prayer. Masonry and Romanism both reject Christ; the one substituting a pagan the representative of God and the other the representative of a pagan goddess; but they are quarreling as to which of the two shall be supreme. More on this subject later on. E. RONAYNE.

104 Milton Ave., Chicago.

SECRET SOCIETIES VS. THE REPUBLIC.

PART OF AN ADDRESS BEFORE THE PENNSYLVANIA ANTI SECRET CONVENTION AT OAKS, WEDNESDAY EVENING, NOV. 18, 1896, BY REV. J. C. M'FEETERS, OF PHILADELPHIA.

Secret societies are against the republic not only because they are inimical to good government, but

Second, because the hideous obligations vitiates conscience, which inevitably leads to the abuse of power. The obligations tend to pernicious partiality. When a secret order man finds himself in a government position, he is likely also to find himself under conflicting oaths. His first obligation is to the lodge. That binds him to use his powers first and chiefly for Masons; others may reap the fruits of his administration; but Masons first. Do you believe that the man can be safely entrusted with power in a civil office, who kneeling on bended knee, with hands on the Holy Bible, swears under the most dreadful imprecations that he will aid and assist a companion when engaged in any difficulty, and espouse his cause so far as to extricate him from the same if within his powers, if he be right or wrong?

This is a part of the obligation of the Royal Arch Mason to his brothers of the lodge. How does this harmonize with the obligation of the other oath requiring a just and impartial administration of office? How does it correspond with the spirit of free institutions in this republic?

Thirdly, secret societies are inimical to good government, because they pervert justice in our courts. Masons of certain degrees are sworn to keep inviolate the secrets of companions, murder and treason excepted; and all in the Royal Arch degree and above, make no exception, no, not even of murder and treason. How can a man under such a bond tell the truth, the whole truth and nothing but the truth, according to the justice, when the jury, the counsel or the judge is held in the chains of lodge oaths?

Our fair republic, highly favored in providence and greatly distinguished by our Divine Saviour, is beleagured by many dangers; but none of them more alarming than the rock under the surface of our tranquil sea, oath-bound secrecy, against which our ship may strike. God grant that she may be guided safely by pilots who will keep their eye upon the North Star of truth, the cynosure of fixed and eternal principles.

You, the friends of liberty and right, are leading in a holy cause. Many discouragements lie in your way. No greater discouragement than that coming from many voices, saying, you are uncharitable in your judgment and wrong in your conclusions, for you are not acquainted with the system of secrecy. In all your embarrassments look up to Jesus Christ; observe his instructions and his luminous life, and follow that; leading this nation into light by following Jesus, heedless of the opposing voices.

The story has been told of a colonel who had been ordered to storm a fort, that he laid his plans for a night attack. The march lay through a dense woods and up the slope of a mountain. He chose an astronomer to lead the way. The guide fixed his eye upon a star and pursued his course without variation. Some of the officers said he was leading out of the way. He insisted that he was right. They followed. The fort was soon seen with its dark, frowning battlements on the hill. The charge was made, and the victory won. After the battle search was made for the guide. He was found mortally wounded. Lifting up his head he said to the Colonel as he stooped over him, "Was I not right?" Lead this world on through the woods into that decisive conflict which will give the nations all to Jesus. Lead on, ye who are in the front, and to whom the trust has been committed; lead with your gaze fixed on the Polar Star of truth, the Lord Jesus Christ, and when you fall in the death hour you can look up into the face of friends and countrymen and say with holy satisfaction, "Did we not lead right?"

SECRET LODGE OATHS.

ADDRESS BY REV. ALLEN M. FRETZ, OF SOUDERTON, PA., BEFORE THE STATE ANTI SECRET CONVENTION AT OAKS, PA, THURSDAY, NOV. 19, 1896.

In our work of reform and opposition to existing evils, we find in each one are different phases of that evil. Some are worse than others and demand the reformer's special attention. It is only when we properly recognize this distinction between evils that we can intelligently oppose them. We cannot treat moral subjects on the principle of gain or loss. An evil will still be an evil, though in its general makeup it may contain some good qualities, which, mathematically or philosophically considered, may over-balance the evil. A man when he steals five dollars from a rich man's drawer is a thief; and he is a thief no less when he, to over-balance his crime, contributes $5,000 to charitable purposes.

The lodge system being an evil in principle, with various evil features, is no less an evil because it has a few apparent commendable features. Yea, even if the system should have an over-abundance of good qualities, we must still consider it an evil because of the selfish, un-Christian principles in its makeup. So to distinguish an evil from a good we must analyze it and take note of its pernicious qualities. I want to say with emphasis, one of the pernicious phases of the lodge system are the oaths or obligations which they impose.

In the treatment of this subject my object is not so much to antagonize any single society as the system,—the system which requires oaths, obligations, solemn promises, with severe penalties ever to conceal and never to reveal what, at the time of the obligations, is as yet hidden in mysterious darkness. Any profane oath is un-Christian according to the teaching of the New Testament. The Jews seemed to have been notoriously guilty of swearing—swearing by heaven, earth, Jerusalem, the temple, the altar, different parts of the body, etc., which indeed

may not seem so very strange to those who adhere to the false theory that Freemasonry with its vile oaths and blood-curdling penalties antedate the Christian era, yea, takes its origin in the time of Solomon.

When Christ came, even in his very first recorded public teaching, Matt. 5, he instituted and taught the new doctrine. Not only did he lay the grand anti-secrecy principle as one of the fundamental principles of the doctrine and conduct for his followers in the figures of "salt of the earth" and "light of the world," but in particular and very plainly the anti-oath principle, when he says: "Again ye have heard" (Here read Matt. 5: 33 37). And again he repeats the same principle in his woes upon the scribes and Pharisees (Matt. 23: 16 22).

The apostle James, seeing these evils still existing and creeping into the church, writes with much emphasis: "But above all things," etc. (James 5:12). It seems clear to my mind from these references that all oaths are made in violation of the doctrine of Christ. And while we personally and conscientiously believe this of all oaths, still are willing to give freedom of conscience in this matter to those who may differ from us. What shall we say of extra-judicial oaths—oaths administered, solemn obligations required, with hideous penalties imposed, outside of the state and the church, in dens of darkness, behind tylered doors, by a conclave of similarly foresworn individuals whose main enjoinder, contrary to that of telling "the truth, the whole truth and nothing but the truth," is to conceal and never to reveal the truth, the whole truth and all about the truth.

How does this correspond with the teaching of Jesus? The Freemason who applied for church membership found the principle of opposition to secret societies in reading our church constitution and discipline, which I had given to him, not a direct declaration to that effect, but in the article which reads: "Resolved, that we do not approve of taking judicial oaths." Reference, Matt. 5, 33; James 5: 12. While I am speaking to many whose views may accord with mine in the application of Christ's teaching to the oath in general, there are, no doubt, too many present who hold more restricted views, and apply the teachings only to extra-judicial oaths, thus covering lodge obligations.

In this we then agree; but allow me just in passing to say one word to such. It is this: To this concession of the church in the New Testament teaching concerning the oath we must credit to a great extent the prevalent intermingling of the church and the lodge. But as to extra-judicial oaths, in which we then all agree, it is generally conceded that it is not the oath for the oath's sake that influences to the keeping or the not keeping of the obligations. It is the penalty or penalties that are attendant upon the lodge oath that makes its votaries thus blight their consciences, smother their wills and do whatsoever they are bidden without asking why. The importance of secret keeping, though it may violate everything civil or religious, seems to be the groundwork and reason for the lodge oath.

These oaths are a deception and imposition on those uninformed as to the true nature of an oath. This is true no doubt both of those administering and of those taking the oath. They are made to believe that the oaths they are taking are of the most binding nature, and to increase this impression terrible penalties are appended to the oaths. For example, at a certain point in the ridiculously initiatory performance the candidate may be stripped, blindfolded, led up stairways and through divers rooms, branded on the left breast near the heart, "the hissing of the burning flesh and the pain of the operation reminding him of the serpent's bite." Having swords drawn across his bowels, breast and throat, he is informed "this signifies that your throat will be cut from ear to ear and your tongue torn out by the roots; that your heart will be cut out, burned to ashes and thrown to the four winds of earth; that your bowels will be cut open, torn out, and the fowls of the air devour them; your body will be sunk to low-water mark, where the tide ebbs and flows twice every twenty-four hours, if ever you divulge or reveal the whole or any part of the signs, words or tokens. Drinking a libation from a human skull he imprecates upon his own soul the punishment due to the one out of whose skull he drinks.

While these are awfully awful and vile penalties, but the climax of licentiousness may be seen in an oath as the following in the Master Mason's degree of Masonry: Furthermore, do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister or daughter, I knowing them to be such, nor suffer it to be done by others if in my power to prevent it." This oath, though upon its face it may have the smile of chastity, shows to us the climax of licentiousness. It is absolutely the vilest, the most abominable, wicked and ungentlemanly. The man who desires to take such an oath must have lust festering in his soul, and needs an oath to protect a certain class. He swears that he is a libertine, and then swears that he will have his throat cut across, etc., to remain a libertine.

And now in conclusion: Suppose, for example, that a church should be organized, at the door of which stood men with drawn swords, and of which no person could become a member unless he first consented on bended knee to take an oath, of the purport of which he knew, and could know, nothing until it was administered to him sentence after sentence while in a helpless condition. How long would such a church be tolerated in the community?

Suppose, also, that it limited its membership to persons of one sex, excluding the young, the aged, the penniless and the crippled; taking in only the able-bodied and prosperous, who were decked with barbaric trappings and marched around for public exhibition on gala days; how long would such a church be tolerated in the land? Would not its ostentatious secrecy be in itself an evidence that there was something radically wrong in its conception.

Anon now in conclusion let me quote from the writings of H. L. Hastings, whom I regard as a thoroughly spiritual man; a man of God who fearlessly stands for truth and right, and in opposition to all that savors of darkness and error:

The Church of Christ is doing her work in the world. There are no obligations of secrecy, no concealments, no darkened rooms nor guarded doors to hide the work she does. She feeds the hungry, she clothes the naked, she ministers to the sick, she lifts up the bowed down, she instructs the erring, she guides the perplexed, she warns the unruly, she comforts the mourner, she founds hospitals and colleges and academies and schools, she promotes reforms, she testifies against evils, she produces and disseminates wholesome literature, she scatters light and truth on every hand. Her work is open, and it shows for itself what she has done and why she does it. As compared with this, what have votaries of secretism to exhibit? Gaudy paraphernalia, pompous processions, medieval uniforms, magnificent buildings from which the public are rigorously excluded, midnight conclaves, secret grips, mysterious passwords, and a jumble of philanthropy, piety and profanity, all of which is guarded by oaths and obligations and penalties so shocking and absurd that their revelation invariably puts their votaries in a rage; and this is all. Or, if there is anything more than this, it is craft and guile, the plotting of secret mischief and the wielding of power by irresponsible despots, for objects which cannot bear the light of day.

Let Christian men maintain their integrity and independence; let them stand for God though they stand alone. If worldings will be bound together like tares "in bundles to be burned," let Christians spurn the unholy associations and stand separate from sin, waiting for the great day of the Lord.

FREEMASONRY IS DEVIL WORSHIP.

The criticism of the writer in the *Contemporary Review* is very long and has much in it that is highly interesting to the Christian. It looks like a "give away" on the part of Masonry, as if the Anti-masonic writers criticised had made public much that ought to be known concerning the deeper villainies and blasphemy of Freemasonry. The critic seems to realize somehow that he has the Romish church on his, the Masonic, side. He closes his long article with the following words: "Without the support of Rome the Anti-masonic movement must die of the weight of its own fables; and, when the pockets of the faithful have been exploited a little longer, its literature will sink into the limbo of forgotten frauds, where lie James II.'s warming pan, the legend of Pope Joan and the history of Pulmanasar, I think no lover of truth, even though he be a Catholic, will refuse to say with me, 'So mote it be.'"

But Masonry says: "The universe is the Temple of the Deity whom we serve." "Sickel's Monitor," page 62. If Freemasonry ever accomplishes its purpose, and its god reigns triumphant over the universe, then Anti-masonry will die. Which is equivalent to saying that Anti-masonry will never die so long as Freemasonry and the true and living God exists.

There is a drunken harlot in the world and the devil has got her; she "looks like a lamb," but there are those that "will hate her, and will make her desolate and naked, and will eat her flesh, and will burn her up with fire. For God hath put it into their hearts to do his will, even to do his purpose." That harlot is not Freemasonry, for Freemasonry does not look like a lamb.

It is also written in the decrees of God: "These have one mind, and they give their power and authority to the beast. These will make war with the lamb, and the lamb will overcome them; because he is Lord of lords and King of kings, and they who are with him are called and chosen and faithful." The end of this age in the history of the world will come. He who has declared it says, "Yea, I come quickly." "Amen; come, Lord Jesus."

W. FENTON.

74 South Robert St., St. Paul, Minn.

MASONRY SUPPLANTING THE CHURCH.

As Winfield correspondent of the Richfield Springs, N. Y., *Mercury* says the funeral of John M. Thomas was held in West Winfield, Dec. 2, 1896, and according to request of the deceased there were no services except the solemn and imposing burial of the F. and A. M. lodge, which was rendered by the Master of No. 581." The solemnities were conducted by five lodges or their representatives from as many places.

It has not been usual to omit Christian services at Masonic burials, but this is the tendency of the times and is destined to become the common practice of the future. When Masons say Masonry is good enough religion for them, we may think it is defiance or boastfulness and does not express their real sentiments; but when they request on their death-beds, the most solemn occasion, that their funerals shall be conducted with Masonic or pagan ceremonies exclusively, including circumambulation with the sun, their god, we must acknowledge their sincerity and faith in their religion. It is an unmistakable expression of preference and abjuration of Christianity, and if Christ is the sole way to salvation they are fated for perdition. They are entrusting themselves to a religion that wars against Christ, the Bible and the First and every other Commandment. This is the effect of Masonic teaching, and the result must increase with time in an accelerated degree. The entering wedge is working and the lodge is beginning to prevail.

Some think the lodge is not injuring the church, but the former is seducing and withdrawing the men of means, and women and the poor are left for the latter. The remaining lodge men divide or withhold contributions; and impoverished, the church ministers are enticed into the lodge, and ever after handicap and conduct the churches in the interests of the rival institution. Women may enter the churches and sustain or increase membership, and rich men may stay to control or use it to promote their interest or influence in society, business or politics in the same way that they join a multitude of secret societies. The church is degraded and scandalized by presence and acts of men who are corrupted and demoralized by evil teaching, practices and associates, and the result is moral and financial weakness and decay. The church is placed in a fit state for substitution and devil worship. In 1,700 Congregational churches there was no increase of membership by confession of faith in 1896.

A STAR.

WHERE IS YOUR BOY TO-NIGHT?

"A large percentage of the American boys, between the ages of six and fourteen years, are allowed to loaf at will on the streets day or night." A gentleman made the above remark to me, and asked me what effect such conditions would have upon future citizenship. The effect is not hard to conjecture. As the homes of a nation are, so the national life will be. A nation is the aggregation of families. Happy, virtuous families will make a happy, prosperous nation. If the American boys are not kept under the restraints and wholesome influences of righteous homes, it will inevitably jeopardize the welfare of the country. If there is anarchy and confusion

in the home life it will lead to lawlessness in the state.

Nothing is worse for the boy than to be given his own way in all things. The parent who permits the child to do as he pleases under all circumstances is that child's worst enemy. In later years he is sure to reap the bitter harvest from the seed he has sown, and he need not be surprised if the boy drifts into a life of dissipation and shame, or lands in the prison cell or upon the scaffold.

The parent should recognize but one standard of morality for both the boy and the girl. He would not think of permitting his daughter to roam the streets at will, either day or night, and mingle with bad associates. By what law of right does he permit the boy to do so? Where is your boy to-night?—*Simpson Ely in the Standard.*

—A New York paper says: "The failure of Louis Schinn, baker, of No. 91 Sixth Ave., who killed himself with carbolic acid in Central Park last Tuesday, to pay an assessment of $1.75, saved the Knights of Honor, of which he was a member, $1,000. The policy was found in his pocket at the Morgue."

REFORM NEWS.

THE WORK AROUND PITTSBURGH.

ON ALLEGHENY VALLEY TRAIN,
Tuesday, Dec., 15, 1896.

EDITOR CYNOSURE:—As our train winds its way up the valley amid these rock and timber-clad hills I will occupy the time telling of my recent past. Attendance at the prayer meeting in the Second U. P. church, Washington, Pa., revealed the fact that this people are awake to the missionary needs of their church. The contributions of this church during the past year amounted to over $46 per member. The pastor, Rev. J. A. Alexander, will read the *Cynosure* and arrange for your agent to address his people. A warm friend was found in Rev. C. B. Lindtwed, pastor of the Lutheran church in that city. He will read the *Cynosure* and tell his people of the snare set for them in the secret lodges.

The address given by President Blanchard in Allegheny Friday evening could not fail to carry conviction. His subject, "The Holy Spirit and the Lodge Spirit," was well chosen. It is only the Holy Spirit that can drive out the lodge spirit. How much all the reform workers need his presence and help to accomplish effective work. It is a privilege to thus meet and hear one who stands in the front for Christ and reform. The arrangement for Sabbath did not develop as expected. For good reasons it seemed best to defer meetings near Ingleside until a later date.

I went to New Alexandria, Pa. Here I met a number of wife's relatives and friends, who were willing to recognize me as a relative and friend. John R. Steele, among other good things, has a fine horse and buggy. He agreed to take me around if I would teach his Sabbath-school class. This arrangement was carried out. Mr. Steele likes our paper very much, and paid that some of his friends might enjoy reading it. Rev. R.J. Gault gives much evidence of being a brother of the *Cynosure* editor. Our sympathy and regard seemed mutual. The return of himself and wife from their trip to the West was welcomed by his loving congregation. I was permitted to enjoy their kind hospitality and listen to the stirring reform missionary sermon preached on Sabbath. The collection taken for foreign missionary work at the close amounted to $118.

We were informed that arrangements were made for President Blanchard to speak in Miller's Hall, New Alexandria, last evening. My appointments this way made it necessary for me to cut short this exceedingly pleasant visit and hasten on. Whatever there is small about the Allegheny Valley R. R., it certainly is not its transportation charges. They exceed anything I have recently come across. If the people are as poor as much of the country through which we pass, the people better give their property to the railroad company if they will agree to carry them to a better place.

DEC. 17th.—Reaching Penfield I was met at the train by our tried friend, David Horning, and Rev. J. J. Zahniser, pastor of the Free Methodist church. My coming had been well advertised. A goodly company gathered in the town hall at the appointed hour. Rev. Hill, of Rock Dale Mills, was assisting Rev. Caldwell, pastor of the Presbyterian church, in special meetings. He expresses his sympathy with the opposition to the lodge. Both pastors subscribed for the *Cynosure.* Bro. Zahniser is an earnest worker. He is building a church at Brookville, and brought word from our highly esteemed brother, A. Bonnet, of that place,

Several *Cynosures* were planted here. The people seemed considerably stirred. We entered an office and found a man who said, in response to to my question that he ought to be a Christian but was not, "tell a young man what a good thing the lodge was." He said, "persons were often fooled by those who came along professing to be Christians, but that lodgemen were never thus fooled, as they could tell one another by grips," etc. I explained to the young man that when one joined the lodge he placed himself in a position where he was more likely to be fooled than outside. He could not know of the character of the lodge brother traveling for help. He would feel placed under obligation to give to unworthy persons who would use the lodge in looking for help. I gave an instance where this had been done. The lodge advocate left. The young man subscribed for the *Cynosure.*

At Du Bois I met Rev. Glass, the Free Methodist pastor, and a Bro. Bliss. Both expressed interest and a wish for lectures. The latter subscribed for the *Cynosure.* The pastor of the German Baptist Brethren church met me as I stepped from the train at Rockton and accompanied me to his home, where I now write. The attendance at the lecture I gave here last eve was more than expected.

I may speak to-morrow night also. Saturday eve and Sabbath I am announced to speak in the United Brethren church near Wallaceton. Mrs. Ella Reidy, who spoke with such telling effect at the Allegheny convention, is arranging these meetings.

I plan to reach Johnstown and other points south, later. Must now go to look for *Cynosure* subscribers. W. B. STODDARD.

BRO. WILLIAMS AT SEATTLE.

GOOD PROSPECTS FOR THE CONVENTION.

SEATTLE, Wash., Dec. 11, 1896.

EDITOR CYNOSURE:—Last Monday at 1 P. M. we left Portland for this city to work up and hold a convention. At Castle Rock we were delayed three hours by a landslide. When we got to Tacoma we found that a washout above Puyallup compelled us to transfer to the steamer for Seattle. We boarded the Flyer, landing at this city near midnight.

We put up at the Hotel Diller, and spent a part of next day hunting quarters for our six weeks' stay. We are now snugly housed at room 51, Hotel York, where our friends may address us for the next few weeks.

On Wednesday I called on Rev. Alexander Beers of the Free Methodist church, Rev. M. L. Larson, Swedish Lutheran church, Rev. W. M. Howie, United Presbyterian, and tried to find Rev. P. J. McDonald of the Reformed Prebyterians, but failed. We arranged for a preliminary meeting at Rev. W. M. Howie's study for Friday at 2:30 P. M. to plan for the convention. In writing out invitations to the pastors, I found one who had succeeded me on a field of labor in Southern Ohio. I mentioned the fact to him. In his answer he said; "I am the identical fellow, and would like to see you, but find it inconvenient to meet you Friday at Rev. W. M. Howie's study. If I should come I would be a useless appendage, for I am a member of the clan you seek to obliterate."

At the preliminary meeting Friday afternoon, though it was raining like it does sometimes here on Puget Sound, we had more present than I anticipated. There were nine ministers and three laymen, a lucky number to begin with. Bro. Howie called the meeting to order; Treasurer Larson led in prayer.

Jan. 18th and 19th was fixed as the time for holding the convention. The following committees were elected. On program, Revs. P. B. Williams, W. M. Howie and James I. Frazier. On place of meeting, Revs. M. L. Larson and M. H. Nichols. On advertising and finance, Revs. E. L. Smith, Alexander Beers and Mr. Glasgow. On entertainment, Revs. P. J. McDonald and Frazier.

The ministers present represented the following denominations: United Presbyterian, Reformed Presbyterian, Swedish Lutheran, English Lutheran, Free Methodist and United Brethren. There is an effort on foot to secure the largest and best hall in the city for the convention. I am already invited to speak in the Swedish Lutheran, United and Reformed Presbyterian and both of the Free Methodist churches before the convention.

We must make this the most successful convention of any thus far on the coast. I believe we will. Let every friend of the cause bend their energies to this effect. If any can not come, send a hand. Send some help to rent the building in which the meeting must be held. Remember there will be some expense connected with the work, and you can help. P. B. WILLIAMS.
Room 51, Hotel York, Seattle, Wash.

CORRESPONDENCE.

INTERFERENCE IN CUBAN MATTERS.

WASHINGTON, D. C., Dec. 16, 1896.

EDITOR CYNOSURE:—Rev. Dr. Talmage opened the Senate with prayer yesterday. It was an eloquent invocation for divine blessing on the national law-makers and on the people of the entire country.

The conservatism which I lately expressed the opinion would characterize the final action of Congress in dealing with Cuban matters has not been characteristic of the resolutions offered and the remarks made in both House and Senate during the last few days, but, fortunately for the country, none of these resolutions can be acted upon unless reported from the foreign committees of the respective branches of Congress, and a majority of both committees are men of wide experience, who fully realize the gravity of the situation and who will not provoke war just to satisfy the clamor of hot-headed people who mean well but who often speak and act on the spur of the moment.

War is a horrible thing at best, and those people who are demanding that Congress shall virtually compel the President to act in behalf of Cuba are demanding war, for everyone who knows the existing situation knows that is bound to be the result of any precipitate action on the part of this government.

Last Sabbath was observed in all the Presbyterian churches of Washington as Foreign Mission day. Among the out of town speakers were Miss Fannie Nelson, of the Woman's Foreign Missionary Board of Philadelphia; Rev. J. M. Alexander, for thirty years a missionary at Allahabad; Rev. W. S. Bannerman, recently returned from Africa; Rev. V. D. Collins, who talked about missionary work in Hawaii; Rev. Arthur J. Brown, secretary of the Foreign Board of Missions of the Presbyterian church, and Rev. J. R. Davis, of New York. Monday evening a Foreign Missionary mass meeting, presided over by Vice-president Stevenson, was held in the New York Avenue church, at which a letter was read from Isabella Bird Bishop, who is now in Corea, showing the urgent need of the immediate extension of the missionary work in that country.

C. A. S.

EXTRACTS FROM LETTERS

ADDRESSED TO THE PENNSYLVANIA CONVENTION, AT OAKS, NOV. 18, 19.

REV. J. S. MOYER, NOV. 6, CENTER VALLEY, PA.—I would be glad to be with you; but as I made a trip to Kansas and only returned a few days ago, I cannot well leave home again.

REV. O. S. KRIEBEL OF THE PERKIOMEN SEMINARY, NOV. 19, PENNSBURG, PA.—I hope and pray that you may have a rousing convention with fruits commensurate with the greatness of the cause.

MICHAEL ZUG, NOV. 10, LEBANON, PA.—I like the *Christian Cynosure* quite well. I read all it contains. I was always opposed to the lodge. And to be consistant, I shall never vote for any

candidate who is a member of a secret order. I would much enjoy attending the convention, but the distance is too far.

PROF. R. L. PARK, Nov. 17, '96, EAST STROUDSBURG, PA.—I regret very much that my work keeps me from enjoying the conference in person and adding my testimony against the "works of darkness." I have always thought and felt that the secret lodge system was a crime against the state, an enemy to the Church of Christ and the home; and my convictions only grow deeper and stronger as I grow older and observe. We have more lodges here than churches, and I fear the scarcity of young and middle-aged men in our churches is due largely to the fact that the god of darkness has satisfied many of them with his sham and mock religion.

REV. E. CRONENWETT, Nov. 18, 1896, BUTLER, PA.—This answer to your card, though unintentionally late, will nevertheless reach you though it should not be at Oaks. Enclosed find a small remittance for the support of your work. The plane from which informed Christians in their fealty to Christ view and testify against the lodge system is above the standpoint from which the world views it, therefore unpalatable to the natural man and not popular, but is called for by fealty to Christ. St. Mark's church, of Butler, Pa., is on record as to its position, yet business considerations have influence with some of its members in this respect.

A. BONNET, Nov. 9, BROOKVILLE, PA.—Enclosed find $5 for the work of light against darkness. Recently I asked a minister if he was a Mason; he said he was. I said, do you as a minister of the Gospel not believe that the good Lord has made the plan of salvation complete and perfect? He said, Oh, yes. I said, what need have you for another religion? I have a little paper here, I said, handing him a *Lodge Lamp* with an account of Jackson's expulsion. It contains some of the principles of Masonry carried out. He replied, I am not responsible for the principles of Masonry. A year or so ago I put the same question to a minister who said there were certain morals in Masonry we can't practice in the church. I keep some *Lodge Lamps* and tracts on hand which I distribute here and there, now and then, and I feel the vindictiveness of the craft no matter where I go. But the Lord is my shepherd and I shall not want.

THE LODGE AND THE SALOON.

THIRTEENTH LETTER.

BLANCHARD, Ia., Dec. 14, 1896.

EDITOR CYNOSURE:—The suit described in the last letter ended the battle between the temperance people and our lodge-saloonist, but the troubles of the latter were not over yet. God tells us in his Book that "The way of the transgressor is hard," and our poor deluded lodge-druggist has found and is still finding that these words are true.

The suspicion with regard to the origin of the fire was so strong that the insurance companies refused to pay the policies held by this druggist. He had his goods insured in two companies. After a long and costly effort one of the companies compromised with him and he realized a small sum from it; but the other company refused to pay one cent, and set detectives to work to secure evidence to defend themselves if the matter was pushed. Evidence sufficient to convict the guilty parties was soon secured. The druggist put his policy into the hands of another party, and this party entered suit.

Almost a year had passed in waiting and some of the witnesses had been discovered by the lodge and intimidated or bought off, and the lodge men were thoroughly drilled as to what they should testify, so that it was a great surprise to the insurance company to find men swearing to the very opposite to what they had told their detectives.

The hand of the lodge was so manifest that the most stupid could see it. In giving this false testimony some of the witnesses got badly mixed. The principal lodge witness got so tangled up that he swore that he was in three places at the same moment on the night of the fire.

Most of the evidence was taken here, but the trial came off at Des Moines. With all their false swearing, when the day of trial came the case looked so black for the lodge-druggist that he sent such a wail for help over the wires that many of our lodge men were moved to tears, and they went moping about and consulting in knots with such long faces that one would think that the "crack of doom" was about to be heard.

Threats were freely indulged in with regard to the principal witness for the insurance company, and the leading lodge man and Mason in town was heard to say that this person would never come back to Blanchard. And the fact is that he never has returned. Through the advice of friends he went where he is probably safe from lodge violence at present, and he promises in the near future to return to Blanchard and defy those who have threatened him.

In answer to the wail that came over the wires the lodgemen sent four of their number to defend the character of their "frater." The decision of the court was in the nature of a compromise, but the insurance company appealed it, and so far as we know, that is the condition matters are in at present; but if the company had accepted the decision our lodgeman could do little more than pay his expenses.

This decision is to be accounted for from the fact that in this suit it was the lodge against the lodge. When matters come in this shape we can some times get justice. But there is usually a pull on one side or the other, and in this case the pull was decidedly on the side of our druggist, for his home lodge stood by him and sent their best men to defend him, and no doubt the "grand hailing sign" was more than once given.

The main result of the trial has been that it fastened the responsibility for the fire where it belonged, on the lodge. Everyone now has a moral conviction who planned the fire, and who struck the match; and they also know if it wasn't for the lodge these men would be brought to justice. They may blasphemously talk about the "grand lodge above," but, if the crimes of the lodge in this world have anything to do with its existence in the next, it will be a "grand lodge below."

J. R. WYLIE.

THE BEACON LIGHT.

SECOND ANNUAL MEETING.

PHILADELPHIA, Pa., Dec. 14, 1896.
1231 West Dauphin St.

EDITOR CYNOSURE:—Friends of Brother and Sister Powers gathered at the Beacon Light, Dec. 5, '95, on the occasion of the re-opening and second annual meeting of their work. The house was well filled with representative people. The testimonies against the lodge system were very much to the point. Some that testified had been members of various lodges and could speak intelligently on the question.

Response by J. T. Wilbide was rendered in his own inimitable style, closing with a ringing testimony for the right over wrong. Pastor Bowman, Bros. J. C. Cassel and H. C. Cassel and McFarland gave strong testimony against the hydra-headed monster, "secretism." Prof. Bowman with his trained quartette enriched the occasion with sweet reform music.

Sister McCulla gave her experience with women lodges which was amusing and instructive, having belonged to three, but left them all in disgust. Also related a happy experience in trying to pass the Beacon Light a few days ago on her way to the drugstore to get some remedy for her headache, but instead stopped in the Beacon Light. After some conversation and prayer her pain was gone.

The Beacon Light is nicely located, and Brother and Sister Powers are eminently fitted for the very important work of shedding some light upon the brotherly love in the dark in this great city. The beautiful title, "City of Brotherly Love," was a thorn in the eyes of Satan. It is a fair name, once well deserved; but soon the slimy track of the old serpent was discovered, and to-day the city is honey-combed with these benighted institutions, and much of the love is behind tyled doors; once there, Satan manipulates at will, something on the order of the spider and fly. When they catch a minister of the Gospel they have a fat fly, and they have a good sucking time because he represents a whole church. These hell holes, the secret lodge, under the guise of religion, are the devil's kindergartens for the saloon and kindred vices. This is not only an assertion, but I can prove it by facts. May God bless the Beacon Light, and by his Spirit may many who have been led as an ox to the slaughter into these oath-bound clans, be led into the light and set free, is my humble prayer in Jesus name,

H. C. CASSEL.

LETTER FROM FRANCES E. WILLARD.

CASTILE, N. Y., Dec. 11, 1896.

DEAR MOTHERS AND SISTERS OF AMERICA:—My heart is deeply stirred by the sacred ministry to the hapless little orphans of Armenia. Anything more piteous than their condition it would be impossible to conceive, and I pray with all my soul that our good and true people, White Ribboners and everybody else, may give their Christmas money, not to fill the stocking of a child tenderly sheltered in a Christian home, but to put stockings on the bleeding little feet of pitiful Christian children who have no roof but the sky, no bed but the ground and no food but the ground roots, except as we who are surrounded by every comfort reach out hands of help toward them and their heart-broken mothers, Let us ennoble and enlarge the hearts of our little ones by showing them how they can on this loved day carry out the Christ spirit. What we do must be done quickly. One dollar will feed, shelter and care for an orphan for a month. Twelve dollars for a whole year.

The above suggestion is equally appropriate for New Year's gifts. Send contributions for this object direct to Brown Bros. & Co., 59 Wall St., New York, marked: For the Orphan Fund of the National Armenian Relief Committee.

I sometimes fear lest I plead too long, so I will make this short, but none the less earnest, devoted and tender.

God bless you one and all and make your Christmas sweet in the happy homes that he has given you; and, better still, may it be hallowed by the knowledge down deep in your souls that you have touched the keys of power that are vibrating in stricken Armenia, so that forsaken little children have food, clothing and shelter from the winter's cold. Let us remember the words of the Master, how he said: "Inasmuch as ye did it unto the least of these, ye did it unto me." Believe me ever with brightening hope,

Your Christian sister,

FRANCES E. WILLARD.

HOW HIS SPINE WAS INJURED.

You who know the facts, know that my persecutors here were all Freemasons, and that the first attack upon me was drawn up and signed in a Freemason's lodge here in Woodlawn. We had to fight Freemasonry every step of the way, and secret society business, and we walloped them soundly. And the next fight will come from the same quarters. There are 4,500 secret lodges in Chicago, and only 450 churches.

I told you the other day of a good brother who came to me with his spine injured a good many years ago when he was being initiated. He would never tell me how his spine got injured. At last I said to him, "Bro. C., look here, there is something between you and God that you do not get the healing of the spine. Were you ever a Freemason?.

"Yes," he said, and his face flushed up.

"Well," I said, "Bro. C. I believe you got that when your were playing Hiram, or something of that kind."

"Well," he said, "I did. The fellows that had to hold the sheet were laughing and fooling, and when Hiram was murdered, and I was knocked over, they did not hold the blanket properly, and I went down, and hit myself on my spine, and I have suffered for thirty years for my fooling that night."

I said, "You remember it now? Do you repent?"

"Why," he said, "I have been repenting all the time."

"Well," I replied, "you have got to confess."

"Well," he said, "I confess now. I believe the trouble is I have not confessed. I confess before God that I have sinned."

Then he got the healing. I never heard any more about his back troubling him.—*Leaves of Healing.*

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PAINTING ON GLASS.

How to Imitate Pietra Dura and Mosaic In a Simple Manner.

The materials required are ordinary oil colors, mirrorine medium, some artists' enamels, sable brushes and a good black for grounding. Japanese black lacquer covers better than most of them, and a tube of ecailline brown black is needed for outlining.

The glass must be thoroughly cleaned with soap and hot water and free from smears. Place the glass face downward over the design to be copied and put in the outlines with ecailline brown and mirrorine medium. A fine sable brush is used, and the lines must be solid and very equal in thickness. They will take some time to dry—perhaps two days. They must be dry and hard before the next painting is started; otherwise their sharpness and decision will be entirely marred and cannot be restored without great trouble.

The tone for coloring must be chosen from among those that are found in stone and marble, of which there is an infinite variety. Gray, red, yellow, green and blue abound and can be blended in every conceivable manner. In arranging the scheme of color to be carried out, it will be found that a combination of three or four tints well arranged and balanced will prove easier to manage and more satisfactory in result than a kaleidoscopic arrangement of a number of colors, which is apt to impart a bewildering effect to the design. Each different tint of the oil colors must be mixed up ready for use in sufficient quantity to cover all the parts required. It does not answer to mix with the brush as the work progresses. The color would be certain to vary and look like paint, not stone.

Mix mirrorine with the color and cover solidly, taking care to keep within the outlines. The enamel can be used instead of oil color, and thinned with mirrorine answers very well. If the tints are not exactly what is required, they can be modified with oil colors.

The whole of the design being filled in with the various tints selected, the ground has to be well covered with the black varnish. Fill up all thin places, as the varnish dries very quickly. It can be retouched again and again without much delay.

How to Use Chicken Wings.

A nice dish can be made from the wings of fowls by stewing slowly until extremely tender. Then make a puree of peas by boiling a quantity of peas, either fresh or canned, in water until tender, draining and mashing through a sieve and seasoning with salt and pepper and butter. Just before mashing through the sieve thicken with a tablespoonful of flour to every quart of peas. Wet the flour with cold water and cook for two minutes. Serve on a steak dish, with the wings piled on top.

How to Economize In Dress.

If a black silk or fine wool dress has a frayed place under the arm or a conspicuous tear in the skirt, moisten a piece of court plaster, put it on the underside and smooth down the edges, carefully drawing them together. Any colored goods may be repaired in this way if you get plaster to match the silk. Material manufactured for the purpose can be purchased at the notion counters of some dry goods stores.

A last year's straw hat can be sponged and cleansed with coffee, afterward pressing with a warm iron, laying the rim on a flat surface and using a pan for the crown. In addition wire the brim so that you can change the shape or add an edge of fancy straw and fresh trimmings.

If feathers have become damp, hold them to dry over a gentle heat, shaking and waving until dry.

Fill damp shoes with torn newspapers and let them dry in shape and use no polish, but a very little sweet oil, applying this only after they have been well dusted, and they will look nice for a long time.

How to Sweeten Butter.

If you have butter that is not entirely sweet, put it in a porcelain dish with a little salt and a tiny piece of soda, place over the fire and bring to a boil. Turn it into a stone jar and set it in a cool place. The butter will be found perfectly sweet and not too salt for cooking. The impurities will settle to the bottom of the jar.

STATE OF CALIFORNIA, } ss.
COUNTY OF HUMBOLDT, }

I, Geneарl L. McCoy, on oath depose and say that there is a secret conspiracy formed and planned in the Masonic order and Odd-fellow order, and has been carried into execution by an inside ring to overrule the civil law; wherein I furthermore state I have positive facts and reasons to believe that both those above named orders are willfully planning from time to time with willful intention to murder Geneарl L. McCoy and conceal their crime. This inside ring of those above mentioned orders have a malignity which is so great that they are not satisfied when they have robbed a man of his wife and all his property, but then try to murder him and ruin his reputation to conceal the crime.

GENEARL L. McCOY.

STATE OF CALIFORNIA, } ss.
COUNTY OF HUMBOLDT, }

On this third day of May, A. D. 1895, came personally before me, A D. Euor, a Notary Public in and for said county, General L McCoy, and on being duly sworn deposes and says that the facts set forth in the foregoing statement are true in every particular.

Subscribed and sworn to May 3, 1895.

[Seal] A. D EUOR,
Notary Public.

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An Address by Rev. B. Carradine' D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

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The Christian Cynosure.

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CHICAGO, THURSDAY, DECEMBER 24, 1896.

GETTING AWAY FROM THE OLD GOSPEL.

Mr. Moody said in one of his New York meetings recently:

"I think the trouble is that we are getting away from the good old Gospel of Christ. We need to get back to the Gospel. Now, I heard a man say the other day that there were only a few old fogies like Moody left preaching the old Gospel."

"Bless the Lord!" cried a man in the rear of the hall.

"Well," snapped Mr. Moody, "I don't bless the Lord for that," and the audience laughed at the unwelcome interruption. "I don't bless the Lord for any such thing as that, and I don't think its true. I think there are many such old fogies preaching the same old Gospel. But there are many preachers who do not preach it. I was in a church one day where the preacher picked the Bible all to pieces. And in his church there was a man who had broken up a family in that very church, and he came in and sat down just in front of those whom he had ruined. His minister would not preach the Gospel to him, and all the Gospel he wanted was, 'I'll ruin my neighbor's daughter, but if a man ruins my daughter I'll shoot him.'"

A correspondent writes us that the man above referred to was a Freemason.

THE NATIONAL REFORM CONVENTION.

Seldom, if ever, has Willard Hall rung with more radical and vital reform ideas than at the convention last week Wednesday and Thursday. It was a convention of two national movements, one the Christian Citizenship League, whose central idea is to make Christian principles operative in our national life; the other the National Reform Association, whose object is to secure a legal basis in the Constitution for our Christian institutions. It has been well said that the test of a true reform as well as of a true church is its influence to honor and exalt Christ; and this convention will stand this test, for this was the keynote in almost every address.

It was significant that this convention attracted almost the same workers as those who are leading in the anti-secret movement. The speakers, with but few exceptions, were those whose voices have often rung from anti-secret platforms. The chairman of the first conference Wednesday afternoon was Lawyer McKenzie Cleland, a corporate member of the N. C. A. Among the speakers announced on the program were the President and Vice President of the N. C. A., Dr. S. H. Swartz and Dr. W. T. Campbell; also, Pres. C. A. Blanchard, chairman of our Board of Directors, and Lawyer T. H. Gault, a former member of our Board. Dr. D. McAllister and Dr. H. H. George have often spoken against secret orders. D. M. Quay, an earnest friend of our cause, led in the singing of Bible songs. He was assisted by a choir of well trained singers from his mission school. The business men's session at the noon hour almost filled the hall both days. The forenoon and afternoon sessions were well attended by friends from the city and by delegates from several States.

DASTARDLY LODGE TYRANNY.

The Chicago *Record*, of Dec. 16, gives this instance of the tyrannical injustice of secret labor organizations:

"O. F. Armstrong, a pressman who for the last week has been working for Donohue & Henneberry, was assaulted by two men at Walnut St. and Sacramento Ave., at 6:30 o'clock last night. The assailants ran away, with the expressed hope that their victim would be in bed for a month, but the injured man declared last night that he would go to work this morning, and would have something in his pocket for the special benefit of any other men who might attack him.

"Mr. Armstrong had been out of work for some time. When the strike was declared at Donohue & Henneberry's some time ago, he sought and obtained employment there. Two days later the friend who recommended him was waylaid on his way home, and beaten into unconsciousness. Armstrong lives at 1373 Fulton St. After leaving work last night he rode home on the Lake Street 'L' road, and left the train at Sacramento Ave. At Walnut St. he passed two men, but as they wore no overcoats he supposed they belonged to the neighborhood. As he passed them one of them said, 'Say, hold on a minute.'

"Instead of complying, Armstrong, who was unarmed, started to run. The men at once gave chase, and the pressman, seeing he had no chance of reaching his home without being overtaken, ran up the steps leading to the home of J. M. Coughlin at 694 Walnut street. Just as he reached for the bell he tripped on the long overcoat he wore and fell headlong.

"His two pursuers attacked him at once. No words were wasted. They just accused Armstrong of working for Donohue & Henneberry, and then proceeded to kick him in the face. The man was given no chance to rise or defend himself. His nose was broken, his eyes were blackened and his mouth is cut, but not one of his injuries was inflicted by a man's fist. Boots did the work. When Armstrong was covered with blood and almost unconscious, the men, who took pains to declare themselves trade unionists, ran away, and people who had been attracted to the spot by the noise carried the wounded man to T. W. Sollitt's drug-store, at 1333 West Lake St After the blood had been washed away he was taken home. The Printing Pressmen's Union of Chicago has unanimously voted to continue the help now being extended to the Donohue & Henneberry strikers for another six months."

INTRENCHMENT.

There is one principle of the utmost consequence in all discussion that should be borne in mind in religious discussions particularly and in anti-secrecy work.

It has an analogous application in warfare. An advantageous position once taken is held. Soldiers do not run out of their intrenchments to scatter themselves over the whole field wherever they see one in the enemy's uniform.

A closer analogy is found in the argument of a lawyer. His client is tried for murder. There are many accusing circumstances. The ax that struck the blow was his. His was the nearest house. He was a known enemy. But proof that cannot be broken makes it sure that he was dead in another town all the time between the last recognition of the victim alive and his first discovery. The lawyer barely recognizes the inculpating facts, and shows what the jury hardly need be told, that a man's ax can be wielded by another hand, that his house may happen to stand near almost anything good or bad, and that a man who made him an enemy is liable to have done the same with other men. He will not dwell on these things or allow the jury to imagine that he magnifies them in his own mind. He will not be drawn out into treating them as of consequence by the onset of the other lawyer. He will insist with all force on the alibi that settles the question.

Freemasonry also has two settled points; each of them actually possesses the quality of conclusiveness.

One appeals to a citizen, the other to a Christian. The first is illustrated by the recent Hartford expulsion. The oath is contrary to the duty of a citizen. It is made to shield criminals from the just operation of protective civil law. The second has a salient manifestation in the prohibition and avoidance of all allusion to Jesus of Nazareth, even in prayer. Convince loyal Americans of one, and devoted Christians of the other, and you are intrenched in their sacred convictions. You need not object to what they may think endurable features, for you have a secure vantage ground in two that are impassable.

MORE SECRET SOCIETY TORTURES.

The following is a fuller account than we published last week of an even worse affair than the electrocution of Lawyer Edward W. Curry, at Des Moines, Ia. It is from the Cincinnati *Enquirer*:

"Several students of the law department of the Ohio State University experienced an adventure last night that they will not soon forget. They were candidates for admission to the Phi Delta Phi Fraternity, one of the best known college secret fraternity organizations of the institution. Through the influence of Attorney-General Monnett, who at one time was a member of the fraternity, they secured permission to use the punishment department of the State Penitentiary in the initiatory exercises. They first took the candidates to the Goodale Park, where they placed a rope around their waists and then threw them into the lake.

"It is a body of water about 200 yards square, and the ropes were arranged in such a manner that the candidates, many of whom could not swim, were dragged through from the east to the west side. They were allowed to be in the water long enough to feel nearly all the sensations of drowning, and then jerked out. This, however, was only preliminary to what the candidates were to suffer. They were roped together and blindfolded at the Park Hotel, in the northern part of the city. From this place, they were marched, still blinded, at midnight through the streets, to the penitentiary.

"Attorney-General Monnett had secured the use of the punishment chamber, and to that place they were taken. Here they were clubbed with a large hickory stick and ducked in a bath tub full of water. Their screams were unheeded until they were more dead than alive, and when they were brought back to the city it was necessary to call a physician to attend them. Among those in the crowd were N. O. Winters, of Bucyrus; N. S. Monsarrat, of this city; C. H. Judkins, of Cadiz; J. H Blanke, H. W. Zigler and F. R. Fox, all of Canton. Fox became so ill that he was unable to stand all of it, and was sent to his room in charge of some friends. He is still quite sick to-day, and there is considerable uneasiness concerning his condition."

The *Christian Conservator* says of this barbarous crime: "In the name of common sense, of human sympathy and of common decency, we ask, how long will the colleges, the civil authorities and the enlightened Christian sentiment of the country endure and tolerate organizations which practice such inhuman tortures for the sake of gratifying a morbid desire for fun at the expense of their fellows? How long?."

MASONRY A POWER IN FOREIGN LANDS.

A good illustration of the potent influence exerted by Freemasonry is contained in the following dispatch from Havana, Cuba, to the New York *World*, dated Dec. 6:

"Wholesale deportation of the members of Cuban Masonic and other secret organizations and societies in Havana has increased. The victims are sent out on every transatlantic steamship. They are taken to the island of Fernando Po. It was only a few weeks ago when diplomatic relations between Spain and Venezuela were near a rupture through the arrest and sentence to Fernando Po of a Venezuelan citizen who was a member of the Masonic Grand Lodge at Caracas, President Crespo himself being Master of that lodge. A brother of the prisoner appealed to Senor Pinango Lara, the Venezuelan Consul. He hastened to the palace and demanded permission to see his countryman from Gen. Weyler. It was refused.

"The Consul communicated by cable with Rojas, Misister of Foreign Affairs, at Caracas. Within two hours he received satisfactory instructions. On that same afternoon many prisoners to be deported to Fernando Po were taken aboard a Spanish transatlantic steamship. The Venezuelan, in hand-cuffs and shackles, was recognized by his brother. Consul Lara hurried again to the palace and demanded that the prisoner be set ashore and released immediately. Gen. Weyler again declined, intimating that the representative of the Venezuelan Republic was making himself decidedly disagreeable by his interest in the prisoner.

"Retiring from the Captain General's presence the Consul again communicated with his government by wire. A prompt response came from Caracas over President Crespo's own signature. It read:

"Unless prisoner be released before vessel sails, close your consulate and leave Cuba immediately; and, in withdrawing, intimate to Weyler that Venezuela will hold Spain responsible for the outrage he is committing.

"Armed with such instructions, Consul Lara's third visit to the palace resulted in the release of

the Caracas Mason. The big transatlantic transport had already weighed anchor when signalled to stop by orders from Gen. Weyler. A police boat put off and bore the Venezuelan ashore.

"Consul Lara was banqueted by the Venezuelan colony that night. Champaign glasses clinked merrily, and friends of the freed prisoner drank to the health of Gen. Joaquin Crespo, the plucky South American executive who had dared to call Weyler's hand and check Spain's arbitrary treatment of Cuba's foreign Masons."

PERSONAL MENTION.

—The strong intrenchment of Freemasonry is silence.

—Rev. John Harper, of Smithville, Ill., attended the convention here last week.

—Wm. J. Cubit, of Morning Sun, Ia., was in the city last week attending the Reform Convention.

—The warm sun prevails against the strongest, fiercest wind. It transforms a continent while the wind is blowing itself away.

—Rev. D. S. Faris, of Sparta, Ill., and Dr. H. H. George led the noon hour meeting at the Willard Hall convention last Thursday.

—Dr. D. McAllister, of Pittsburgh, and Dr. H. H. George, of Beaver Falls, Pa., led the Willard Hall noon meeting last Wednesday.

—Geo. M. Miller and Thos. H. Gault, two Chicago attorneys, made very able addresses at the Willard Hall convention last Thursday morning.

—Rev. Isaiah Faris, of Vernon, Wis., and Elder Wm. S. Turner, of Waukesha, represented Wisconsin at the Willard Hall convention last week.

—J. M. Stevenson, one of our veteran anti-secret workers of Washington, Ia., was a delegate to the National Reform Convention in this city last week.

—Pres. C. A. Blanchard made a powerful address at the Willard Hall convention last Thursday afternoon on "How to Quicken the National Conscience."

—Rev. C. D. Trumbull, Rev. T. P. Robb, Rev. J. W. Dill and other veteran workers in the anti-secret cause were in attendance at the National Reform Convention in Willard Hall last week.

—Quite a number of the delegates to the Willard Hall convention last week visited our office; among whom were Dr. C. D. Trumbull, Dr. D.S. Faris, Rev. J. A. Black, Rev. T. P. Robb, Rev. John Harper, Wm. S. Turner and J. M. Stevenson.

—Your attention is called to the unique advertisement of Peach Trees, by Mr. Abner Branson, of New Sharon, Iowa, whose portrait appeared in the last week's *Cynosure*. We advise our readers that are interested in nursery stock to send for his catalogue.

—Mrs. Mary E. McKee, of Clarinda, Iowa, writes: "We have taken the *Cynosure* so long it is an old friend, and we feel as if we could not do without it. Hoping you will be very successful in the work, and the *Cynosure* will be continued long in its work against secret societies, the curse of our land.

—Miss Eva M. Shontz, the popular and talented W. C. T. U. elocutionist, made one of the finest addresses at the convention last week in Willard Hall. Mrs. Catherine Lente Stevenson, corresponding secretary of the national W. C. T. U., also gave an excellent address on "Fundamentals of Christian Citizenship."

—"Judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." Romans 14:13. Such judgment might save a Christian from belonging to a lodge into which might come through confidence in him, one new member who would be kept away from Christ and the church by unfounded faith in the lodge.

—A Des Moines, Ia., daily says of Lawyer Curry's electrocution in the Elks lodge: "When it was seen that he would not rise of his own accord he was led away and it was found that his clothing had been burned away and his flesh slightly blistered. Nevertheless he made a good speech and lunched as merrily as anyone. The next day he went about his business as usual, and that night attended a performance by Joseph Jefferson, and it was not till the day after that he felt any ill effects from his experience. According to the statement, Mr. Curry's system was in such condition from the excitement of the campaign that any small hurt would have caused blood poisoning."

—Elder Rufus Smith, of Wheaton, opened the National Reform Convention with prayer and took an active part in the discussions. He has been appointed Field Secretary at large for the National Christian Citizenship League. He believes he is now where he can extend his life work by uniting in one grand army God's workers against the combined powers of evil.

—Moody recently said in a New York sermon: "I am afraid we are having a backsliding people. I am afraid, although I am not a pessimist, that the cause of God is going back among us. I hate te say this before all these reporters and have them send it out to the world. In 1,700 Congregational churches there were no members received during the past year on confession of faith. Now, that is a serious thing."

—Mary E. Mann, of Denison, Kan., has the editor's gratitude for a barrel of fine apples from her Kansas orchard. She says that her young people highly appreciate the article in the *Cynosure* every week on the Christian Endeavor topic. They find it the best they see in any paper. Like testimony we have often from our subscribers, not only in reference to the Christian Endeavor topic, but also in regard to the Sabbath-school lesson.

—The two widowed sisters, Mrs. Lewis and Mrs. Gibson, of Cambridge, England, who are celebrated for the discovery of Bibical manuscripts on Mount Sinia, have given a site and £20,000 for the Presbyterian College to be removed from Bloomsbury London, to Cambridge. It is this Mrs. Lewis whose article, entitled "What Language did Christ Speak?" is one of the most important contributions to the Christmas *Century*.

—Mr. Moody said to a New York audience recently: "Then look at the men who make an idol of money. Do you know there are as many idols in New York to-day as there ever were in Hong Kong? I wish Trinity church could be thrown open every day and some man do some good, earnest preaching every noon to these men who are grinding away their lives and the lives of their wives and children in the worship of Mammon. My friends, the golden calf that Moses smashed in Egypt has been set up again in Wall street."

—Miss Eliza Davis, Princeton, Ind., says: "Not long ago Ma sent a lot of anti-secret literature including the *Cynosure, Lodge Lamp* and tracts to Scotland. They wrote us that some of the literature we sent caused quite an excitement, the men burning it to get it out of the way. Our pastor not long ago in his sermon about Christians being the light of the world came down heavily on the lodge. He told us about Edward W. Curry, of Leon, Ia., who died at Des Moines from injuries received when he was initiated in a lodge of Elks."

—The *Christian Conservator* in speaking of the death of E. W. Curry at Des Moines, says: "When children play with fire they are likely to get their hands burnt, though they may be excused for playing with fire because they are children; but there can be no resonable excuse for grown up men, who combine themselves together under most solemn oaths for the practice of such foolish and dangerous pranks upon each other, simply for the sake of amusement. Shame on the Christian minister and the church member who can find no better use for their time."

—Last summer George W. Smalley, the famous correspondent and man of letters, went abroad in the interests of the *Ladies' Home Journal*. His commission was to write two articles: one on "The Personal Side of Bismarck," and the other on "The Personal Side of the Prince of Wales." Mr. Smalley personally knows both men, and he had no difficulty in getting into close touch with them, while other men would have found insurmountable barriers. The first of these articles will be printed in the January issue of the *Journal*. Unpublished portraits will illustrate the papers.

—Rev. N. R. Johnston, Oakland, Cal., writes: "In a late number of the "faithful witness" against the lodge system, you had an article in commendation of the President's proclamation. By some mishap you had in it a sentiment or sentence that was not in the official document. It was too good to be from a President's national pen yet a little. We are on the highway to the millennium, but it is not yet at the doors; and it will not begin at Washington until after the Christians of the United States get ashamed of electing Freemasons and such like to the Presidency. Men who have become accustomed to the lodges where the name of Jesus Christ is not named will not soon learn to honor it in their civil and public acts."

—The New York *Evening Journal* of Nov. 19, says: "If Edward W. Curry, of Des Moines, had been a freshman in a college and the gentlemen of the Benevolent and Protective Order of Elks a lot of sophomores, a howl of condemnation would go up all over the country. We should read tons of wise comment about the cowardice and unmanliness of hazing, and college presidents would be called upon to put down the evil with a stern hand. But here is a piece of deliberate hazing by grown men, who are not college students, and who therefore ought to know better. Societies and organizations which indulge in secret initiations ought to take this lesson to heart, not so much because a man has been injured, but rather because such revelations hold up secret societies to public ridicule. It is a little too much to expect the general public to take seriously organizations whose members invent ceremonials worthy of the childish fancies of a lot of school children."

—A Chicago daily says: "It is thought at the central police station that the Chinese Highbinders' feud, which has terrorized the Chinese quarter of San Francisco, has reached Chicago, and Inspector Fitzpatrick is taking action to promptly suppress any trouble that may arrise among the 1,800 subjects of the emperor of China who reside in this city. Several days ago a Chinaman named Soon Gee Wong secured a warrant for the arrest of Hoy Woy, whom, Soon alleged, had embezzled some money from him some years ago. When Woy was taken to the station he declared he was a victim of Highbinders. He said he left Chicago two years ago and went to Pittsburgh, where he opened a laundry. He made money, and a few days ago started to return to China to get married and live in comfort. The Highbinders, he claims, thought he knew to much of their methods to be allowed to tell them at home, especially as the emperor has threatened to decapitate all relatives of the Highbinders in Chicago. He therefore sent Soon to Chicago to have Woy arrested and thus prevent him from returning home."

—The Syracuse, N. Y., *Standard* says: "Receivers were appointed yesterday afternoon by Justice Hiscock for the Commercial Traveler's Life Insurance Association on the application from the office of the attorney general made by John W. Hogan. The Third National Bank and the Commercial Bank were named as the depositories. Mr. Hogan stated that the liabilities of the association were about $100,000 and the assets about $60,000. The Commercial Travelers' Life Association was conceived by a company of Commercial Travelers, who happened to get together on a New York Central train in 1870 or 1871. The discussion at that time centered on some means for providing a sick benefit. The result was that a meeting of Commercial Travelers from all over the State was held at the Globe Hotel in this city. This led to the organization, in 1872, of the association, its purpose being to provide bona fide Commercial Travelers with a co-operative life insurance at cost. An office was opened in J. W. Yale's block, where it remained for some years. In the early days of the association the annual meetings were occasions of great social importance, and members from neighboring cities attended in large numbers. Fine balls were held and sumptuous dinners were served, and a jolly good time was had. During the past twenty five years the association has paid out over $3,000,000 in benefits. And could the organizers have had the experience that they now have, the association would probably be doing business to-day. The difficulties experienced by the Commercial Travelers' Life Association were met by the American co-operative relief association two years ago, and by several other associations.

Today and Tomorrow.

Don't tell me of tomorrow.
Give me the man who'll say
That, when a good deed's to be done,
"Let's do the deed today."
We may all command the present
If we act and never wait,
But repentance is the phantom
Of the past that comes too late.

Don't tell me of tomorrow.
If we look upon the past,
How much that we have left to do
We cannot do at last!
Today! It is the only time
For all on this frail earth.
It takes an age to form a life.
A moment gives it birth.
—Carpenter.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Dec. 27.
Comment by Rev. S. H. Doyle.

TOPIC.—One spiritual truth I have learned this year.—Ps. xc, 1-17.

The Ninetieth Psalm is one of the most interesting of the Psalms. It is so because it is the most ancient of all, having been written by Moses. It is interesting also for its sublime character. It deals with the eternity of God and the mortality of man in this life. It suggests retrospection. "So teach us to number our days that we may apply our hearts to wisdom" is its prayer, based on the fact that human life is short and uncertain.

The only way to read the future is by the past. As we stand at the close of the year and recall its successes and its failures, if we want to improve upon the past the best way is to be guided by what it teaches us. We should number our days. We should recall the past, that we may be wiser in days to come. The strong points of last year's life and character will be the strong points of the coming year's life and character. The weak places will be weak unless, recognizing them, we apply our hearts to wisdom and strengthen them.

Experience is the best of teachers. It is so because it is divine teaching. God is in human events. He controls all things. He speaks to us through experience, another name for His providences. Experience is also demonstration. Demonstration is always better than theory. Theories may be correct; facts must be. They are the indisputable things of life. No one can successfully dispute them. That which benefited us last year will under the same circumstances benefit us this year. That which hindered us will hinder us again. That which tempted us will tempt us again. That which overcame us will overcome us again unless we stand more strongly against it. Let us recall the past and learn the lessons which experience teaches us.

What lessons may be learned from one brief year! Each year is so much like each other year that the whole range of life is contained in one single year. What lessons on the attributes of God, His goodness, His justice, His mercy, His love. What lessons of faith and trust and hope based upon the unchanging character of God and His dealings with men. What lessons of warning—warnings against sin, against indifference, against neglect, against procrastination, against worldliness. What lessons on life—its brevity, the certainty of its end, the necessity of being prepared for its close at all times. No year but that teaches important lessons upon these all important subjects. Let us number our days. Let us apply our hearts to wisdom.

Bible Readings.—Deut. xxxi, 12, 13; Ps. lxvii, 1-7; Rom. xii, 1, 2; xv, 4; Gal. vi, 1-10; Eph. iv, 17-24; vi, 10-18; Phil. ii, 1-5; iv, 12, 13; II Cor. iv, 8-18; I Tim. vi, 6-12; Heb. v, 8, 9; vii, 9, 10; xii, 1, 2.

The C. E. Pledge and the Bible.

As an active member

Created in Christ Jesus unto good works.—Eph. ii, 10.

I promise

My covenant will I not break, nor alter the thing that is gone out of my lips.—Ps. lxxxix, 34.

to be true to all my duties,

Ye are my friends if ye do whatsoever I command you.—John xv, 14.

to be present at

Then said the king * * * Be thou here present.—II Sam. xx, 4.

and to take some part, aside from singing,

Then they that feared the Lord spake often one to another.—Mal. iii, 16.

in every Christian Endeavor prayer meeting,

Not forsaking the assembling of ourselves together, as the manner of some is.—Heb. x, 25.

unless hindered by some reason which I can conscientiously give to my Lord and Master, Jesus Christ.

Ye were also careful, but ye lacked opportunity.—Phil. iv. 10.

If obliged to be absent from the consecration meeting, I will, if possible, send an excuse for absence to the society.

We, brethren, being taken from you for a short time in presence, not in heart.—I Thess. ii, 17.

A Rounded Period Not Always True.

It is not true that "all is well that ends well." That is simply one of those catch phrases that delude people into sowing wild oats with the intention of some day burning up the wild harvest of such a sowing and sowing in the same field the good seed of truth and virtue. Character is often impaired beyond reparation, even though repentance comes late and is sincere and attempted atonement is made by the utmost self sacrifice. "Whoso breaketh a hedge a serpent shall bite him." The poison may be extracted, but the scar will ever remain.—Philadelphia Methodist.

The Little Circle In Which He Lives.

Each one of us is bound to make the little circle in which he lives better and happier. Each one of us is bound to see that out of that small circle the widest good may flow. Each one of us may have fixed in his mind the thought that out of a single household may flow the influences that shall stimulate the whole commonwealth and the whole civilized world.—Dean Stanley.

Swallow It Whole.

Many people are born crying, live complaining and die disappointed. They chew the bitter pill which they would not even know to be bitter if they had the sense to swallow it whole in a cup of patience and water.—C. H. Spurgeon.

The Highest Pitch.

To be patient under a heavy cross is no small praise, and to be contented is more, but to be cheerful is the highest pitch of Christian fortitude.—Christian Leader.

A Bird In the Hand.

Giving up religion for pleasure is dropping two birds in the hand to chase one in the bush.—Christian Statesman.

Christian Endeavor Jottings.

Never were so many calls from mission boards upon their Endeavorers. It's a high honor. Make your bow so low that your pocketbook will fall out.

In South Wales and Monmouth, as reported at their recent Christian Endeavor convention, there are 212 Christian Endeavor societies, with more than 10,000 members.

SHE IS A COUNTY ATTORNEY

A Young Woman's Ability as a Lawyer Recognized In Nebraska.

Miss Estelle Mae Davisson, who was recently elected to the office of county attorney in Brown county, is one of the best and one of the brightest lawyers in northwestern Nebraska. One of the surprises in the political kaleidoscope of the counties in this section of the state was the election of a Populist over the Republicans. Brown county's normal Republican majority has been about 300. But this year the fair candidate for county attorney was elected without an effort, although pitted against a strong and popular gentleman on the Republican side. Miss Davisson is a native of Iowa and has not yet reached the age of 23. She imbibed her first notions of law on her father's knee. Miss Davisson is an able lawyer and a graduate of Michigan university. She attended the public schools of Sibley, Ia. In 1886 she came to Long Pine, Neb., her present home, and finished her secular education in the high school. In 1894 she entered the law department of the state university at Lincoln, and two years later came out of it a full fledged lawyer. She was nominated as a fusion candidate and won easily. Miss Davisson is the only woman in Nebraska—perhaps in the country—that has been elected to the position of county attorney.—Chadron (Neb.) Correspondence.

Antiseptic Handkerchiefs.

So much danger exists from contagion in the handling of infected clothing that for some time past an effort has been made to introduce handkerchiefs of paper and fiber. A substance composed of shredded fiber might be put into the form of paper pulp and run out into sheets, which would be soft, pliable, absorbent and inexpensive. Paper handkerchiefs might be made almost as cheap as toilet paper and would be found a most welcome addition to the equipment of invalids. Immediately upon being used they could be burned or otherwise destroyed, thereby avoiding the transmission of disease germs. Laundresses and others have frequently been inoculated with the bacilli of various maladies by contact in the washtub. A scratch or any irritated spot on the skin may become a lodging place for such organisms. For this and other reasons the paper handkerchief is strongly commended. If, in addition to the absorbent and inexpensive qualities, the pulp could be impregnated with some inodorous and efficacious antiseptic, the value of this new departure would be largely increased.—New York Ledger.

Colors That Reign.

Yellow in all its glory, in its varied tones and semitones, is to rage in dress and millinery this winter. Red the shade of the traditional British coat heads the list of fashionable colors in England just now. Czarina blue has broken out all over France, rivaling russian gray in general favor—the soft, becoming, refined gray in cloth and velvet that the young empress seemed to favor next to blue and cream white during her short, brilliant stay in Paris. Vivid green is beloved by the Emerald Islanders and popular this year the world over. All these various dyes have their admirers and electors, and technical journals announce the color chiefly favored by some particular country or noted personage, and therefore we are now in the first harmless stages of yellow fever, and no one is disposed to object to the epidemic.—New York Post.

Reciprocity.

College fraternalism recently found another pleasant illustration at Oberlin, O. When Oberlin, which was the first college to open its doors to women on an equal footing with men, was just starting in its work, in 1833, Mary Lyon was a teacher in Miss Grant's school, in Ipswich, Mass. The teachers of this school, with their pupils, immediately sent $450 to Oberlin to help it in its work. Of this sum Mary Lyon herself gave $150. Four years later she founded Mount Holyoke seminary. This fall the women teachers at Oberlin gathered a contribution of $450 for Mount Holyoke college and sent it as a Thanksgiving recognition by the Oberlin of today of the noble work done by Mary Lyon for the higher education of women.

Sun Plaiting.

"Sun plaiting" is a new Parisian fashion of widening and "fulling out" skirts. It is new and very stylish. Instead of accordion plaiting a skirt, the plaits are put in at the waist in tiny laps, widening out to the bottom until at the hem they are from 1 to 1½ inches wide. This holds the top skirt out beautifully.

A LITTLE HERO.

How Bennie Moran Rescued His Little Sister From a Burning House.

The saver of human life stands in the front rank of heroes. And the hero whose name is on every tongue in the city of Detroit is Bennie Moran, a little boy of 3 years, who is a hero at an age when most children are slumbering in their mothers' arms.

Bennie, however, like many another hero who has risked life and limb in efforts to rescue the helpless, takes the honors heaped upon him by admiring friends in a modest way and thinks that when he carried his little 2-year-old sister from his father's burning house he did little more than any other boy would do.

It took but a few short seconds for Bennie to perform this act that will bring him glory through all his days. It was on Tuesday, Nov. 17, late in the afternoon, when Mrs. Moran kissed her two babes as they lay playing upon the

BENNIE MORAN.

kitchen floor and started for a nearby store. The children were alone in the house, and what happened between the time Mrs. Moran left and the fire company dashed up to the blazing house in response to an alarm of fire was gleaned from the little hero bit by bit after the excitement had subsided.

Bennie, tired of playing on the kitchen floor, shortly after his mother left opened a door leading into the back yard, with the intention of going out there to play. A sudden puff of wind from the open door caught the curtains at a window near a lighted gasoline stove, and in an instant they were ignited. The frightened child looked back and in a moment saw the entire wall blazing with fire. He then remembered the oft repeated warnings from his father about fire and started for the side door with the intention of escaping into the street. The door was locked, but he quickly found the key, unlocked the door and run out into the street. And then, out in the clear air, free from the smoke and flame, he commenced to think. His little sister was in there, and the flames were creeping closer and closer.

He hesitated not an instant, but started to enter the house once more. He was met by a cloud of flame and smoke at the door. Not for a moment did he falter, but plunged in headlong, with only one thought in his mind, and that his little baby sister. He groped his way to the center of the room through the stifling air and found her sitting on the floor, crying softly in a frightened way. He placed his arms around her and, half carrying, half dragging, brought her to the door and then out into the open air and left her safe in the street.

He did not consider his duty performed yet, however, and started for a neighbor's house, crying at the top of his voice: "Fire! Fire! Papa's house is burning up!" The entire neighborhood was quickly aroused, and, with the aid of the fire company, which appeared on the scene shortly, the flames were extinguished. Had it not been for the little hero's presence of mind and his knowl-

BENNIE'S BABY SISTER.

edge of just what to do first, not only would his baby sister have perished in the cruel flames, but his father's house would have been reduced to a smoldering heap of black and charred ruins.

Mr. Moran says this is Bennie's sec-

ond experience. A little over a year ago his sister and mother, with Bennie, had a narrow escape from death by fire. They escaped only by the mother carrying them over a burning floor and down a stairway of flames.

The Misspelled Tale.

A little buoy said: "Mother, deer,
May Eye go out to play?
The son is bright, the heir is clear.
Owe, mother, don't say neigh!"

"Go fourth, my son," the mother said.
The ant said: "Take your slay—
Your gneiss knew sled, awl painted read,
But dew knot lose your weigh."

"Ah, know!" he cried and sought the street,
With hart sew full of glee.
The wether changed, and snow and sleet
And reign fell steadily.

Threw snowdrifts grate, threw watery pool
He flue with mite and mane.
Said he, "Though Eye would walk by rule,
Eye am not rite, 'tis plane.

"Eye'd like to meat sum kindly sole,
For hear gnu dangers weight,
And yonder stairs a treacherous whole.
Two sloe has been my gate.

"A peace of bred, a gneiss hot stake,
Eye'd chews if Eye were home.
This crewel fate my hart would brake.
Eye love not thus to Rome.

"Eye, week and pail, have missed my rode."
But hear a carte came passed.
He and his sled were safely toad
Back to his home at last.
—Richmond Central Presbyterian.

CHILD INEBRIETY.

Thoughtless Parents Pave the Way For Future Wretchedness.

"Mamma, why can't I have a glass of wine?" This was the question asked by a bright eyed, 4-year-old youngster in one of the restaurants of Chicago not long since. My heart seemed to stand still waiting for what answer the mother would make.

The parents were apparently well to do, intelligent people, who upon taking their seats for luncheon had ordered beer for the father and wine for the mother. The lady sweetened the wine to suit her taste and placed the glass in front of the child, who sipped several teaspoonfuls, when the father remarked: "That is sufficient. That will give the little man an appetite for his luncheon." But the boy was not satisfied and gave the mother no peace until she had given him more, until at least a dozen teaspoonfuls had been taken, and when finally he was refused more he asked why he could not have a bottleful like papa. By this time the face, which had been sweet and rosy when he came in, was flushed and feverish, and the eyes, which shone with an innocent brightness when I first looked into them, were now dull and heavy.

The importance of educating mothers on the dangers and possibility of child inebriety was never more forcibly impressed upon me than by this incident. The thoughtlessness or ignorance of these parents was almost beyond conception, and the conviction that this young mother was sowing seed which would mature into a harvest of debauchery for her son and lifelong sorrow for herself made the noonday hour one of feverish dread for the future of the boy and regret that we seem so powerless to reach such a large majority of the women who are and will be the mothers of the coming generation.—Banner of Gold.

WINE DRINKING.

It Does Not Appear to Be Common In California, Where It Is Cheap.

Some years ago there was published in a popular magazine an essay entitled "Will the Coming Man Drink Wine?" which gave rise to a good deal of discussion on that subject. Since that article appeared the boy then in knee pants has arrived at manhood, and for the most part it must be acknowledged that he does drink wine in great variety and plenty of it.

In a country like California, where the grape will thrive almost upon the sands of the seashore, that the use of wine should be as general as that of tea or coffee would not be remarkable. But is it so? Is the young Californian, brought up, as it were, within the perfume of the vineyard, a drinker of wine, or have the ancient tastes of his ancestors, the hard cider drinkers of New England, the strong water drinkers of the Norse and Anglo-Saxon race and the beer drinkers of Germany, clashed with his appreciation of the wine of the country of his birth?

In a city club a few days ago this topic was discussed. There happened to be just 50 men sitting down to luncheon when the discussion arose, and a waiter was quietly instructed to count the bottles of wine on the tables. There were in all five quarts among those 50 men, not one of whom could not have afforded to pay for half a dozen bottles had he felt so disposed. Three were drinking Scotch whisky and soda, two had beer at their elbows, and with the exception of the wine drinkers the rest were satisfied with cold water. And this in a country where the cheapness of good wine is phenomenal!—San Francisco Chronicle.

Medical Ethics and Alcohol.

Apropos of the change in medical ethics regarding alcoholic prescriptions the bishop of Carlisle recently gave a bit from his own experience. He had consulted an eminent London doctor for a throat trouble, and just before he departed the doctor remarked, "Bishop, I think if I were you I would eschew all alcohol, and I would not indulge in tobacco in any form." To this the good bishop smilingly replied, "Well, doctor, I have been a teetotaler all my life and have never had a pipe in my mouth." "Oh, you are on the right lines then," responded the doctor. The bishop was rejoiced that this formula, "Abstain from all forms of alcohol and also smoking," has been adopted by the most learned practitioners, who make it a point to so advise their patients.—National Temperance Advocate.

Useless Citizens.

Each of the 13 "consulting hospitals" in Paris receives monthly 62 habitual drunkards in a hopeless condition, nearly as many women as men. This means that 10,000 inhabitants of Paris are rendered useless citizens each year by alcohol.

San Francisco's Saloons.

For its 300,000 population San Francisco has 3,260 licensed saloons besides other places where drink can be procured. It is not a matter of surprise, consequently, that there were 15,392 arrests last year for drunkenness.

Effects of Drink.

Eighty-five per cent of all the children admitted to Dr. Barnardo's home, according to his observation, owe their distresses directly or indirectly to the drinking habits of their parents, grandparents or other relatives.

Rum In a New Country.

When alcohol is first introduced into a new country not accustomed to drink, the result is disastrous. Rum killed more American Indians than bullets, and alcohol is today depleting Polynesia of its inhabitants. Were any of the African tribes supplied with beer and other liquors as the English and Germans now are, the tribes would soon vanish. In time, however, the continued inoculation of one generation after another would in a measure make such a tribe proof against it, and there would then be in Africa people not unlike the children of some old, old families, whose ancestors were the bottle heroes of the dinner table, able to carry off under their skins immense quantities of whisky without serious inconvenience. —Banner of Gold.

Strong Drink In France.

Strong drink is making such ravages in Paris that medical men are again raising their influential voices against spirituous liquors of all kinds. Dr. Magnan of the St. Ann's asylum has drawn a terrible picture of the evils of inebriety, and the result has been the foundation on English lines of a Young Men's Temperance association. Something like this has been tried before, but it did not succeed. The majority of the French people refuse to confine themselves to milk, coffee, water and sirups, and it will be a difficult task to induce them to believe that they can dispense with their white and red wines. More especially will it be difficult to convert the artisans and laborers to principles of total abstinence. The temperance advocates, however, think otherwise. They are under the impression that by dint of fulmination it will be possible to eradicate intemperance from the masses, and they are making strenuous efforts to bring about this desirable state of things.—London Telegraph.

Teetotalism Spreading.

America is becoming a nation of teetotalers. An observer says that if one does not believe it let him look at the list of states where the citizens have formally voted that way. We find this list quoted from the bill of fare of a Pullman dining car. A note on the card says: "Wines and liquors will not be sold in Alabama, Florida, Georgia, Iowa, Indian Territory, Kansas, Maine, Mississippi, New Jersey, Ohio, South Carolina, Tennessee, Texas and Wyoming. No wines or liquors to be sold on Sunday in any states having the prohibitory Sunday laws."—Chicago Sunday Chronicle.

Chief Causes of Lunacy.

What are the chief causes of lunacy? They are two in number—heredity and drink. Some men and women are born to madness, others drink themselves into it. If we could eliminate these two causes, the population of the mad world would soon diminish.—London News.

Temperance and Total Abstinence.

Temperance is the moderate use of all things helpful and total abstinence from all things harmful.

Ruin.

'Tis only a glass of liquor
Standing on the bar.
'Tis only a mother's darling boy
Who begins his life to mar.

'Tis only a case of drunkenness,
"Carried home by a friend."
'Tis only a case of a bright young boy
Who begins too late to mend.

'Tis only a case of murder,
The trial begins at four.
But why go into details,
He's behind the prison door.
—Selected.

SABBATH SCHOOL.

LESSON I, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 3.

Text of the Lesson, Acts i, 1-14 — Memory Verses, 7-9—Golden Text, Luke xxiv, 51 — Commentary by the Rev. D. M. Stearns.

1. "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." This associates the writer with the author of the third gospel (Luke i, 1-4). In that treatise he speaks of the doings and teachings of Jesus as things most surely believed, of which people knew the certainty. This is a record of the continuation of the doings and teachings of Jesus through His followers. Dr. Erdman calls it a mirror of the experience of all true and faithful witnesses till He come, its two themes being the "Great Redemption" and the "Coming Kingdom." Observe that the order is first doing and then teaching and compare Mark vi, 30; Ez. vii, 10.

2. "Until the day in which He was taken up." The gospel by Luke reaches to the ascension, with which also he begins this treatise (a word used only in verse 1, but the Greek word logos is used over 300 times, generally translated "word" and in John i, 1; I John i, 1, and Rev. xix, 13, applied to Christ Himself. As by the Holy Spirit He was born, baptized, led, cast out demons, offered Himself a sacrifice, rose from the dead, by the same spirit He gave His parting commands to His apostles.

3. "To whom also He shewed Himself alive after His passion" (or sufferings). His ten or more different appearances to the disciples during the 40 days between His resurrection and ascension were sufficient to prove to them that the risen Christ was the very same Jesus whom they had known and loved and had seen die on Calvary. They saw the marks of the nails in His hands and of the spear in His side, and yet there was a change, for His body was no longer flesh and blood, but "flesh and bones," in which He could eat and walk and talk and have fellowship. It was an immortal body, incorruptible, and ours shall be the same (Phil. iii, 21).

4. "Commanded them that they should not depart from Jerusalem, but wait for the promise of the Father." Compare Luke xxiv, 49, with John xiv, 16, 26; xv, 26; xvi, 7, 13. Although they had the very best of teachers and of teaching for two or three consecutive years, yet they were not qualified for service until they had received in a special sense the gift of the Spirit. It is not the mere knowledge of the truth that will suffice, but the truth set on fire by the Holy Spirit. The word is likened to water, but water must boil to make steam. May the fire cause the water to boil to make His name known (Isa. lxiv, 2).

5. "Ye shall be baptized with the Holy Ghost, not many days hence." John had said of Him, "He shall baptize you with the Holy Ghost and with fire" (Luke iii, 16). In our next lesson we shall see somewhat of the fire, but I expect that we will see more of the fire in connection with the outpouring of the Holy Spirit upon Israel at His second coming. See Zech. xii, 10; xiii, 9. Since He who loved us enough to die for us is He who baptizeth with the Holy Ghost what hinders us to be baptized? Ask Him.

6. "Lord, wilt Thou at this time restore again the kingdom to Israel?" In all His teaching the prominent topic was "The Kingdom," as it was also during the 40 days before His ascension (verse 3). The only kingdom mentioned in the Old Testament as a kingdom to be joyfully expected was the kingdom promised to David, with a King upon His throne. The angel Gabriel, John the Baptist, the Lord Jesus, the twelve and the seventy, all preached it; but by the Jews' treatment of Christ it was postponed till He shall come again (Luke xix, 11, 12). The disciples had not understood it so, and hence their question because of their unbelief.

7. "It is not for you to know the times or the seasons which the Father hath put in His own power." He did not say that their thoughts of the kingdom were wrong or carnal, or that it was to be a spiritual kingdom in the heart and not a kingdom for Israel, as many say today, for He knew, and we ought to know, that the one thing in all Scripture which He had said that He would do with His whole heart was to place Israel in their own land to do them good (Jer. xxxii, 41). He did say that it was not for them to know the time.

8. "But ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto Me" (see margin). According to Luke xxiv, 49, He had previously said, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." The great truth to which they were to bear witness was that He had risen from the dead. See verse 22, with chapters ii, 32; iii, 15; iv, 33, etc. By the resurrection from the dead He was with power declared to be the Son of God.

9. "'He was taken up, and a cloud received Him out of their sight.'" Doubtless He had many times ascended to His Father during those 40 days since His first ascension on the resurrection morning when on His way to the Father He met Mary Magdalene (John xx, 17), but now He was not to appear again till He shall come for His church. He must take His seat at the Father's right hand that the Holy Spirit may come to bear witness in the redeemed that Christ is alive forever more, having all power in heaven and earth.

10. "Behold two men stood by them in white apparel.'" In Luke ix, 30, two men, which were Moses and Elijah, were seen on the mount of transfiguration with Him. For aught I know these may have been the same two, and they may also be the two witnesses, yet to come, of Rev. xi, 3-12. But the chief thing concerning them, whoever they were, is that they were His witnesses, and they spake of Him.

11. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." This was their testimony, and it stands recorded by the Spirit of God and is sure of fulfillment. This explains how the disciples could return to Jerusalem with great joy (Luke xxiv, 52), and why in all their preaching they made so much of a Christ who was alive in heaven and would surely return.

12. "These all continued with one accord in prayer and supplication." I think this is the last mention in Scripture of our Lord's mother. Where on earth could we better leave her than at such a place? Would it not be a good record of us to have some one say, "The last time I saw them was at a prayer meeting?" Let us watch and pray and not forsake the assembling of ourselves together, as the manner of some is. Only 120 followers (verse 15) after those three years, and the Spirit added through Peter in one day 3,000 souls (ii, 41). Was this one of the greater works of John xiv. 12?

HISTORY OF A WEEK.

Tuesday, Dec. 15.

The vote of California for presidential electors has been tabulated and shows the following totals: Republicans, 146,588; fusion, 144,766: Prohibition, 2,573.

William E. Seeley, president of the First National bank of Bridgeport, Conn., has been offered the position of United States treasurer under President McKinley.

The port of London is on the wane, and is losing prestige as the distributing center of Europe, according to the report of Sir Thomas Sutherland.

A bill will be presented to the Pennsylvania legislature abolishing the scaffold in the execution of condenmed criminals and substituting gas. It is propose to turn the gas into an airtight cell while the condenmed man is asleep.

A case of a man's falling in love with and marrying his mother-in-law is reported from Troy township, six miles south of Eagle, Wis. Elder Beatchtel, the divorced husband of Hattie Babcock Beatchtel, by whom he has one living child, and Mrs. Sarah Babcock are the contracting parties.

Wednesday, Dec. 16.

Postmaster General Wilson at Washington has issued an order for the sale of postage stamps by letter carriers.

Pinkerton men are said to be employed by Spain to watch filibustering expeditions in the United States.

Five people in St. Paul were injured by a cable car accident.

Obituary: At Houghton,Mich., Roland H. Brelsford, 66. At New York, George Catlin, ex-United States consul to Zurich. At La Fontaine, Ind., Edward Moore, 72. At Kokomo, Ind., Postmaster Henry E. Johnson, of Kappa, 33. At Pittsfield, Ills., Mrs. Nancy Ward. At Richmond, Ills., Mrs. Mary Wray Imeson, 80.

The prime minister, cabinet officials and judges will attend the banquet to be given to Ambassador Bayard on March 2, 1897, by the lord mayor of London.

James Florian is under arrest at Chicago on suspicion of having killed Bartender Jahns at the LeGrand hotel.

Thursday, Dec. 17.

It is said that St. Louis is to have a $1,000,000 plate-glass manufacturing company.

William Baldwin has reached Chicago. He is trying to earn $2,000 by making a trip around the world. He started from New York Aug. 2, literally without a stitch. He has to circle the globe in eighteen months and earn $2,000, besides paying his way, to win the wager. He has already earned $733 of the amount.

Lynn, Mass., Populists elected their candidate for mayor by a majority of 1,899. Walter L. Ramsdell, the Populist candidate, received 5,845 votes to 3,946 for Charles H. Baker, the Republican candidate.

Captain Alexander McDougall, the Duluth shipbuilder, says that the twenty-foot channel project from Duluth to Buffalo will never be realized.

James Florian and Vaelar Straka, the men held as suspects in the Jahns murder mystery at Chicago, have been released by the police. There was no evidence connecting them with the crime.

Friday, Dec. 18.

In the United States circuit at St. Louis Judge Adams decided that an accident policy must be paid in a death resulting from wearing a tight shoe.

After Jan. 1, 1897, convict labor will be abolished in New York.

The storm in New England has paralyzed business and tied up traffic.

Five convicts in the United States penitentiary at Leavenworth have been doing a good business making counterfeit $5 bills.

The most important foot ball game of the season for the west is that to be played between Wisconsin and the Carlisle Indians tomorrow night at the Chicago Coliseum.

Obituary: At Geneva, N. Y., Rev. Dr. James Rankins, 63. At Leavenworth, Kan., Dr. Seldon W. Jones. At New York, E. A. Seifert. At Marengo, Ills., Elisha J. Vail, 74. At Palo, Ills., Mrs. Caroline N. Aplington, 74.

The followers of Mahomet are planning to erect a mosque in the heart of New York.

Saturday, Dec. 19.

The snowfall in New York city damaged the underground trolley and demonstrated the superiority of compressed air.

Smokers will feel the effects of the war in Cuba Jan. 1. Tobacconists announce an advance of 25 per cent. on Havana cigars beginning New Year's Day. This is likely to make the pipe more popular.

During the year the total atendance at the Field Columbian museum, Jackson park, Chicago, was 230,337, of which 25,833 were paid addmissions. The highest attendance for any one day was 5,370.

Chicago police are loking for Miss Elsie Warnicke, a 15-year-old girl, who has been missing from her home in that city since last Saturday.

Five members of the Conigsky Dry Goods company, of Peoria, Ills., have been indicted for fraud. The firm recently failed.

Monday, Dec. 21.

Ludwig Hegele, manager of the Constance branch of the Imperial German bank, has disappeared. A deficiency in the accounts of the bank of 350,000 marks has already been discovered.

Silas Hudson, pioneer citizen of Burlington, Ia., died Friday night, aged 81. He was minister to Central America under Grant, and was a cousin of General U. S. Grant.

The Joint Traffic association has granted a rate of 1 cent a mile for the G. A. R. encampment, to be held in August, 1897.

It has been decided by the Kentucky Democratic central committee to abandon the contest against the two Republican electors.

The Methodist, Presbyterian, English Baptist and Episcopal churches at Ishpeming, Mich., have been sold for taxes, and three other churches in the town are in danger of a similar fate.

Three men—W. R. Price and Thomas Clegg, farmers of this region, and Charles Gerbert, a merchant of Sardis, O., were killed, Henry Roth is reported dying and twelve others were made very sick by drinking some alleged whisky made in the Benwood, O., oil fields, which is a prohibition district.

NATIONAL LEGISLATURE.

Synopsis of the Proceedings of the Law Makers.

Washington, Dec. 16. — The opening prayer in the senate was delivered yesterday by Rev. T. DeWitt Talmage. The pension appropriation bill was reported. The resolution from the house to adjourn for the holidays Dec. 22 was agreed to. Morgan made a warm speech on the Cuban question in which he declared for war if the Spanish did not get out. Allen offered a resolution for a committee to investigate newspaper reports of the use of money in elections. The veto of the bill for a pension to Nancy Allabach was overriden and the bill passed over the veto. An executive session was held.

In the house Loud's bill to restrict second class mail matter at one cent a pound was debated without action, and the bill to reorganize the Atlantic and Pacific Railway company was passed. ad mckinley

Washington, Dec. 17. — Mitchell of Oregon introduced a bill in the senate giving veterans of the war preference on all government positions, if competent. The pension appropriation bill was passed as it came from the house. Vest precipitated a debate on tariff matters that occupied the balance of the session. An executive session was held.

In the house Bailey of Texas introduced a resolution for an investigation of what is the matter with the battleship Texas. Apropos of this Secretary Herbert says there is nothing the matter with the Texas; that the stories printed about her are false. The house put in the rest of the day principally to a clause in the army appropriation bill to abandon the military hospital at Hot Springs, Ark., without decisive action.

Washington, Dec. 18. — The senate's day's work consisted of the passage of the Lodge immigration bill, which now goes to conference. Its chief feature is the requirement that all immigrants must, before they are admitted into this country, read and write five lines of the United States constitution in and language they may prefer. If they fail the steamship company bringing them must take them back. An executive session was held. Adjourned to Monday.

The house passed the army bill and made good progress with the legislative, executive and judicial bill. Several resolutions relating to the inauguration of McKinley were passed. They refer to railway accomodations for visitors, decorations, etc.

Washington, Dec. 19.—The house put in yesterday on private bills, pension and otherwise. The bill to pay Flora A. Darling $5,683 was laid on the table. She is the widow of a Confederate officer and the money, which was in state bank notes, was taken from her in 1864. At the day and night sessions forty-nine pension bills were passed, one giving General John Gibbons' widow $100 a month, and another General W. A. Nichols' widow $50.

Washington, Dec. 21. — The house Saturday adopted a special order for taking up the Pacific railroad funding bill on Jan. 7, and for a debate of four days. The consideration of the Loud bill relating to second-class mail was set for Jan. 5, and 6, with a final vote on Jan. 6. Saturday was given to appropriations bills, the urgent deficiency being passed and the legislative, executive and judicial advanced to nearly completion. So many of the members of the house have already left the city that nothing will get through this week except on unanimous consent—one man can stop legislation. No work is expected in the senate.

Gompers Gets There Again.

Cincinnati, Dec. 19.—The Federation of Labor settled two matters yesterday —the election of officers and the place of next meeting. As to the first it goes without saying that Samuel Gompers was re-elected president. Nashville, Tenn., was named as the location of the next national gathering. A resolution demanding some important changes in the scheme of government of the United States was defeated, getting 21 votes against 44. This resolution was offered by Ashe, a delegate from Boston, and had its cause of existence principally in the arrest of Debs and others for contempt of the United States courts in 1894.

The twelfth annual issue of the Columbia Pad Calendar has made its appearance in more pleasing form than ever before, having scattered through its daily leaves many charming illustrations, with an appropriate thought or verse for each day in the year. Among the topics are bicycling, outdoor life, and good roads. The cycling fraternity, to say nothing of the general public, has acquired a decidedly friendly feeling for the Columbia Calendar, and its annual advent is always looked forward to with interest and pleasure.

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THE PRAIRIE STATE.

ILLINOIS NEWS NOTES OF GENERAL INTEREST.

Summary of Important Events of the Past Few Days Reported by Telegraph for the Benefit of Our Readers—Items of Special Interest to Illinois People.

Chicago, Dec. 18.—The Republican state central committee yesterday held two meetings, one in the forenoon and another after dinner, without referring to the senatorship, or at least those of them around the hotel refused absolutely to indicate what they wanted done. Resolutions were adopted thanking Dr. Jamieson, and Chairman Hitch, and Secretary Van Cleave was presented with a magnificent silver loving cup. The afternoon session was devoted to the consideration of the inauguration of Captain Tanner, and the part the committee will play in it. It was proposed to leave the whole matter to a sub-committee composed of Alderman Bidwell, I. J. Copely and J. H. McKinney.

The only information gained was that Charlie Allen, of Vermillion county, was probably in the lead for speaker for the simple reason that he has the backing of the forces that have always contributed to make speakers in the past. Nevertheless Bryan, Schubert, Cochran, Selby and Needles were on hand all day to press their individual claims to the honor of wielding the gavel, and they are hopeful of being elected. Senator Evans was in a more cheerful mood than usual, and said that the combination against him for the organization of the senate was broken. The leaders of the combination strenuously denied that such was the case, and asserted that they were absolutely certain of winning.

INSPECTOR LOCKWOOD IS MISSING.

Connected with the Illinois Auditor's Office —Last Seen at Cairo.

Springfield, Ills., Dec. 19.—L. A. Lockwood, employed by the auditor of public accounts as building and loan association inspector, has been missing for several days, and the auditor has become anxious about him. He was last heard of at Cairo, Ills., Thursday morning, Dec. 10, when, it is said, he took a north-bound Illinois Central train. It is customary for inspectors to drop a card, furnished for the purpose, to the office each day. When these cards failed to come as usual the auditor wired to his last known address, the Halliday House, Cairo, and the information given above was received. The auditor has since made telegraphic inquiry of all places where there may be any chance of finding him, but has failed to gain any information whatever in regard to his movements since leaving Cairo, and much alarm is felt for his safety. Any information furnished the auditor's office will be thankfully received. Lockwood was formerly a citizen of Ottawa, Ills., where he was well-known.

Woman Burned to Death.

Monmouth, Ills., Dec. 16.—Mrs. D. M. Walker, aged 60 years, of Roseville, this county, died Tuesday, being a victim of kerosene oil. While filling a lamp which stood near a lighted one Mrs. Walker filled the bowl to overflowing in her haste. She struck and broke the burning lamp, igniting the oil and her clothing. She made the usual fatal mistake of running outside, and her clothing being heavy, her body was literally roasted.

Murder Over a Religious Question.

Cairo, Ills., Dec. 18.—Three men employed by the Illinois Central at Mounds —John Flynn, Michael Linzee and another whose name has not yet been ascertained—fatally assaulted Eric Parker in a saloon here Wednesday. The difficulty grew out of a religious discussion, Parker being a member of the A. P. A. After crushing Parker's skull the men escaped.

Hospital Superintendent Appointed.

Springfield, Ills., Dec. 21.—Governor Altgeld announces that the board of trustees of the new state hospital for the insane at Rock Island has appointed Dr. John A. Vincent, of this city, superintendent of the same. Dr. Vincent is a member of the state board of health and one of the best-known physician in the state.

Lockwood Heard from at Chicago.

Springfield, Ills., Dec. 21.—L. A. Lockwood. one of Auditor Gore's building and loan examiners, who has been missing for ten days, has been heard from. A Springfield man has wired Gore that he met him and exchanged greetings with him Friday on West Madison street, Chicago.

Death of Judge Wilcox.

Joliet, Ills., Dec. 17.—Judge Edmund Wilcox died Wednesday forenoon, aged 83 years. Mr. Wilcox came to Joliet in 1834, and was the oldest resident in active business. He had served thirty years as an alderman, and held many other offices. He was a prominent Mason also.

"O, Promise Me," Case Settled.

Oregon, Ills., Dec. 16.—The Bennett-Blough "O, Promise Me" breach of promise case has been definitely settled by the defendant promising to pay all costs in the case. The case was based on the feeling manner in which Mr. Bennett sang that song to Miss Blough.

Given a Life Sentence.

Clinton, Ills., Dec. 21.—Ed Polen, the double murderer, was sentenced here in Judge Herdman's court to life imprisonment at the Chester penitentiary. The jury agreed after nearly a twenty-hours' session.

State Notes.

An epidemic of cholera extending over a wide scope of territory in western Illinois and northeastern Missouri is carrying off hogs by hundreds.

For the sixth time President Cleveland has nominated John Beard as postmaster at Danville, Ills. The senate has, at Representative Joe Cannon's request, persistently refused to confirm the nomination, and the president has repeatedly nominated Beard.

John Schrieffler, 15 years old, was shot and killed by his playmate, William Luty at Chicago. The old story—didn't know it was loaded.

Sycamore, Ills., has a man who is looking for truth and has advertised for it in a Chicago paper.

Receiver for a Stock Man.

Chicago, Dec. 21.—Judge Hanecy appointed a receiver for the property of John G. Taylor, a stock raiser of Kankakee, Ills. The receiver was appointed upon application of the Commercial National bank, of this city, to which Taylor is indebted.

Costly Masonic Hall Burned.

New York, Dec. 21.—The Masonic hall at New Brunswick, N. J., the largest building in town, was destroyed by fire at 1 o'lock yesterday morning. The edifice cost $300,000, was five stories high and was filled with occupied offices. The loss is about $400,000.

PEACH TREES.

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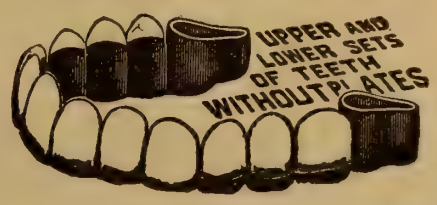

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FARM FIELD AND GARDEN

SHREDDED FODDER.

Cost of Shredding—Benefits Divided—Storing the Fodder.

Since the invention of corn husking and fodder shredding machines there are some things to be learned by those who expect to try the new way of disposing of the corn crop. Farmers appreciate labor saving machinery, but they must be satisfied that the husker and shredder will save labor. Each farmer knows about all the time and labor involved when handling fodder in the usual way. Here is what an Ohioan tells about the new methods in a letter to The Practical Farmer. He says: I had a husker last winter that, with five men, husked 280 bushels in one day. We used three teams and sleds, each driver unloading his own load. One man assisted in the field and one attended the fodder in the mow. Rail pens were built at the side of the machine, into which the elevator dropped the fodder. The price paid for husking was 4 cents per bushel.

The analyses of corn and fodder at the experiment stations prove that there is as much solid food in fodder as in corn. The new way places the fodder in the best possible shape for feeding in racks or mangers, and it is much more pleasant to handle. A small mow will hold 75 per cent more shredded fodder than bundled. The work was all done in a day—something in favor of the women. A little extra help for one day is far better than to have men to board and do for the old way.

The main point is in storing the fodder so that it will come out of the mow or stack bright and clean. Fodder is the most difficult of all forage crops to cure in the mow. I have known bundled fodder to spoil in the mow. Shredded fodder should not be tramped or packed closely. Cut fodder will pack more closely than shredded and is therefore more likely to spoil or mold.

I have cured fodder in different ways. I took boards 8 inches wide and made square boxes, boring holes through every four feet, making them as long as the width of mow. After filling the mow four feet deep lay on several boxes, fill again, then a few more boxes, until the mow is full. The boxes let out the heat and moisture and let the air in, and it cannot spoil. If cut at proper time, it is equal to timothy hay for horses, if oats are fed with it. Cows like it, and sheep thrive on it. A good way to feed it, for cows especially, is to put it in a barrel with chop sprinkled through it and pour a kettle of hot water over it. Throw a cover over it to hold the steam in. None of it will be left in the feed trough.

Some ventilate by putting a layer of oats, straw or hay every few feet through the mow, making, like the Irishman's pig, "a strake of fat and a strake of lean." There are many cows in Ohio that would like such feed this winter and would thrive on it and pay for it in extra milk and butter.

In baling and shipping fodder it should be baled as soon as shredded and shipped direct to consumer, who should cut the wires and throw in a loose pile. If possible, ventilate with boards or rails. If the weather is dry and cold, there is not much danger. If it has gone through the sweat before baling, it may do to go on the market the same as hay and will be handled by our commission merchants who deal in hay, grain, etc. It will never be as safe a keeper, baled, as hay or straw, because of its liability to draw dampness.

Making Cider Vinegar.

First have a good, strong iron hooped barrel. Next have good apple cider. Cover the bunghole with mosquito netting or other material that will keep out flies. The bungs ought not to be put in, except temporarily, for at least a year. Keep the vinegar barrel in the garret or other place where the air is warm and sultry. The cellar is a bad place in which to make vinegar. To hasten fermentation occasionally turn the cider out of one barrel into another, thus exposing it more fully to the air, and by adding a gallon of strong vinegar or a little "mother" to each barrel. There are other methods by which the process may be hastened still more, such as trickling it through beech chips or shavings, but these are hardly to be recommended, for those who are content to wait on the natural process rarely fail to find themselves amply repaid through the higher value of their product.

A Word For Hedges.

Osage orange hedges are being discarded since the advent of the barbed wire fence. An Illinois correspondent of The Orange Judd Farmer thinks this is a mistake. He writes: It is my opinion that the hedge is much more desirable than the wire fence, since so much damage is annually done to live stock by the sharp barbs. With the frequent windstorms of recent years it was a satisfaction to know that the hedge fence could not be blown down. There are still many miles of hedge in this county, and if well kept it is ornamental and will last for many years. The cost of pruning is not very much and can be done when other work is not pressing. Severe windstorms are of frequent occurrence in the prairie states and damage almost any kind of fence except hedge.

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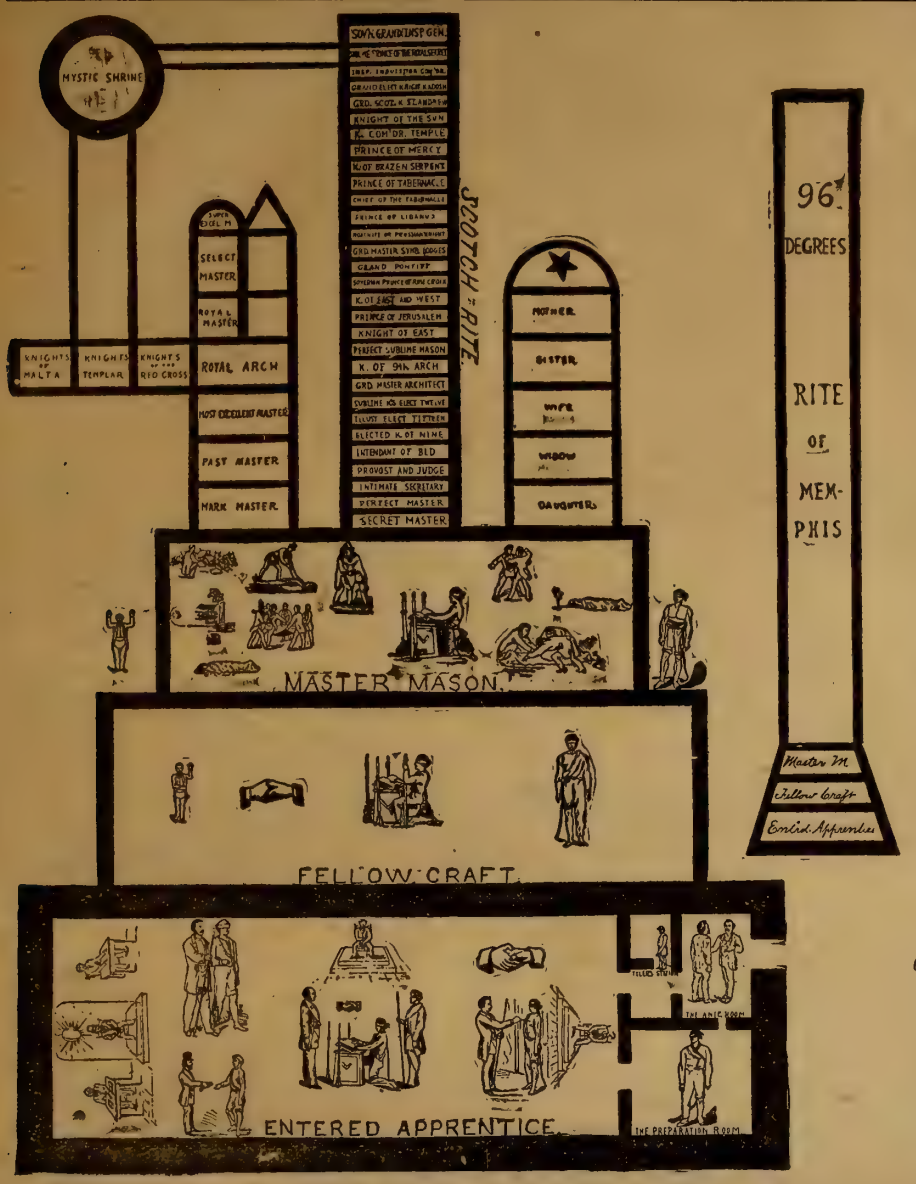

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CONGRESS DEFIED.

EXECUTIVE AT WAR WITH LEGISLATIVE DEPARTMENT.

Notifies the Law-Making Power That the President Will Veto the Cameron Cuban Resolutions, Holding That Recognition of a New Nation Is an Executive Function.

Washington, Dec. 21.—The statement made by Secretary Olney Saturday with reference to the senate Cuban resolution is a subject of earnest discussion. On some hands his position is fully sustained while on others it is admitted that perhaps from a purely technical statement of law the secretary's position is correct, but that certainly he violates the principle of the constitution. Those who make this contention reverse the circumstances. Supposing, they say,

SECRETARY OF STATE OLNEY.

that the president declared that he intended to recognize a republic, and that congress should pass a resolution declaring it their judgment that no such action should be taken, would it be possible for the president in face of the position of both senate and house to use the executive prerogative and recognize a republic? This constitutional point has for the time being been supplanted in interest the resolution itself, and it is known that when the resolution is brought forward for discussion a debate of considerable interest and length will ensue on this subject. Olney's statement has stirred congress as it has not been stirred for years on a point of this kind. Senators and representatives who talk against Olney's position are indignant and astonished.

Pith of the Secretary's Statement.

The statement, as far as its material points are concerned is as follows: "The power to recognize the so-called republic of Cuba as an independent state rests exclusively with the executive. A resolution on the subject by the senate or by the house, or by both bodies or by one, whether concurrent or joint, is inoperative as legislation, and is important only as advice of great weight voluntarily tendered to the executive regarding the manner in which he shall exercise his constitutional functions. * * * * Unless the advice embodied in the resolution shall lead the executive to revise conclusions already reached and officially declared the resolution will be without effect and will leave unaltered the attitude of this government toward the two contending parties in Cuba."

Likely to Increase the Friction.

Another thing that will increase the friction comes by copyrighted Associated Press dispatch from Madrid where "the explicit announcement is made that Senor Dupuy de Lome, the Spanish minister at Washington, has telegraphed to his government here that he had a conference with Mr. Olney, the secretary of state, in the course of which the latter assured him that Spain might rest tranquill until March at least, since, despite the attitude of congress, President Cleveland would not recognize the independence of Cuba."

Resolutions That Are To Be Passed.

The resolutions are as follows, the words "republic of" in the first resolution were put there yesterday by the committee. In the second resolution the word "should" was changed to "will" "use friendly," etc.

"Resolved by the senate and house of representatives of the United States, in congress assembled, that the independence of the republic of Cuba be and the same is hereby acknowledged by the United States of America.

"That the United States use its friendly offices with the government of Spain to bring to a close the war between Spain and Cuba."

CULLOM'S VIEW OF THE CASE.

He Tells a Little Story to Illustrate How It Looks to Him.

The sentiment among the senators is well illustrated by the remarks made by Senator Cullom on the secretary's statement: "I have just read it," said he. "It seems to me a most extraordinary performance on his part. He says that if the resolution adopted by the senate committee on foreign affairs recognizing the independence of Cuba should be adopted by the senate, it could be regarded only as the opinion of the gentlemen voting for it. He makes the same remark as applicable to the house, if that body should pass it, and finally he says that if the joint resolution should be passed by a two-thirds vote over a veto by the president it would still be regarded as inoperative and taken as mere advice. To me this is a new doctrine.

"I am reminded by the course Mr. Olney has taken of a reading clerk in the house of representatives of our state legislature some years ago. I happened to be speaker of the house. Members were in their turn introducing bills. Finally a bill was introduced and the reading clerk was directed to read it a first time. He read a section or two of the bill, and suddenly turned around and said: 'Mr. Speaker, there is no use of reading that bill; it is unconstitutional.' Mr. Secretray Olney proposes to tell congress befor the bill has come to the senate that there is no use of considering the bill; that the president, who is now absent, would not regard the act if passed over his head, except as a little unasked advice. * * * * When congress passes an act either declaring war or for any other purpose, it is the constitutional duty of the executive to enforce it."

The argument of the men who are astonished and startled at the doctrine enunciated by Olney is based on the constitution. Particular attention is called to the paragraph of the eighth section of the first article of the constition, which declares that congress shall have power " to make all laws which shall be necessary and proper for carrying into execution the foregoing powers and all other powers vested by this constitution in the government of the United States or in any department or office thereof."

Attention is also called to the fact that nowhere in the constitution is the president given any exclusive authority to deal with foreign nations, this being merely a custom which has grown up, his only authority according to the constitution being to appoint diplomatic and other officers, and then only by and with the consent and advice of the senate. On the other hand, congress is specifically given the authority to punish offenses against the laws of nations, to declare war, to raise and support armies and the navy, to make rules for the regulation of the land and naval forces, etc.

In reply to a question of a Cincinnati newspaper Senator Sherman wired: "There is no foundation for the statement that congress may not, if it will, recognize the independence of a new nation; nor do I think Mr. Olney contests it, but he thinks the matter ought to come from the president. If, however, congress should pass a resolution and the president should veto it, it can be passed by a two-thirds vote of each house and would become a law which the president must respect and obey."

Of the senators who commented on the Olney statement Chandler was most radical. He was sorry that there was not time this congress to impeach the president if he vetoes such a resolution. Impeachment talk, however, was quite general among the radicals on the Cuban question.

THOSE WHO AGREE WITH OLNEY.

They Quote Authorities in His Support—Ex-Judge Cooley's Views.

On the other hand those who agree with Secretary Olney quote precedent in his favor. For instance, here are some of the authortiies:

In Wharton International Law Digest is quoted Secretary Seward's letter to Mr. Dayton, our minister to France, April 7, 1864, as follows: "The question of recognition of foreign revolutionary or reactionary governments is one exclusively for the executive, and cannot be determined internationally by congressional action."

The following decision of the supreme court of the United States is also quoted: "In political matters the courts follow the department of government to which those matters may be committed, and will not recognize the existence of a new government till it has been recognized by the executive."

A telegram from Cincinnati says that Judge Thomas M. Cooley, of Michigan, has wired his opinion to a paper there as follows:

"The power to recognize belligerency and the lawfulness of action in defence of a government alleged to be de facto must devolve upon the executive power of the country, which can recognize no belligerent governments until the fact is clearly made known to it that there is in existence a government maintaining itself and enforcing its authority against any other.

"But the president's power is not complete and final. The sovereign legislative power must provide for final intercourse, and pass laws for the purpose: laws which the president would be impeachable if he should not join in executing. What he does in recognizing a new nation is clearly in part legislative, and the action taken, if taken by the president alone, would be so far defective as to be impossible of execution without being perfected now or in the future by the sovereign legislative power.

[Signed.] "THOMAS M. COOLEY."

NATIONAL BANK OF ILLINOIS.

Will Go into Liquidation—Its Surplus of $1,000,000 in Peril.

Chicago, Dec. 21.—The National Bank of Illinois did not open its doors this morning. The prospect is that the bank will go into liquidation. The clearing house committee believes that by reason of unwarrantable and injudicious loans the $1,000,000 capital and the $1,000,000 surplus have been seriously imperiled, if not entirely lost.

Five Lives Lost.

New York, Dec. 21.—The explosion of a piano lamp on the second floor on the four story residence 514 East Fifty-eighth street, resulted in the loss of five lives last night. The dead are: Aaron Goldsmith, 45 years old; Chlotilde Goldsmith, his wife, 33 years; Bertha Goldsmith, 10 years; Harry Goldsmith, 8 years; Frank Goldsmith, 6 years.

Young Crisp Succeeds His Father.

Atlanta, Ga., Dec. 17.—A special election held yesterday in the Third congressional district, to fill the vacancy caused by the death of Charles F. Crisp, resulted in the election of Charles R. Crisp, eldest son of the distinguished ex-speaker.

Failure at Des Moines.

Des Moines, Ia., Dec. 21.—The wholesale implement house of Randall, Selby & Bell has made an assignment. The liabilities are over $100,000, with unestimated assets. B. F. Elbert was made assignee.

Roswell G. Horr Dead.

Plainfield, N. J., Dec. 19.—Ex-Congressman Roswell G. Horr died last night at 11 o'clock, after an illness of two weeks with bronchitis and Bright's disease.

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The issues for a year of *THE PETERSON MAGAZINE* will contain over 1,800 pages and 800 illustrations, equal to two large volumes of 700 pages each, 7x10 inches, and two inches thick. The reading matter is of the highest grade and embraces every branch of literature.

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The Christian Cynosure, Chicago, Ill.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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We wish all our readers a Happy New Year.

Washington Convention at Seattle, Jan. 18, 19.

The Missouri State Convention will be held at Kirksville about Feb. 4, 5.

Minnesota State Convention at Willmar, Feb. 23, 24.

Let us all pray more for the success of our reform.

Look at the date on your tab, and reflect on the words of Paul, "Owe no man anything."

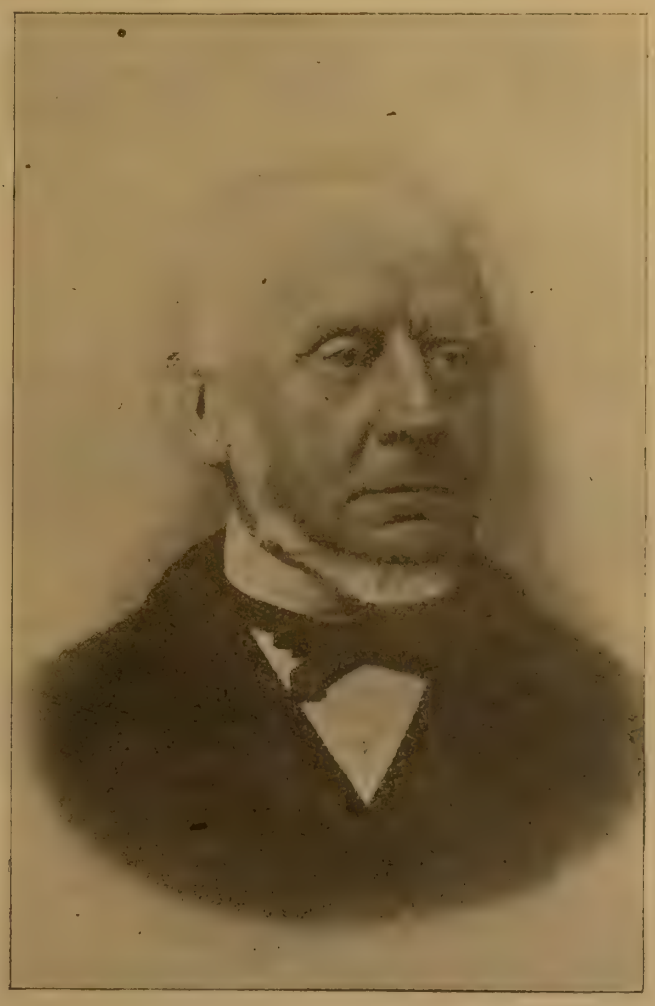
Where can you find better discussions of the Sabbath-school and Christian Endeavor topics than is found in this paper?

Read the program of the Washington State Convention on the ninth page, and the appeals to friends in Washington and Minnesota.

Remember that the *Cynosure* is the organ of communication and bond of union between widely distributed forces in the great battle for the overthrow of the greatest modern anti-Christ.

"Lord, what wilt thou have me to do?" is a prayer we should breathe daily. What better answer to this petition than a resolve to help on the movement against secret societies? And how can we better begin to do this than to subscribe for the *Cynosure?* Surely $1.50 is but a small amount to give to aid so good a cause.

You should at least contribute the price of the *Cynosure* to this cause, for the reason that its supporters are so few and far between. Other reforms, such as Prohibition and Sabbath reform do not encounter such opposition, and have enlisted hosts of followers. Remember it costs much to speak out on this question. The great publication boards of the popular churches dare not carry in their stock, books or literature on this subject. The great church papers scarcely ever touch on it. Even the press of most of the anti-secret churches only occasionally publish on it.



CHARLES FRANCIS ADAMS.

This picture is of an American diplomatist who was an outspoken enemy of Freemasonry. In 1861 he was appointed minister to England, and represented our government during the crucial years of our civil war. His influence was powerful in preventing England from espousing the cause of the Southern Confederacy. The future historian will more and more recognize God's gracious providence in putting such men in control of American politics during those perilous years, when Jesuitry and Freemasonry were plotting the overthrow of the republic. If at that time our President and his cabinet, and our leading generals in the field, and minister to England had been Freemasons our republic would most probably have gone down to its grave.

Charles Francis Adams was the son of John Quincy Adams, and was born in Boston in 1807. He graduated at Harvard in 1825, and began the practice of law in 1828. He was a powerful enemy of slavery, and in 1848 was nominated for Vice President by the Free Soil Party. He served as member of Congress from 1858 to 1860. He returned from his ministry to England in 1868, and was appointed one of the arbitrators on the Alabama claims. He died in 1886. His views on the lodge question he has expressed as follows: "Every man who takes a Masonic oath forbids himself from divulging any criminal act unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience, and a violation of his bounden duty to society and to his God."

Current topics will be discussed in the *Cynosure* with greater care than ever before. We will endeavor to show the relation of passing events to the kingdom of Christ and to the secret lodge. An old minister was in the habit of saying, "I read my Bible to know what God is doing in the kingdom of grace, and my newspaper to learn what he is doing in the kingdom of providence."

The portraits and sketches of faithful workers in our reform will be continued on our first page, and will be as in the past a popular feature of the *Cynosure.* There is an inspiration in seeing the pictures and reading the lives of God's faithful witnesses, living or dead. There is no better way to embalm their memories and incite others to follow their example than by publishing a brief review of their lives, accompanied by their portraits.

The many features which have made the *Cynosure* so valuable in the past will be continued during 1897. With a growing list of able contributors, and the conflict with the lodge evil intensifying, and new workers enlisting and coming to the front, we confidently expect that the coming year will be the most interesting in the *Cynosure's* history. We trust every reader will make a greater effort to increase our circulation this year than ever before.

The *Cynosure* contributors are too numerous to name, and their writings are worthy of all praise. They have increased so that they represent nearly every branch of the Christian church. As writers and readers, where can you find a paper whose constituency in point of radicalism will compare with ours? The secret lodge system has become such a popular rock-bound iniquity that the men and women who will stand out boldly to confront it can be relied on in any reform battle.

Society is gaining self-consciousness, which marks one of the most important steps in the progress of the race. We are beginning to see that society is an organism which lives one vast life, of which every man is a part. We are gaining what Walter Besant calls "the sense of humanity." We are discovering that life is something larger and farther related than we had thought; and with this perception of wider and multiplied relations comes a new sense of social obligation, the perception of new social duties.

BE KIND TO EACH OTHER.

BY CHARLES SWAIN.

Be kind to each other;
The night's coming on,
When friend and when brother
Perchance may be gone.
Then 'midst our dejection,
How sweet to have earned
The blest recollection,
Of kindness—returned.

When day hath departed,
And memory keeps
Her watch, broken-hearted,
Where all she loved sleeps,
Let falsehood assail not,
Nor envy disprove—
Let trifles prevail not
Against those ye love.

Nor change with to-morrow
Should fortune take wing;
But the deeper the sorrow,
The closer still cling.
Oh! be kind to each other,
The night's coming on,
When friend and when brother
Perchance may be gone.

BRO. STODDARD'S ANNUAL REPORT,

AS CORRESPONDING SECRETARY OF THE NEW ENGLAND CHRISTIAN ASSOCIATION.

BRETHREN AND SISTERS:—It is fitting that we should recognize, first of all, the good hand of our God upon the work of the New England Christian Association during the year 1896, and unite in thanksgiving to "the Giver of every good and perfect gift."

Death has not taken any of our active workers from the field, and few have been chastened by serious illness. Not one, so far as I know, has been broken upon the wheel of financial disaster, under which many have been crushed within the twelve months just ended. All financial responsibilities of the Association have been promptly met and honorably discharged and the credit of the society fully sustained. Receipts for current expenses have not been sufficient to wholly protect invested funds, but the year closes with an assured gain of over seven thousand dollars. The estate of the late Darwin Brooks has been settled, and Samuel A. Pratt put in possession of that legacy as trustee for the Association and also for the widow of the deceased who, by the conditions of the bequest, is to receive the income derived from the fund during her life.

It is known to your secretary that parties still living have made bequests which, when realized, will very materially add to the strength and efficiency of the Association's work. One hundred and seven thousand six hundred pages of tracts have been printed and in large part put in circulation during the year. An edition of 5,000 copies of "Danger Signals" No 2 has been issued and put on the market at a cost of $350. Like "Danger Signals" No. 1, this booklet of forty-eight pages contains the portraits of men and women of pronounced convictions and their brief testimonies against secret societies.

Fifty copies of "Danger Signals" No. 1 and 2 were sent to each of the following educational centers, viz.: Talladega, Miss.; Berea, Ky., Memphis, Tenn.; Tougaloo, Miss.; Atlanta, Ga.; Straight University, New Orleans, and Beloit, Ala. Through the liberality of Rev. E. Hildreth and Mrs. A. A. Cheney, executors of the will of the late Philo Carpenter, of Chicago, $200 were furnished by these parties from the same fund toward the expense of issuing the work. Material for this little volume had been mostly gathered during the year preceding, and materials for a similar booklet, "Danger Signals" No. 3, have been collected the present year and are in readiness for use should the Association deem it wise to add yet another volume of testimonies with a view to combining the whole in a single book.

Early in the year I was intrusted with the clerical work incident to an offer of $400 to be given in prizes for the best essays on "Secrecy and Citizenship," from the estate of the late Philo Carpenter. The time allotted to competitors was Jan. 1, 1897. Responses to circulars and advertisements indicate a degree of interest that is very encouraging; and while we must wait for final results until the judges announce their verdict, it is known that among competitors are some of the clearest thinkers, the most careful observers and logical writers of our time.

By direction of your Board I have attended such religious gatherings as were accessible, distributing literature, conversing with individuals or groups of men and giving addresses when opportunity could be obtained. My address before the Berkshire Congregational Association on the "Relation of the Church to Outside Organizations" received a liberal circulation through the Connecticut Valley *Congregationalist* where it appeared with slight but probably judicious modifications.

Among other meetings attended were Douglass campmeeting, Old Orchard, Ocean Grove, Springfield and Alton Bay. At Springfield I gave an address and preached four sermons, and at each of the other meetings I found friends and distributed literature among the people.

The rigid exclussion of any discussion of secret societies, which has prevailed in some quarters, is slowly giving place to a more liberal and Christian sentiment, and the omens are prophetic of a more apostolic method of proving all things before pronouncing condemnation. The procedures of the secret orders have done very much to produce this change in the attitude of thinking people, especially Christian people. The tragic death of Rev. J. W. Johnston while being inducted into the mysteries of the Royal Arch degree of Masonry at Huntington, W. Va., Jan. 10, 1890, was given a wide publicity by the press, and gave at least a glimpse of the "things that are done of them in secret."

The torture and branding with hot irons of F. A. Preble while beiug initiated into a lodge of Orangemen in Waltham, Mass., last July 20th, and the fines imposed by Judge Luce after a legal investigation upon his tormentors, establishing the facts beyond question, has produced a feeling of grave suspicion that such proceedings are un-American and inhuman, and that they ought not to be tolerated in a civilized community. While the brutal process of roasting E. W. Curry while seated in an iron chair, when being made an Elk, until he died of his injuries in Des Moines, Ia., Nov. 18th ult., is a chapter of horrors revolting to the last extreme.

Only granite walls of secrecy could make possible such a deed of heartless cruelty upon a prominent attorney in that State. Such instances of barbarity reveal the inhuman, diabolical spirit of the lodge system, and emphasizes its possibilities for the darkest crimes within tyled recesses. They revive the memory of the Morgan murder, of David Brownlee and other well-authenticated instances where men have been made victims of lodge vengeance.

Dr. Frederick C. Jackson's expulsion from Hartford Lodge No. 88, on Dec. 23, 1895, for a violation of his Masonic oath in testifying to the truth in a civil court against a brother Mason, has directed attention to the treasonable character of Masohic oaths and furnished the public with conclusive proof of the irrepressible conflict between justice and lodge partiality in civil affairs.

An attempt on the part of Masonic bodies in Worcester, Mass., to secure unprecedented power through the passage of an act in our legislature, authorizing the acquisition of an unlimited franchise for Masonic purposes, stands among the boldest acts of attempted usurpation recorded in the history of the secret empire.

Without prolonging the list of crimes attempted or actually perpetrated in strict conformity to the "ancient usages and established customs" of the secret empire, permit me to call your attention to the importance of our work in this connection. But for the sentiment created and the vigils of the National Christian Association, and our own New England ally, the above, and many similar and appalling facts, would never have been sifted, analyzed and given to the people. Like other, and perhaps darker deeds, they would have been strangled at their birth and locked up in the catacombs of lodge charity and midnight mysteries. Without disparaging the increasing liberality and fairness of the secular press in giving, as "news items," these startling facts to their readers, it is nevertheless true that the work of forestalling where possible, of warning against threatened danger from this source, of probing actual cases to the bottom and disclosing the sources whence they spring, of faithfully recording and widely proclaiming the mutilations and murders committed in these secret orders, has been done by the *Christian Cynosure* and its coadjutors in this movement, who have been on the alert for such instances as the Jackson outrage in Hartford, Conn., the announced feature of a Knight Templar pageant in the dedication of Tremont Temple and the attempted fraud upon the citizens of our commonwealth by a Masonic combination in the city of Worcester.

The course before us is *onward!* without taking council of obstacles, fears or enemies, to push the battle to the gates, aye, to the very heart of the citadel, making neither concession or compromise. An open Bible, a fearless ministry, incorruptible judges, a free press and a pure church, are what Jesuits, Freemasons and the whole brood of lodge devotees most dread. These must be sustained. The "Pole Star" and its shining constellation must be upheld by the prayers and patronage of their friends; and the work of preparing and scattering literature urged forward with all possible dispatch. This will require faith in God, self-denial, personal effort and money.

If after studying God's promises and noting what he has actually done in bringing to light the hidden things of dishonesty during the past quarter of a century, our faith is deficient, we shall be verily guilty. It would not be strange if the Master should pass by saying, "I can do no mighty works" with you "because of unbelief." If we are more thoughtful of propriety, reputation or of self than we are of his honor, of whom it was once said, "He hath a devil and is mad, why hear ye him?" he will surely redeem his own Word, "He that denieth me before men him will I deny before my Father in heaven." And if we are not willing to work and testify according to our ability and to give of our substance as we have been prospered, then indeed we are not worthy of the cause committed in sacred trust to our hands, and he will take from us even the one talent and bestow it where it will be used to some purpose.

The question of finance is important, not as an end, but as a means to the end we seek. Systematic giving we are often told is becoming more common then in former times. Be it so; but whether giving from principle and as to the Lord rather than to be seen of men is more popular than it was a half century ago, admits of reasonable doubt. The modern fashion tends towards "booms," "banquets," "entertainments" and some kind of a "jubilation" with attractive environments, fascinating music and soul-stirring appeals by gifted orators rather than to conscience and to duty. The lower element of self, and not the sublime obligation to God and our fellows, is too often thrust to the front. Confronted by this sad fact, friends of the anti-secrecy work may well consider what are God's claims upon them.

The cause greatly needs a properly equipped headquarters in New England, and the money to secure this is not to be had through channels of ordinary beneficence. We may as well accept the fact that our work is not popular among monopolists and money kings, and look to God and the common people for its support. Hitherto some have given liberally, but they have been comparatively few, while the chief reliance for support has been, and is likely to be for some time, upon bequests.

This is true of the parent society at Chicago as well as of our New England work. Friends ought to respond to the needs of this work as liberally as their circumstances will justify, and then make provision in legal form to have their principles represented by a portion, at least, of their means when they are gone. Marble monuments crumble and fall to earth, but hearts inscribed with "holiness to the Lord," through your beneficence, will perpetuate the memory of your good deeds before the throne forever. For the future I would council not only more general giving, but more aggressive work. The former will make possible the latter.

I would recommend that a petition be prepared and circulated for signatures and presented to our Legislature, asking for the withdrawal of all charters issued to Masonic lodges or other secret orders, and that the administration of extra-judicial oaths or pledges designed to have the force of an oath be prohibited by law. Also,

that in view of the fact that special revival services are announced for our city in the near future, and the further fact that some active ministers, expected to participate in evangelistic work, are actual and adhering Freemasons, I earnestly recommend that a carefully prepared circular be issued and widely circulated, setting forth the initiatory rites, the oaths and anti-Christian character of those orders to which these professed servants of Christ give their allegience.

JAMES P. STODDARD, *Secretary.*
218 Columbus Ave., Boston.

DANGEROUS FACTOR IN POLITICS.

EXTRACT FROM AN ADDRESS BY REV. J M. FOSTER, OF BOSTON, BEFORE THE NEW ENGLAND ANTI-SECRET CONVENTION IN BOSTON TUESDAY EVENING, DEC. 1, 1896.

Is it possible that the Jesuits gave to Masonry this Christless religious mummery of pagan, deistic rites? Jesuitry is well known to have put on every shape, to have made use of every means that could promote the power and influence of the order. And we know that at this time they were by no means without hopes of re-establishing the dominion of the Church of Rome in England. Their services were not scrupled at by the distressed royalists, even such as were Protestant, while they were highly prized by the Sovereign.

But they took Freemasonry to France. The lodges in France naturally became the rendezvous of the adherents of the exiled king, and the means of carrying on a correspondence with their friends in England. At this time also the Jesuits took a more active part in Freemasonry than ever. They insinuated themselves into the English lodges, where they were caressed by the Catholics, who panted after the re-establishment of their faith and tolerated by the Protestant royalists, who thought no concession too great a compensation for their services. At this time changes were made in some of the Masonic symbols, particularly in the tracing of the lodge, which bear evident marks of the Jesuitcal interference. For instance, a seal was a lion wounded, lying at a cave with Masonic tools about him, evidently alluded to the exiled James II.

The French loved display. The Knights Templar and Knights of the Desert, and other orders were instituted. The idea of benevolence was attached to the order to make it more popular. This was made so prominent that the religious idea began to vanish, and by degrees it was converted into a school of skepticism and infidelity. Religion was called superstition. Civil government was tyranny. Cardinal Dubois and the Regent Orleans encouraged this. Universal brotherhood was preached. Reason was made the sole arbiter and guide of man. The church was cried down as an institution of superstition. Civil government was condemned as a wicked oppression; universal freedom and equality, without law or authority, without distinctions of wealth and family, was the ideal state.

Lodges were established all over France and in them these sentiments were industriously propagated by the Jesuits. "In short, we may assert with confidence that the Masonic lodges in France were the hot-beds where the seeds were sown and tenderly reared of all the pernicious doctrines, which soon after choked every moral and religious cultivation, and have made the society worse than a waste and have made it a noisome marsh of human corruption, filled with every rank and poisonous weed."

Masonry was carried from England to Germany in 1716 It grew rapidly under the hand of the Jesuits. In 1743 Baron Houde visited Paris and introduced an order of Knights Templar. He claimed it was an order which Philip the Fair had abolished. The members took refuge in Scotland, concealing themselves in caves, he alleges, From them he received the true secrets of Masonry. He also organized a few lodges in Germany. But when a deputation visited the highlands of Scotland and found no trace of his exiled French Knights, an estop was given to its growth. In 1782 Baron Knigge made a new departure. He proposed a convention that should devise a plan for uniting the lodges of all lands. It was to represent universal brotherhood. It was to embody world-wide benevolence. It was to secure a state of liberty and equality.

He called the convention at Willemetbad. Several eclectic lodges were organized. The Lodge Theodore was one. Dr. Adam Weishaupe, a professor of Canon Law in the university of Ingolstadt, was a member. He had been educated among the Jesuits. He, with six other professors, organized a new lodge and called it "The Illuminati." The order was said to abjure Christianity, and to refuse admission into the higher degrees to all who adhered to any of the three Confessions. Sensual pleasures were restored to the rank they held in the Epicurean philosophy. Self-murder was justified on stoical principles.

In the lodges death was declared to be an eternal sleep; patriotism and loyalty were called narrow-minded prejudices, and incompatible with universal benevolence; continual declamations were made on liberty and equality as the unalienable rights of man. The baneful influence of accumulated property was declared an unsurmountable obstacle to the happiness of any nation, whose chief laws were formed for its protection and increase.

Nothing was so frequently discoursed of as the propriety of employing, for a good purpose, the means which the wicked employed for evil purposes; and it was taught that the preponderance of good in the ultimate result consecrated every means employed; and that wisdom and virtue consisted in properly discriminating this balance. The Elector of Bavaria was alarmed and banished Knigge and two of his confederates, giving them a pension, however, which Knigge rejected but the others accepted.

SELLING SECRETS.

BY REV P. B WILLIAMS.

This seems to be a profitable business now, and that Masons and other secret orders invent and then sell their secrets is indisputable. Much of the larger number of the degrees are of recent date; and, of course, the secrets they contain are of recent invention.

The high Masonic dignitaries of the Grand United States and State lodges, as well as those of Europe, and particularly those in France, are even now, no doubt, engaged in this work and find it a very profitable business to manufacture degrees, and invent secrets for the credulous public. They sell readily, and the whole world is their market.

THE MASONIC AUCTION.

Secrets to sell, secrets to sell!
Secrets no human tongue dare tell!
Come pay the fees and gain the prize;
No fraud is seen by "hoodwinked" eyes.

Come march around this "sacred" hall,
And hearken to the "Master's call;"
From "west to east" your pathway lies,
In search of light with "hoodwinked eyes."

From "west to east, from east to west,"
The new "hoodwinked" Masonic guest,
Around, around in search of light,
Doth travel in a sorry plight.

Low he bows before the altar,
Cable towed with hempen halter;
Then swears upon his naked knee
To keep the things he cannot see.

And now to close this bargain dear
They bid the "hoodwinked" never fear;"
For soon from darkness into light
They will restore his blinded sight.

And now they form upon the square,
And with profanity they dare
To use the living words of God,
Not fearing his avenging rod.

The Master says, let there be light;
They clap and stamp with all their might,
And give the Grand Masonic shock,
Like blasting some tremendous rock.

And now the "hoodwinked" sees too late
The hardness of his fettered fate;
His money's gone, his conscience bound;
But not a secret has been found.

He sees at once he has been cheated;
All search for light has been defeated,
And find, to him, 'tis not so funny
Thus to be swindled of his money.

'Tis true, they say, your light is little,
And what you've paid is a mere tittle;
But mount the ladder higher still,
And you with light we then will fill.

He pays his fees and higher rises,
In search of all Masonic prizes,
Until his senses, steeped in night,
All darkness he imagines light.

And then he struts around the earth,
Proud of his new Masonic worth,
And hopes by his Masonic love,
To gain the blest Grand Lodge above.

And thus deluded on he goes,
Proud of the steps by which he rose,
Not knowing that those steps do end
Where hope and mercy never blend.

And when he stands in judgment great,
Filled with all his secret hate,
He will find in that convention
He's been sold at a mock auction.

Secrets to tell, secrets to tell!
Will then ring through the deepest hell.
And the shriek of utter despair,
Forever disclose the secrets there.

Secrets to tell, secrets to tell!
Resounding through the depths of hell;
We've paid the fees and gained the prize;
The "hoodwinked" soul forever dies.

Seattle, Wash,, Dec 21, 1896.

THE THANKSGIVING PROCLAMATION.

BY REV. N R JOHNSTON.

The last Presidential proclamation is by far the best that I remember to have seen, yet it is very defective. But we should not be censorious. Grover Cleveland is the President in a Christian land, but the government is not a Christian government. If it were it would not be so difficult to write a proclamation that would be worthy of a Christian ruler. But he is the chief executive in a government that does not recognize the supreme authority of God, but only the authority of the people; and he is President in a government that does not know or acknowledge the authority of Christ Jesus to whom all civil governments owe professed allegiance and to whose law all, in all civil relations, owe obedience. Of course, therefore, we would expect President Cleveland to write his proclamation to suit Jews and Unitarians and unbelieving officers and people as well as evangelical Christians. This may account for the cautious and compromising manner in which the proclamation is written. I refer especially to the third paragraph from the end.

It reads thus: "And let us, through the mediation of Him who has taught us how to pray, implore the foregiveness of our sins and a continuance of heavenly favor."

The close observer will readily see that there is no recognition of the divinity of Christ Jesus, nor of his power to forgive sins; nor of his mediatorial authority. Yet it does recognize his "mediation," and this is the best thing in the paragraph; but as the sentence is worded it is probable that both Jews and Unitarians of all kinds may give assent. Already leading Jewish Rabbis have publicly expressed their approval of it. Both classes or sects assent to the statement that Jesus taught his disciples to pray, and perhaps with an explanation they may accept what is meant by the word "mediation." It is manifest, however, that that paragraph was worded by the President or his pastor or his religious secretary in such a way as to give no offence to Jew or Gentile or to the church of God.

Who that loves our Saviour King does not heartily wish that our Christian Presidents could be under a Constitution that would distinctly recognize the divine authority of the Lord of nations, and place the government and nation under the dominion of Him to whom all power in heaven and in earth belongs.

Oakland, Cal.

ONLY TAKING A NOONDAY NAP.

A converted Roman Catholic professor, writing in the *Converted Catholic* upon "More Authentic History of the Papacy," tells of the bill of Pope Clement XIV. (1773) by which the troublesome order of the Jesuits was denounced and (technically) abolished, and then remarks:

"To those not of the Roman fold it is an amusing pastime to reflect on the fact that all this thunder and lightning, though at the time apparently effective, in the long run proves so much smoke, which blows over, leaving the society free to rise again from its temporary grave as strong

and vigorous as though it had but been taking a noon-time nap."

But the same comment fully applies to the order of Freemasonry, which, since its exposure and merited discredit sixty years ago, comes well to the front, possesses itself of a large proportion of the chief political offices, and boastingly defies any further successful inquiry or attempt at dislodgment J. W. LEEDS.

Seal, Pa.

THE PATRIOTS OF AMERICA.

BY REV. H. H. HINMAN.

I have read with painful interest "The Patriot's Bulletin" for December, the official organ of the above order which adds one more to the swarm of secret conspiracies that are preying on public morals, the general welfare and the Christian religion. The able editor says: "The charge has been made against this order that it is a secret order." "We have a password and other means of making ourselves known throughout the nation. If this fact is a valid objection to our order, then the same objection can be made to Masonry, Odd-fellowship, and many other brotherhoods that have an exalted purpose."

Needless and pernicious as I think the forgoing and all other secret societies, my objections to the above order are not merely that it is secret. That its central idea is a false theory of finance, and that its practical influence will be to array class against class and prevent a spirit of anarchy, is but one of the many objections that might be urged in its disfavor. My objections are twofold.

1. That it is avowedly a secret political society, and as such is inconsistent with the fundamental idea of republican government, which is, that all measures affecting the public welfare shall have a free, full and open discussion, and shall, as far as possible, be removed from the controlling influence of any class, sect or order; and especially from an order whose members are under oath to conceal from the public their political methods, and the machinery by which they control elections.

Bad as I think Freemasonry and Odd-fellowship, and hurtful as I think their influence in political matters, they are not primarily political societies, and not liable to the above objections. The testimony of the past, both in our own and in other lands, is, that secret political societies, however commendable their purpose, always fail of any beneficent effect, and are always, sooner or later, regarded as conspiracies against society and destructive of its best and highest interests.

Jesuitism, nihilism, illuminism and knownothingism are but samples of the false methods of the friends of religion and civil liberty. They are utter failures to promote anything but political mischief, and their certainty to secure public reprobation. The evil element was not in their ends but in their methods, nor is there any reason to believe that the same methods will secure better results.

My second objection is that this order is a religious institution. Like its kindred orders, it has a religious basis. I quote at length what it says on religion:

> This order may be said to be a form of religion. We worship the principles of humanity. We are trying to work out the destiny of mankind by regulating like clock-work the social organism of civilization. We think civilization is a science, and that the proper study of that science is the laws of nations. When that science is once mastered and set to unselfish laws, we believe the human race will take its attention off of the vain and selfish things of the earth, and marvelous things will be discovered concerning the universe and the life, health and happiness of mankind.
>
> We think, and have a reason for thinking, that crime, suicides and insanity are largely, if not wholly, the product of a diseased civilization; and that, with the perfecting of a perfect civilization, crime, suicides and insanity will disappear.
>
> We also recognize that charity is the most exalted of religious virtues, and our membership is instructed to help a worthy brother or sister of our co-ordinate order, the Daughters of the Republic, in distress. But we believe there is a higher conception of charity than the giving of alms, and that is, by shaping our civilization so as to do away with the necessity for alms, where all will be able to make a living and none will be in need of charity.
>
> We have but one test as to the loyalty of our membership, and that is, fidelity to the principle that the unselfish judgment of a majority of our membership, working through our constitution, will lead us out of the wilderness and into the light of a new civilization. A man may lack any of the many virtues, and yet be a member of our order. If a man is a victim of a false civilization, there is no reason why he may not be earnestly interested in the emancipation of the human race, himself included. The criminal in prison would experience an intense feeling of pleasure if he were to learn that the people were practicing a plan of civilization that was taking away the incentive for crime. His face would show the delight with which he received each piece of news that told of the new order of things.
>
> And those who have not committed any punishable crime, but in whose closets one or more skeletons may be found, will as cheerfully take hold and give their support to a feasible plan for the emancipation of the human family as the most virtuous and purest of our citizenship. And it is reasonable to suppose that they would the more readily assist as they are the victims of the fiction produced by an illy regulated organism of society. They would remove the friction if they knew how. The fever of a distempered society is feeding upon victims, and the sufferers are the most anxious of all praying for a remedy.
>
> We are the members of a religion with a practical plan for bringing a millennium to the people of the earth.

Whatever may be true of Mr. Harvey's views of finance there can be no question among Christians that the theory of religion, as here set forth, is essentially false and misleading. It is virtual atheism, and may be expected to bear the fruits of atheism wherever it has been made the dominant idea, as it was in France in the Revolution that preceded the Empire of Napoleon.

Any religion that does not include the worship of a personal God, who is just and holy, which does not recognize the Lord Jesus Christ as the Divine Mediator and model for all human conduct, and which does not seek to transform the individual man into this likeness, will utterly fail to either bless the individual or to transform society. Mr. Harvey's plan for bringing in the millennium is an old one. It will inevitably fail.

Beloit, Ala., Dec. 21, 1896.

Be sure that the Cynosure comes to your home during 1897.

REFORM NEWS.

SPECIAL APPEAL

TO THE FRIENDS ON THE PACIFIC COAST.

We are planning for the largest convention against secret societies ever held on this coast. The place selected is Seattle, Wash. We hope to secure the Ranke Hall, one of the largest and best in the city. It will cost $25. There will be other expenses connected with the convention, such as printing the programs, advertising, etc. Will you help us a little in raising the amount needed, and thus share in the joy that follows the self-sacrifice required by this reform work?

Send any amount you can spare for this work to me here at Seattle, Wash. Your brother in the war against darkness,

P. B. WILLIAMS,
Room 51, Hotel York, Seattle, Wash.

PUSHING THE WORK IN PENNSYLVANIA.

JOHNSTOWN, Pa., Dec. 24, 1896.

EDITOR CYNOSURE:—I am in the town that the historian will record as being the scene of the most terrible flood disaster in the United States. The city has been rebuilt and life moves on as happily as if nothing of the terrible had ever occurred. The city directory reports over one hundred lodges and less than half this number of churches. This is better than some of the cities. The comparison of lodges and churches in many of the cities is three and four to one.

I spoke three times in the German Baptist Brethren church, Rockton. The attendance at their meetings indicated a live interest. My home was with the pastor, Bro. Beer. The friends were kind in helping what they could and subscribing for the *Cynosure*.

There was a large attendance at my lecture given in the United Bretheran (Liberal) church near Wallaceton, Saturday evening. Sister Ella Reidy, superintendent of a department for the W. C. T. U., arranged for the meetings in this church. The people were not told what my subject would be, but was given the impression that a great speaker was coming. Their curiosity, no doubt, had something to do with the large attendance. When I hung up my chart and began to tell right out in meeting the precious (?) secrets of some who were present, they looked and acted as if they thought they were being tormented before their time. The pastor of the church said he did not know much about secret societies, and had too much to do to think much about them. As it requires much time and great effort for him to collect part of his salary, I concluded that perhaps his strength would be needed in that direction.

He announced at the close of the lecture a canvass was being made in the congregation for a church paper that was to be had for twenty-five cents a year. The canvasser had only secured three subscribers, but wanted more. Sister Reidy undertook the task of raising the collection. Eighty-seven cents was the result. This was thought an uncommonly large collection. I preached in the same church Sabbath morning to a smaller but very attentive audience. The lodge men, I was told, got enough the first night and stayed at home to swear about the speaker.

Sabbath evening, according to previous arrangement, I preached in the M. E. church in town. The pastor, Bro. Glover, did not belong to any secret society, and did not know whether any of his members did or not. He no doubt has learned by this time. I preached directly in opposition to the lodge, and very soon found some of the lodge men in the audience. They would have thought it imprudent to have invited me to preach had they been consulted. We don't naturally like to be told we are wrong. Mrs. Reidy is a good speaker and well informed regarding the lodge. Any friends in Clearfield county or vicinity desiring a strong lecture should invite her to speak.

I reached Johnstown Monday afternoon and found, owing to a misunderstanding, that arrangements were not made for my lectures as expected. There will be many doors open here later. I have canvassed some through the country and neighboring towns and find some *Cynosure* readers. Many wish to hear lectures. A plan occupying a week or more of my time is being made.

On Tuesday evening I listened to a Mr. Williams who is giving lectures in this section against the Catholics. The meeting was begun, continued and ended without prayer. The subject of the evening was purgatory. The absurdity of this institution was shown and some desirable information given. Much that the speaker said was calculated to educate. The spirit of the meeting was not the best. There were many stories of a ridiculous nature. The story of a poor Irish woman who took in washing to raise $500 to pay the priest to get her husband out of purgatory was told in such a manner as to provoke laughter. Such a thing to the serious thinking mind should produce the opposite feeling. Many statements were made that were not correct.

Mr. Williams claimed that Mr. McKinley was elected by the A. P. A.'s, and that this organization was destined to down the Catholic church in this country. When questioned, he had no proof that the A. P. A.'s elected McKinley. I showed that the presumption was all the other way. No organization opposed the nomination of Mr. McKinley more than the A. P. A. When the evidence shows he was probably elected in spite of them, the wind is let out of this lodge bubble.

I suggested to this friend that it would be better to open his meeting with prayer and manifest more of the spirit of Christ. To introduce one evil in trying to destroy another is to be as foolish as the man who secured large fleas to eat little fleas.

I am to speak in the Mennonite church, Tub, Pa., Saturday evening and Sabbath. Meetings are probably arranged at Myersdale and other points near. How much the light is needed everywhere. Every child of the day should be at work. W. B. STODDARD.

Since the secret orders are becoming more bold and aggressive, every citizen should understand their nature and history, and the character of the men who invent and manage them. How can you get this information better than by subscribing for the Cynosure?

CORRESPONDENCE.

SHOULD CHRIST'S AUTHORITY BE LIMITED?

ESTHER, Pa., Dec. 15, 1896.

EDITOR CYNOSURE:—The following objections were urged by Dr. Ballantine against recognizing Christ's kingly authority and that of the Bible in the United States Constitution, in a debate I recently had with him in my church.

1. That the Bible in no instance recognized Christ as possessing authority over nations, or his law as designed for or suitable to nations under the New Testament. I quoted about twenty passages from the Bible showing that Christ was called "King of kings," "Lord of lords," "Prince of the kings of the earth," "Governor among the nations," and that "all power in heaven and on earth and under the earth had been given him." That this authority and power had been given to him to reward him for his suffering on our behalf, and to qualify him to accomplish the salvation of his people.

To this he replied that it was a misunderstanding of the meaning of these expressions, and an attempt to prove Christ guilty of falsehood, who had said his "Kingdom was not of this world." I answered that his view of the last passage would deny him a kingdom in this world or over it even in the hearts of his people or in the church. It only meant that his kingdom was not of earthly origin or character, but of heaven in both. He admitted that Christ had a kingdom in this world and over men and the church, and that God should be acknowledged.

His second objection was that if one thing was acknowledged then everything else would follow, and then the state would control baptism and all the ordinances of religion. I answered, that if God was acknowledged, as he conceded he should be, then should Christ be acknowledged, as he was the only one by whom God was known or approached or honored; and the Bible, too, as the only way to know God's will. But it did not follow that ecclesiastical affairs should be controlled by the magistrate, for these were not in his sphere, and the Bible itself forbids the magistrate to use these functions as Saul attempted to do and was reproved and rejected.

His third objection was that it was a denominational dogma, and no denomination should be recognized in their views. I answered that it was not properly an ecclesiastical tenet but a matter of political philosophy; and that while Covenanters had early discovered and adopted it, it was by no means confined to them. That it was held by nearly all evangelical bodies and leading thinkers in both church and state. The National Reform Association was composed of many of the ablest men in all the church and by many eminent statesmen.

His fourth objection was that it was a foolish attempt to make God's law more perfect and obligatory, which could not be done. I replied it was a wise and proper attempt to have a perfect law better respected, and one already obligatory upon all, obeyed and enforced.

His fifth objection was that it would lead to papal supremacy, and be a sword of prosecution in their hands against Protestants, and he read to show how powerful and grasping the Pope was already. I answered, the Bible was the best book in the world to prevent or arrest papal doctrine and supremacy, and that it always had been the sword of the Lord's deliverance from papal persecution. It was our secular and unscriptural policy that had developed and was exalting popery in our land at present.

His sixth objection was that civil government was a natural ordinance and must be governed by natural law. I answered that though constituted in nature, the sin of man had destroyed its moral character and rendered it necessary to be put under law to Christ. Man's natural moral capacity was not now sufficient to constitute a healthy, moral ordinance, and that no other foundation but Christ, "the chief corner-stone," could support a moral edifice. As natural men and families need Christ and his law, so do the state.

His seventh objection was that it would constitute the magistrate, instead of the church, the interpreter of the higher law. I answered, that the state by its judiciary had a right to interpret God's law for itself as well as the church through its courts for itself. The divine law for the regulation of civil affairs was not difficult to understand in the light of the Scripture history of nations and of the nation of Israel.

His eighth objection was that while the motives of national reformers were good, that the scheme would fail. Justice Taney had decided that negroes had no rights in this government to be respected, and that God's law would be perverted. I answered that prophecy clearly revealed that the kingdoms of this world would become kingdoms of Christ. Justice Taney was a Catholic, and interpreted the Constitution of the United States truly in that regard, but not the divine law; that he should have known better. At any rate it was safer and better to adopt the divine law than to allow nations to make and interpret their own laws, as the history of nations showed.

The debate lasted two nights, and I had six speeches of thirty minutes and he five speeches. Dr. Ballentine is a man of considerable ability, and is quite conscious of it, and depends largely on his own authority. Yours for Christ and his crown, J. S. T. MILLIGAN.

HOPE FOR THE INDIANS.

WASHINGTON, D. C., Dec. 23, 1896.

EDITOR CYNOSURE:—The last meeting of the Washington Auxiliary of the Woman's National Indian Association, originally organized by the first wife of Senator Hawley, was made especially interesting by a talk about Indians by Mr. Frank R. Cushing, now connected with the United States Bureau of Ethnology, who spent some years as an adopted member of a tribe of Zuni Indians. Mr. Cushing said that the Indian is the most spiritual-minded being on earth; that he is like a wild flower that by careful cultivation can be made to become a flower of fragrance and beauty; that the Indian's peculiar interpretation of things that he cannot see makes him intensely emotional and religious in his temperament, and closed by declaring that he had yet to meet one person who has lived among them who has not been impressed with the fact that the Indian is like other people, possessing the same longings and passions and ambitions that will make him as good as any other civilized human being, if only the civilization be brought about in the proper way. Miss Cook, of the Indian Bureau, also talked interestingly about Indian legislation, social and domestic affairs.

At a meeting of the Sabbath League of the District of Columbia, held at the Church of the Covenant, addresses were delivered by Bishop Satterlee, Bishop Hurst and Dr. Witman, president of Columbia University, congratulating the ladies of the league on the work they have already done, and urging the necessity for constant and systematic prayer on behalf of the crusade against Sabbath breaking. Declarations of the principles of the league are to be distributed among the congregations of all the churches, and an effort made to increase its membership and influence.

In accordance with its annual custom the District of Columbia W. C. T. U. held a mass meeting at Foundry M. E. church and adopted the following resolutions: "*Resolved*, That we most earnestly request of each one, to whom this appeal may reach, that they refrain from offering intoxicants of any kind to any one during the coming holidays, and especially upon New Year's day; thus removing temptation from the way of many, and helping to relieve our blessed holiday season from the blight of intoxication." No harm will be done if each of your readers take this as a personal appeal to them. C. A. S.

PRES. BLANCHARD AT NEW ALEXANDRIA.

NEW ALEXANDRIA, Pa., Dec. 19, 1896.

EDITOR CYNOSURE:—On Monday night, Dec. 14, Miller's Hall, New Alexandria, Pa., was filled with a large audience of intelligent Pennsylvanians who were interested in reform work, and came out to listen to Pres. C. A. Blanchard, of Wheaton College, Ill., discuss the lodge question. There were but two days in which to announce the lecture, Sabbath and Monday, but that was enough. The doctor is well known here, and a large audience of the best people in this part of Westmoreland county came out to hear him.

The soil in this part of the country seems to lack that depraved element that develops lodges rather than churches, and an orderly class of people were out who are active in Christian work. We have no lodges in New Alexandria; morality runs high and the lodge spirit runs low; therefore the people gave Pres. Blanchard a full house and a royal welcome, and he gave them a most inspiring lecture. The speaker first presented the power of the Holy Spirit as necessary to every department of the Christian life. With the operations of the Holy Spirit were contrasted the various workings of the lodge spirit; how in every instance its "charity," "morality," "fellowship" and "religion" antagonize the Holy Spirit, and what the Christian's duty is in relation to the lodge.

In his powerful manner of presenting truth, Pres. Blanchard resembles the late Dr. A. M. Milligan, who was once pastor of the Covenanter congregation in this village, whose memory is venerated throughout this whole community. Being dead he yet speaks, and the influence that survives his work had much to do in gathering the large audience in the hall to hear Pres. Blanchard speak on a subject that was ever dear to Dr. Milligan. For he was a foe to the immorality, selfishness and pagan religion of the lodge.

R. J. GAULT.

THE LODGE AND THE SALOON.

FOURTEENTH LETTER.

BLANCHARD, Ia., Dec. 21, 1896.

EDITOR CYNOSURE:—This is the last letter with regard to our battle with the lodge-saloon in this place. We do not mean by this that we have reached the close of the war; we only mean that nothing of special importance has happened since the events related in the last letter. We realize that "eternal vigilance" is the price of liberty here as well as elsewhere, and in other reforms. I expect this to be true even in millennium times.

Some people are looking for a millennium where all evil and temptation shall be removed so far from us that all we will have to do will be to eat and drink and sleep and shout halleluiah between times. But I am looking for a millennium where people shall be so actively engaged in doing good and defending right that no evil will be able to lift its head without having it crushed; yea, "all evil shall as ashamed hide its head."

Let us sum up the results of the battle thus far:

1. As to losses, in money, property and time, they have been about equal on both sides. As we have already intimated it would take some thousands of dollars to cover the losses in these respects. But this covers all the loss on the side of temperance, while our lodge druggist has lost his business, his good name and the respect of the community, and even his high standing in his lodge He has not been seen in our community since the insurance trial. The lodge also has lost some of its grip, although it is struggling hard, with the aid of the M. E pastor, to hold up its head. We are satisfied that a little more union effort on the part of the good people along all the lines on which they could unite would cause the lodge almost to hide its head.

2. As to gains: (a.) The greatest gain I think has been in knowledge and experience on the part of the good people. They have learned of the awful character of the lodge and saloon as never before. They have learned that there is nothing too vile or terrible for them to do if they can thereby accomplish their ends. (b.) We have a temperance town, notwithstanding the fact that it is situated on the line between Missouri and Iowa, and there is a good chance to smuggle in intoxicants. Drinking and drunkenness are reduced to a minimum on our streets. Even our livery barn, which was once the very center of debauchery, has passed into the hands of a young man who has character and daring enough to drive away the liquor fiend. Many of the old drinkers have left our town. One of them told me that the town was too dry and dead for him. (c.) We have comparative peace and quiet in our community, and we know whence it comes. When I began to write these letters the lodge men raised a howl, and tried to pose as the good respectable guardians of our peace and quiet; but a single, brief reply led them to adopt their old tactics of silence. There is one line in which lodge men seem to be extremely foolish. They seem to imagine that because they belong to a

secret lodge, all their evil is hidden away, and they insist that it can't be seen or known nor even revealed without perjury; while all their good is made heavenly bright. But the world even knows that they are but men; yea, the best of them are but weak, deluded men, tickled with the claptrap of a lodge, in comparison with which a baby's rattle would be a hundred times more honorable.

In closing let me thank all the friends who have taken an interest in my story. I trust that it has helped them to be on their guard against the lodge, for if we ever lose our liberties in this land it will be at the hands of the lodge. If ever fire and sword sweep over this land it will be at the hands of lodge men. There isn't an evil passion of the human heart that is not matured in the lodge.

If I read history aright the lodge principle has taken the lead in all the evils that have cursed our race. The single individual has not succeeded in doing much evil, but evil men banded together by secret oaths have been the terror of mankind. On the other hand the single good man has done much for his fellowmen, and in open honorable organization much good has been accomplished, while no good has ever come from secret works of darkness. J. R. WYLIE.

MICHIGAN GREETS NEW YORK.

BUFFALO, N. Y., Dec. 7, 1896.

W. I. PHILLIPS, GEN. SEC.:—I write you a few lines to inform you where I am and what I am doing. I left Michigan, Nov. 18th, to come here to see my daughter and work for the Lord. I have made calls on the pastors and others with our books and papers. I have found preachers here that are Freemasons, and they do not care to have anything said against secret societies, but God helps me to hold their attention to the evil while I show them that the responsibility rests on them as to where they are leading the people. I had a sharp debate with one Rev. Albertson, the most popular M. E. preacher of Buffalo. [This pastor while at Jamestown visited Buffalo, with a number of his neighbors, to take higher degrees and enjoy a wine banquet; his eloquence at the banquet is said to have insured his call to Buffalo. He returned to Jamestown on Sabbath morning to fill his pulpit appointment.—Editor.] The Masons had held him up before me as a good as well as great man and Freemason, so I took pains to hunt him out.

I first tried to get him to take the *Cynosure;* he quickly answered, no. I then tried the *Lodge Lamp*, but received the same answer. I then told him what Stephen Merritt, the great evangelist of New York City, had said, but he did not seem to think that Bro. Merritt was a very good guide. I then showed up the books which I had on different orders. When he found out that I had been a Freemason he said he did not wish to converse with me longer. I then asked him if he thought God would have him obligate himself in the way that he had done, but he said his time was too important to talk with me. I still held his attention, and told him that it was the thought that the preachers were Masons that had led me to become one, and I told him how strong and zealous a Mason I was, and how God required me to give it up before he would pardon my sins and give me peace. He said his time was too precious to talk to me. I then told him that Stephen Merritt said that it was the good men and preachers who were making it a delusion and snare to others. I feel that God blesses my soul as I walk in the light that he gave me when he took the hoodwink off from my eyes. Bless God, oh my soul.

I have sold some books, but not many. The people complain of hard times. I have a few names for the *Lodge Lamp*. I went to Monroe Co. last Monday from which place I moved forty-two years ago to Michigan. At my old home I gave a talk at the Free Methodist church and had a very good attendance. I took the opportunity to tell the people what God had saved me from, and what he had done for my soul since I left this place so many years ago. I took one subscription for the *Cynosure* and a few for the *Lodge Lamp*.

Here in Buffalo I had an opportunity to speak in the old people's Bible class, and the subject was that of Solomon's sins and his being unequally yoked together with unbelievers. I told them how I used to look on Christian people who were lodge members with me, and it opened their eyes as well as ears to here me tell what we went through with in the lodge. I showed them that the religion of Freemasonry was a false one. One woman said that she had thought of joining them; another said her husband was a Knight Templar, and that he had heard of me and wanted to talk with me. His wife is a good Christian woman. I am to go with my daughter to-morrow night to see them, and I pray God to open his eyes so that he may have the peace of God. I shall soon work toward home.

JASPER J. TUCKER.

EXTRACTS FROM LETTERS.

J. C. YOUNG, Nov. 14, '96, DE GOLIA, PA.—The next thing to having with you the bodily presence of another hater of all shams and wickedness is to know that at the time of your convention you will have his prayers and sincere sympathy. I am greatful to God that my heart is with you as you deliberate and plan for the many who are now blindly living double lives, the apparent lives of freemen, but whose secret oaths and obligations bind them to a master with fetters strong as iron, causing them, when brothers (?) put them to the test, to be aliens to our laws, perjurers to their oaths as jurors, untrue to their families and to their church covenants.

If you are not already conversant with us as a people, our worthy secretary can tell you what lodgery and its jacks have done to us. I would to God our country had a hundred and fifty Stoddards, each having your ability, force and fearlessness. I think many places could then be found where a latent force awaits a leader to enliven and enthuse for God in this special branch of the work. I would be glad to help you bear your expenses, but every dime in that direction means a dime diverted from our worthy pastor, whose whole salary for the past conference year was only $180. I asked our last Annual Conference to appropriate $25 of missionary money to one of our ministers who has a wife and children and had only received $65 for a year's work. But it was refused because $65 was above the average salary received, and our missionary treasury did not have money enough to give to the others.

I think we have brethren that know what opposition to lodgery costs them; and yet, thank God, they are still at it; their motto being "No compromise with the god of this world." Brethren, while you beseech the Throne of Grace, please mention ths United Brethren in Christ; we are with you in this anti-secrecy war. May the time soon come when multitudes will know there is a force in the land striking at the root of this lodge incubus, and that they have courage to come to the help of the Lord against the mighty.

REV. CHARLES E. TEMPLE, Nov. 13, '96, BROOKWAYVILLE, PA.—I have a great desire to meet with and enjoy the company and fellowship of the witnesses of Jesus in their conflict with the power of darkness. We wrestle not against flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness in high places. The church is corrupted and paralyzed by secret societies. Ministers and members are ensnared and entrapped into unholy and Christless alliance with secret fraternities. The attempt to serve God and Mammon is made in the church. In the sacred desk are those who have fellowship and communion with infidels, atheists, Jews, the ungodly, the worldling, the unbeliever and the scoffer; disregarding the admonition, "Come out from among them and be ye separate, and touch not the unclean thing."

No wonder there is coldness and deadness in the church, and the voice of testimony in many pulpits of our land is never heard. "Iniquity abounds and the love of many waxes cold. Truth has fallen in our streets and equity cannot enter." Courts are corrupted; our civil offices are filled almost entirely by Masons and Odd-fellows; and unless the signs and grips can be given by the candidate he has no chance of election, and need not start in the race.

This is so patent that young men flock into the secret fraternities, and turn their backs on the church of Christ. They make a religion of lodge ceremonies until the church is made up largely of women and old men. It may be truly said of almost every town in our land, they are lodge cursed, as a good M. E. brother minister was wont to say of this town in years gone by. Their name is legion for they are many. Stealthy and persistent in their efforts to secure office and place for each other, until both church and state are well nigh under their control. Doctors of divinity, bishops, elders and members are deluded and seduced. Souls are endangered and ruined The foundations of society are felt to be shaken. Thanks be unto God, a voice of testimony is heard. God has reserved to himself seven thousand who have not bowed the knee to Baal nor kissed his image.

My prayer shall be that the presence of God may be felt in the convention; that your hands may be strengthened and your hearts encouraged; that the spirit of the living God may be poured out on those who assemble and the trumpet may give a certain sound, and that the people of God prepare themselves for the coming conflict. Be valiant for the truth upon the earth looking to the God of truth for victory. I feel that we are nearing a great crisis. The dragon has great wrath, because he knoweth that he hath but a short time. Christ was manifest to destroy the works of the devil; the issue is not doubtful.

JOHN S. WHITE, Nov. 13, '96, STEELTON, PA.—I not only sympathize heartily with the Pennsylvania Anti-secret Convention, but my heart yearns to be with you, to get instruction and inspiration from the men of God who will throw the X rays of God's eternal truth through the body of lodgery to discover the spinal chord ingeniously constructed by the arch enemy of souls. It contains elders and unbelievers, deacons and sorcerers, Sunday-school teachers and liars, deceivers with a hollow prayer book to make it all look right. One of their claims is to keep the Bible from being destroyed. Jesus says, "Heaven and earth shall pass away but my words shall not pass away." Peter says, "The Word of God liveth, abideth and endureth forever." John says, "In the beginning was the Word, and the Word was with God, and the Word was God." They have a higher work than the church or even angels in taking care of God.

One would suppose that when God directed those two cows with their calves shut up at home (1 Sam. 6-10) to draw the new cart on which was placed the ark of the covenant and to take the exact road from the Philistines' country to Israel, he never thought that in the nineteenth century men would have to organize to take care of him. These American orders follow their Bibles so closely that they must reject all foreign born, no matter how much they love our Saviour. God says in Lev. 19: 33,34: "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God." Jesus says, "I was a stranger and ye took me in." How unfortunate Jesus would be if here now in the flesh. Being born away off in Bethlehem of Judea he would not be able to join in such a good Bible work. How much Paul must have been mistaken when he told the Ephesians, "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." How un-American he was to tell the Colossians that "there is neither Greek nor Jew, barbarian, Scythian, bond nor free, but Christ is all and in all."

Peter should surely be turned down for saying, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." And God himself should be censured for saying, in Deut. 11:12, that he cared for the land of Israel, and that his eyes are always upon it from the beginning of the year even unto the end of the year, and for not paying special attention to America.

A very wicked Odd-fellow told me they were rehearsing the actions of Jonathan and David. I suppose if the Lord rejects him at the gate of heaven he will get Jonathan and David to use their influence to get him in. The Redmen are busy making Indians out of Americans; and if their Bible is right, a petition should be circulated and presented to President Cleveland to use his influence to stop the government work at Carlisle of civilizing and Amercanizing Indians.

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ENGRAVED DIAMONDS.

How to Obtain Satisfactory Results—Some Notable Samples.

It was long believed that the diamond could not be engraved with safety or satisfactory results, but a contemporary says that a few stones roughly engraved were found in India and a diamond was exhibited at the Paris exposition of 1878 on which a portrait of the king of Holland was scratched. But the work was very imperfect. Some of the finest examples of engraving on diamonds are the work of a Paris jeweler. One is a certain scarfpin, representing a yataghan, of which the blade is a slender diamond and the handle is a ruby. Another is a large circular stone on which a pansy, with its foliage, is engraved, and in a third case the design is a knife made with two diamonds. An elaborate piece of work is a bicycle, of which the wheels are two circular diamonds. The spokes are represented by lines engraved on the diamonds. A small hole is pierced at each angle. Another diamond is carved like a fish. A handsome brooch is a scarabæus surrounded by sapphires and brilliants. The most remarkable is a ring made of one diamond, the interior surface being polished and the exterior elaborately engraved. It is said that there is nothing similar to this in existence. Other examples are brooches representing flies of which the wings are thin, engraved diamonds, two diamonds engraved with armorial bearings, the imperial arms of Russia, being used in one instance on shirt and cuff buttons. Formerly it was only possible to produce the polish on flat surfaces, but M. Bodinet has been able to do this on concave portions, as on the body and tail of the fish and the interior of the ring. His tools produce not only straight lines, as in the wheels, the racket and the flies' wings, but a free modeling, as in the pansy, the Russian arms and the scarabæus. He has invented these tools himself and intends that his son alone shall have the use of them. They are exceedingly delicate and difficult to handle. He has spent 25 years bringing them to perfection.

How to Make Chocolate Tartlets.

Make some small pastry cases and fill with the following pastry cream: Mix the yolks of three eggs with a spoonful of sifted flour; then add gradually three-quarters of a pint of boiling milk and a little salt. Stir all together over the fire until it begins to thicken and sticks to the spoon. Heat and skim well 2 ounces of fresh butter, stirring till it ceases to hiss; then leave it to color a little. Stir it into the custard with 2 ounces of grated chocolate, an ounce sifted sugar and 2 ounces of crushed macaroons. This may be used either hot or cold.

How to Care For the Children's Hair.

If mothers would give more thought to the welfare of their children's hair than to its beauty for the moment, our daughters would have luxuriant hair at an age when the majority of the sex are mourning over the loss of it. It is best to keep girls with short hair like a boy's till the age of 10 or 12; then it should grow naturally. If it be straight, let it remain so, being only confined into one loose plait at night unspoiled by curling. On the score of cleanliness, too, it is good to keep a child's hair short, thus enabling it to receive a thorough and constant washing. Besides the other reasons for keeping the hair short, much pain is saved, as there are no tangled tresses to be combed out constantly. There was a large family of sisters who were very strong and active, but who had very little hair, with one exception. Upon inquiring the cause, it was found that they had been very free of the usual childish ailments, etc., and they had, as children, all had good heads of hair except one, who had worn hers like a boy till the age of 13 years. It is needless to tell you that the present possessor of good hair is the one sister who had it kept short for so long.

How to Make a Savory Dish.

Make square boxes with note paper, or they may be bought at the confectioner's, put a small lump of butter and a little chopped parsley in each, place them on a hot tin plate, break an egg in each, sprinkle over the top grated cheese and bread crumbs, with pepper and salt to taste. Bake in a hot oven for three minutes or until the eggs are set. Grated cheese alone cooked and served in this manner is very popular and highly savory.

How to Tell a Horse's Age.

"The popular idea that the age of a horse can always be told by looking at his teeth," said a veterinary surgeon, "is not entirely correct. After the eighth year the horse has no more new teeth, so that the tooth method is useless for telling the age of a horse which is more than 8 years old. As soon as the set of teeth is complete, however, a wrinkle begins to appear on the upper edge of the lower eyelid, and a new wrinkle is added each year, so that to get at the age of a horse more than 8 years old you must figure the teeth plus the wrinkles."

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
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CHICAGO, THURSDAY, DECEMBER 31, 1896.

WHAT THE LODGE COSTS THE PEOPLE.

In addition to the millions imposed by secret lodges in the shape of initiation fees, dues, fraudulent insurance, tinsel and display, there is a large additional expense as the result of the favoritism of the lodge in manipulating public works whose cost rests upon the people. An illustration of this is the case of the erection of a public school building in Philadelphia.

The *Public Ledger* of that city gives in its issue of Dec. 16, the testimony of Frederick J. Amweg, a builder, who testified before the Senate Building Committee that Superintendent Binder, of the Branford Granite Company, of Maine, gave him to understand that, unless he agreed to use Branford stone, he would not get the contract for building the annex to the Central High School. He did not so agree, and, although he was the lowest bidder, another was given the contract. Another witness testified that Binder had been offered $1,000 to leave the city so as not to appear before the committee. When called to the stand Binder said he was under a "Masonic obligation" not to say anything relating to the subject.

The facts are brought out in a lengthy report in the *Ledger* that the State Building Committee was controled by Freemasons, and were determined to award the contract for supplying the stone to a Masonic firm known as the Branford Granite Co., of Maine. The committee had in charge the erection of a number of public school buildings, and were in the habit of awarding the contracts, not to the lowest bidder but to the one who would bind himself to get the material from the Masonic company. Mr. Amweg in one case said his bid was the lowest by $7,200, but before the award was made Supt. Binder, of the Branford Granite Co., of Maine, called upon him and gave him to understand that unless he agreed to use Branford granite he would not get the contract.

The matter was tried before a Senatorial Investigating Committee, and a part of Supt. Binder's testimony was as follows:

"Is it not true that you told two persons that you had been offered $1,000 not to testify before this committee?"

"I positively decline to answer that question. It would imply a breach of confidence."

"Confidence between you and whom?"

"Between myself and another party. I am under a solemn obligation as binding as anything we hold sacred. I mean a Masonic obligation."

"You decline to answer whether or not you said that?"

"If I answer at all I will say that I did not say so."

"Was it or not a fact that some one did offer you $1,000 not to testify?"

"If I should answer the question I should lie."

Mr. Pettit did not press the matter any further, and the witness was allowed to withdraw.

MASONRY AS IT IS.

Freemasons bind themselves under the most horrible oaths to do certain things. If they fail to do these things they by oath bind themselves to inflict, or have inflicted upon themselves, death penalties in the most horrible manner known in the history of the world. How can such conduct be possible in this age of the world? It is a shock to civilization. If there be an utterance of antagonism, there will come a whispered hush, it is dangerous.

If Masons hear of your antagonism they are sworn to injure you in every conceivable way. The wife will say to the husband, you will injure our children in the public schools, for the directors are Masons and the principal is a Mason, and they will discriminate against our children. They are under a horrible oath connecting them, and binding them to do certain things in the exclusive interest of Masons and to injure those who may oppose them for conscience sake. Can there be a more deplorable state of affairs than this?

This is a literal presentation of the truth. No intelligent and conscientious person who knows anything about Freemasonry dare call it in question. It is the very vehicle of secret slander. It is the hiding-place for the seducer. The place for keeping secret murder and treason when committed by a certain class. How can such an infamy be sufficiently anathematized? Is there not some chosen curse, red with uncommon wrath, to blast the fearful monster? Is not truth with the drawn sword of justice pledged to exterminate such an insolent and wicked lie?

Is not the host of righteousness marshaled for a final onslaught upon this hyrda-headed monster which is as heartless as Nero and as cruel as death? It is absolutely beyond the pale of human charity and civil compassion. It is not entitled to any permanent place in civilization. If you intimate to a Freemason that he is bound by his oath, he will try to have you understand that he is not.

If you say to him he is not bound by his oath in morals or civil jurisprudence he will try to have you believe that you are the criminal for intimating that he is not bound by his oath morally or civilly. What must be the conscience of the man claiming that he is morally and civilly bound by his Masonic oaths? Freemasonry, known just as it is, is a most horrible depravity and should be exterminated.

AN ATTEMPT TO BREAK A WILL.

MANY MASONIC INTERESTS AT STAKE.

The Boston *Advertiser*, of Dec. 1st, says an attempt will be made to break the will of the late J. H. Collamore, which will interest, not only his friends, but the Masonic fraternity at large. J. H. Collamore died Nov. 3, leaving a large fortune. This he distributed by will to certain members of his immediate family, and to various Masonic bodies.

He was one of the foremost Masons in New England. His interest in Masonry had been marked for many years, and he had attained the summit of Masonic advancement, the 33d degree.

His gifts to Masonic enterprises and charities had always been liberal, many of his beneficences taking the form of burial lots, and monuments for the various bodies in whom he was interested. The will of Mr. Collamore provides briefly that, after several minor bequests, $500 each shall be given to Masonic bodies; that $50,000 shall be given as a trust fund for Masonic education and charity.

Besides these bodies there is interested the Masonic Education and Charity Trust, which is the custodian of the $50,000 J. H. Collamore trust fund. The persons who are interested in the attempt to break the will are the children of G. W. Collamore, a brother of J. H. Collamore, who are cut off by the will with a $5 note each.

LET THE AGITATION GO ON.

The lodge question is being more and more discussed by ministerial associations and others, as the following from the Syracuse (N. Y.) *Standard* will illustrate:

"A paper read by Rev. Herbert A. Manchester on 'The Christian Minister and Fraternal and Benevolent Societies' at the meeting of the Ministerial Association, Dec. 14th, provoked a rather warm discussion among the ministers. Mr. Manchester considered that the attitude of the secret orders to the Christian church and ministers was that of respect.

"At the close of Mr. Manchester's paper, Rev. Jeremiah Zimmerman, in a brief address, commended the paper and told of the great amount of charitable work which the secret orders do. He said that fraternal organizations helped to destroy bigotry. 'I have been a Mason for several years,' said he, 'and have found that the teachings and practices of the order are not at all opposed to the Christian religion, as is popularly supposed.'

"At this point Rev. J. W. Knappenberger took occasion to disagree with the expressions of Mr. Zimmerman. He objected to the Masons because there was no religion in the order. 'Why, in the Blue Lodge,' said Mr. Knappenberger, 'they won't allow you to mention the name of Christ in prayer.'

"'When a man takes the first degree in Masonry,' continued Mr. Zimmerman, 'he is taught that henceforth the Bible must be his guide and authority. There is nothing in the oath he takes which conflicts with his duty to his family, his country and his God. I have never heard a suggestion or an implication in Masonry that the members were to aid a Mason opposed to somebody else.'

"Mr. Knappenberger found fault with the funeral services of the Masons and designated them as a hollow mockery. Rev. J. B. Kenyon said that he had attended Masonic funerals and at a certain point had been asked to step aside. He considered this as a 'belittlement.' There was a short general discussion of the subject which was called to a halt by the president and no decided action was taken."

THE WEEK OF PRAYER.

The Evangelical Alliance for the United States has been in existence for many years. It represents the spiritual oneness of believers, cultivates fellowship and co-operation between different churches, defends liberty of conscience and pleads for applied Christianity.

One excellent feature, and the best feature of its work, has been to unite Christians in meetings during the week of prayer, which is the first full week of January. It occurs next on Jan. 4-9, 1897, and will begin next Monday evening. The subjects of special prayer prescribed for each evening are as follows:

Monday, Jan. 4, Humiliation and Thanksgiving.
Tuesday, Jan. 5, The Church Universal.
Wednesday, Jan. 6, Nations and their Rulers.
Thursday, Jan. 7, Foreign Missions.
Friday, Jan. 8, Home Missions.
Saturday, Jan. 9, Families and Schools.

PERSONAL MENTION.

—Bro. H. D. Whitcomb of Bloomington called at our office Monday.

—Prof. J. M. Coleman, of Geneva College, Pa., was a welcome caller at our office last week.

—Gen. Secretary W. I. Phillips is in Georgia this week on N. C. A. business. He will visit various points South before returning.

—Director J. M. Hitchcock called at the *Cynosure* office last week. His family had been quarantined on account of diphtheria, but all have recovered.

—Rev. J. B. Galloway, of Poynette, Wis., writes: "The weekly visits of the *Cynosure* are like letters from a good friend—an inspiration to faithful effort on all lines of Gospel work."

—Rev. J. P. Stoddard writes: "When I do not criticise the *Cynosure* please consider it a compliment to the editor, and an assurance that I think it is holding its own and steadily improving."

—Rev. N. R. Johnston, of Oakland, writes: "I commend you and the *Cynosure* that you are making a power for good to the favor of Him who promises, "Be thou faithful unto death, and I will give thee a crown of life."

—Rev. Chas. E. Temple, Brockwayville, Pa., writes: "I would like very much to see a convention held in Brookville, our county-seat, next year. Some friends of truth are in that vicinity whose hands would be strengthened, and some inroad might be made on Satan's empire."

—Bro. M. N. Butler is pouring some very wholesome truth on the secret society question into the ear of the Catholic church through the medium of a series of valuable letters he is writink in the Kansas City *Catholic*. They are written in Bro. Butler's clearest and most demonstrative style.

—Rev. Sam'l F. Porter, who is spending the winter at Oberlin, Ohio, has been quite busy circulating literature sent him by the N. C. A. He has secured the co-operation of a number of the theological students and seniors in Oberlin College in putting this literature into the hands of students and others.

—Mrs. C. K. Wood, of Rhodes, Ia., in sending her renewal for the *Cynosure* and for some anti-secret literature, adds: "There are some strong anti-secret people here who will not pay a secret society minister. Oh, that the time was come when the people would not elect any member of a secret society to civil office. How sad that we

have elected a President who is a member of so many secret societies. I send my paper, after reading, to others who will read it."

—Rev. P. B. Williams in a late note from Seattle says: "I think our convention will be held in the Ranke Hall. Pray for me that this may be what I am anticipating, the very best convention yet held on the coast. I spoke last night in the Swedish Lutheran church, and to-night I speak in the Reformed Presbyterian."

—An exchange says: "If a rat has any human nature about it, the first thing it does when caught in a trap is to extol the cheese on the bait to its kin outside." There is a great deal of this human nature about Freemasonry. Outsiders are invited into the lodge trap not only by words, but also by its display of feathers and processions. Misery likes company.

—Rev. W. B. Stoddard says in a private note from Johnstown, Pa.: "Picture to yourself a man in a blinding snow-storm, two miles from town, on foot, with a heavy valise slipping down on the side hill occasionally, and you have my photo Tuesday afternoon. I am still here alive and well. Surely I should thank God and take courage. There is a splendid field here. Many waiting to be led to the promised land."

—A movement that promises very much for Chicago is a monthly noon-hour meeting in Willard Hall on the first Monday of each month in the interests of the Christian Citizenship League. The first meeting will be next Monday, Jan. 4th, at the noon hour. It will be opened by some prominent leader of the movement, after which there will be a free parliament for the discussion of Christian politics. Let all who can, plan to attend.

—Rev. W. O. Dinius, one of our directors, is making his home at Huntington, Ind., for the winter. He writes: "We are in the midst of a good revival. About a score are saved and twelve have united with us in church fellowship. I find quite a strong sentiment here in favor of 'divine healing,' a number having been healed by faith in Jesus. I believe I am the only minister who preaches it, although we have plenty of churches and about 13,000 inhabitants."

—Prof. Lewis Johnston, principal of the Mary Allen Institute at Pine Bluff, Ark., is the author of a 130-page booklet of pretty poems entitled, "Words of Consolation." They were written during the author's busy life as student, missionary and teacher; most of them, as the title indicates, were designed to cheer and comfort the afflicted and bereaved. The book demands a reading because of its true poetic merit, besides being embellished with fine cuts of the author, his wife, father and mother.

—Mrs. Emma B. Ross, of East Longmeadow, Mass., writes: "I am interested in this work and wish I were able to help in some way more than I can, but I have circulated many tracts and papers, and my prayers are for the success of the N. C. A. I am an interested reader of the *Cynosure* and *Lodge Lamp*, and I do praise the Lord that there are so many fearless exponents of the truth. May the Lord protect all of the workers from the wrath of the enemy. We have a mighty foe, but "Greater is He that is in you than he that is in the world."

—Mrs. Daniel Powers of the Beacon Light, 1231 W. Dauphin St., Philadelphia, Pa., writes: "Our last meeting was addressed for two hours by a seceding Royal Arch Mason of this city. He worked the Blue Lodge and chapter degrees to the merriment and amazement of an appreciative audience. He was awakened and delivered from lodge bondage through reading the *Cynosure* in the Y. M. C. A. reading rooms. He said the testimony of such Bible scholars as Pres. Blanchard, Pres. Finney, Bro. Ronayne and Joseph Cook convicted him and convinced him of his error. He would give the wealth of a Vanderbilt if he had never joined the lodge, and wishes he could blot the whole business from his memory."

—Mrs. Sarah T. Reed, of White Creek, Wis., in her seventy-seventh year, writes us this testimony: "In sending my subscription for the *Cynosure* I will say we have read it ever since its first publication, and have taken a deep interest in the cause it advocates. My childhood home was in Livingstone county, N. Y. I remember the excitement caused by the taking off of Morgan. My husband, Calvin E. Reed, died the ninth of May, 1895, after a long and painful sickness. I should have sent a notice to the *Cynosure* ere this. I am the only person here who takes any interest in the anti-secret cause. Secret societies are increasing and flourishing. There is only one minister in the place and he goes with the lodge. During the forty years we have been residents here we never knew Christianity to be so feeble. We had years ago some anti-secret lectures here, but I do not think it would be safe for anyone to lecture here now on that subject. Unless we can have a revival of true Christianity, which we are earnestly praying for, our country is doomed."

ATTENTION, MINNESOTA!

The date of your annual State convention in the interests of the anti-secret movement is Feb. 23, 24. It will meet at Willmar, the Kandiyohi county seat, about 100 miles west of Minneapolis. Will not every friend of the cause in the State work for the success of this convention?

1. Try to have a collection taken up in your church and send the amount to Treasurer W. I. Phillips, 221 W. Madison St., Chicago, Ill. He will see that it all goes to aid your State agent, Rev. Wm. Fenton.

2. Write to Rev. Wm. Fenton, 74 S. Robert St., St. Paul, Minn., telling him of your sympathy for the cause and the condition of the work in your vicinity.

3. Pray earnestly that this convention may be a powerful testimony for the truth.

WASHINGTON STATE CONVENTION.

TO MEET IN RANKE HALL, SEATTLE, JAN. 18, 19.

Monday Evening.

7:30—Address of Welcome, Rev. M. L. Larson.

8:00—Response and address, Rev. P. B. Williams; appointing of committees.

Tuesday Morning.

10:00—"The Scriptures and Secret Societies," Rev. Alex. Beers.

10:30—Report of secretary and field agent.

11:00—"Benevolence of Secret Societies," Rev. P. J. McDonald.

11:30—"The Citizen and Secret Societies," Rev. C. E. McReynolds

Tuesday Afternoon.

2:00—"The Religion of the Church and Lodge," Rev. W. M. Howie.

2:30—"Best Method of Opposing Secret Societies," Rev. A. E. Kirkpatrick.

3:00—"The Lodge a Hindrance to the Growth of Christianity," Rev. W. G. M. Hayes, D. D.

3:30—"Review of Freemasonry," Rev. P. B. Williams.

4:15—Testimony of those who have left the lodge.

Tuesday Evening.

7:30—"Masonic Oaths," Rev. J. E. Scott.

8:15—Address by Rev. P. B. Williams. Short business meeting.

(Rev.) W. M. HOWIE,
(Rev.) P. B. WILLIAMS, } *Com.*
(Rev. J. I. Frazier.

OUR WEEKLY SERMON.

BY REV. J. B. GALLOWAY.

TEXT—"In My Name," John 16:24.

In the study of the Word, we must take into account the dispensation to which it belongs. In this case the change of dispensation was about to take place. The rotary, changeable priesthood was about to give way to the permanent, unchangeable priesthood of Jesus the Christ. "Hitherto ye have asked nothing in my name; be asking and ye shall receive."

"In my name." This we may say is the keystone of the arch of orthodox worship. There is one God and one Mediator between God and men; the man Christ Jesus, between God and nations as well. "No man or nation cometh unto the Father but by me." In this lies the controversy of the ages. This is the contention between the true church of Christ and all other forms of religion, Unitarian, Mohammedan, Jewish or Masonic, which are alike persistent in denying the necessity of the only Mediator.

On this principle Jews and others are finding fault with Pres. Cleveland's Thanksgiving Proclamation. On the part of Jews, at least, this is a glaring inconsistency; for they have always been taught the principle of Mediatorship. What was their High Priest but a Mediator for the nation as he entered the Most Holy Place once a year, not without blood for his own sins and the sins of the people.

1. Then this is a most important text, with regard to the testimony we are called to bear; for, when we insist that all acceptable prayer or worship must be in the name of Jesus the Christ, we are confronted with the argument that Old Testament prayers, and even the Lord's Prayer, is Christless. We do not need to argue this point, though we might successfully do so; for in reality no one can call God Father but through Christ. "Ye are all the children of God by faith in Christ Jesus."

But aside from this we have in our text the direct teaching of Christ on this all-important subject, a final word that should silence all cavil.

2. This leads us to notice that when the fullness of time was come, there was a remodeling of the law in regard to ordinances. The Lord's Supper was instituted to take the place of the Passover till the Lord comes; Christ was about to be enthroned as Mediator. The old priesthood with its ceremonial laws was now to pass away. The one offering, by which we are sanctified forever, was about to be made, and all power in heaven and earth given to the triumphant Lord.

The dispensations overlap each other. In reality the old continued until Christ died and rose. He lived under it and observed all its ordinances even to the last Passover in absolute perfectness. The Lord's Prayer, therefore, belonged to the former dispensation; and this accounts for this name not being distinctly in it. We are now to walk in the light and power of our risen Lord.

3. His name is mighty. It is all prevailing. "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my nome he will give it you." His name must be recognized. Everything depends upon it. Prayer is virtually a contract, and a contract must be drawn according to law, and the law is "In my name." For what is a contract worth without the names of the contracting parties?

A contract or note may be ever so beautiful and perfect, but without the names of the contracting parties it is simply a worthless blank. Just so with our prayers; they may be long and beautiful, but if the triune God and the sincere petitioner is not in them, they are worthless blanks. No wonder that so many prayers are not answered.

In the departments at Washington, it is the duty of officers to see that all employes pay their debts. During Jackson's administration there was a certain clerk who failed to pay his board bills. He would give his note, but his name was not good and these notes were always protested. His landlady in her perplexity went to the President. He heard her story and his eyes began to snap and he said, "Your cause is just and the bill should be paid. I will tell you what to do. Go to him and get a note for the full amount, then come to me." She had no trouble in getting the note, which she brought to him. He looked at it, then taking his pen wrote in the proper place the name Andrew Jackson. "Now," he said, "we shall see who will pay you the money, he, or I." It is needless to say that the note was paid, and the clerk came and apologized to the President for his conduct.

But the name of our Intercessor is greater than that of any President.

"All kings before Him down shall fall;
All nations shall his laws obey.
His name forever shall endure;
Last like the sun it shall.
Men shall be blessed in him
And blessed all nations shall him call."

Brethren, in his name we shall conquer. All the opposing powers of darkness shall wither before the brightness of his presence, and fly before the great storms that shall be round about him. Let us be asking and working in his name, that we may receive and our joy be full.

Poynette, Wis.

WOMAN'S WORLD.

A YOUNG SOUTHERN GIRL WHO WRITES CLEVER VERSE.

Woman's Responsibilities — Don't Muffle the Throat — The Woman Drummer. Black Trimmed Lingerie — Miss Ellen Key—Hints In Season.

It seems to me the most graceful sentiment expressed in poetry for the past few years by an American girl has come from the charmed pen of Miss Jean Wright of Louisville. Her verse has been frequently set to music, and I have had several requests of late for knowledge as to her personality.

She is a southern girl, born in Louisville, where she still lives. She has been writing in verse since childhood, and her talent has improved each year. Aside from the original ideas which find expression in her poems she has an unusual faculty of translation, and, while this part of her work is not sufficiently numerous to speak finally of her eventual success in this ambition, several of her translations are considered exceedingly clever.

All of Miss Wright's work is noticeable for a lack of the amateurish and is surprisingly marked by a certain moderation and finish one would only expect in an older writer. She combines all a true southerner's love for the beau-

JEAN WRIGHT.

ty in nature with a girl's natural touch of lightness and fancy, clearly suggested in a "June Song," a part of which is:

Oh, lovely June, thy ripening fields and woods,
Thy birds and butterflies and bees,
Thy sunny mornings and thy starry nights,
The secret south wind in thy trees,
Bring to me only vague regret.
Oh, lovely June, could I forget!

Last winter Miss Wright spent much time in translating several selections from Heine that were to be set to music by a clever young composer of Louisville, John Ford Barbour. He died before the manuscript had been published but, fortunately, it was in a finished state, and a Chicago publisher will bring out the five songs.

Miss Wright inherits much of her literary taste from General William Butler, her great-uncle, who was one of Kentucky's early soldier poets. Her father is General J. M. Wright, one of the brilliant officers of the civil war and now marshal of the United States supreme court. Her mother is a daughter of Dr. Ewing. She is surrounded by all the delights of a happy home life, and so far none of the cynical thoughts common to young poets has crept into her writing, which makes it singularly refreshing.

As a translator from the French Miss Wright shows a facile pen, and as she speaks this as well as several other languages fluently she may be counted among the few feminine linguists America owns. All comes naturally to her, for, while she works the usual number of hours, she is a devotee of social life and one of the favorites of the gay set of Louisville. She knows something of music and loves it next to her own talent of writing. In fact, she is just the ordinary lovable southern girl, with an unusual allowance of the intellectual. She is petite in figure, with brown eyes and short, curly hair, clear complexion and a bright, happy disposition. She is pretty, according to the general verdict, but she is even more interesting than that.—Cor. Chicago Times-Herald.

Woman's Responsibilities.

Mrs. Jean Brooks Greenleaf of Rochester was seen by a reporter recently, and, asked for her opinion on woman's responsibilities at the present time, she replied:

"That citizens of a republic have devolving upon them duties of greater moment than those which devolve upon people of a different form of government none will deny. Under an absolute monarchy submission to law only is required and the exercise of a restricted franchise, in addition to submission, if the monarchy be limited. In a true republic, on the other hand, the governing force is in the people themselves, who must choose for and from themselves the rulers who they decide will best understand and carry out their wishes. The people, therefore, are responsible, individually and collectively, for good or bad governmental conditions. How important, then, that the franchise should be exercised in a thoughtful, intelligent manner; that the well being of all classes of citizens should be considered; that the conditions most favorable for the formative period of the rising generation should be closely studied; that the citizens of the future should be fitted in their turn to assume the grand responsibilities of self government.

"Under these circumstances can one portion of the people decide what is best for another portion of the people who have no voice or participation in the selection of rulers or the formation of the laws under which they live and yet have the government express the will of the people? Is it not wrong to style such a government republican or democratic in this country, where, while both sexes are accounted citizens and are such in a sense, to only one sex, the male, has the right of franchise been accorded, except in a limited degree and in favored localities?

"The effect is that the dominant sex is often unwittingly unjust to the subservient class and overlooks its needs, not understanding them. The sex dominated either submits hopelessly to injustice, seeks to win its way by finesse, cherishes a bitter but repressed sort of insubordination or openly seeks to change existing conditions. Any one of the first three methods is degrading to the self respect and dignity of woman, while the last puts her in a position of seeming antagonism to the sex with whom she should be in accord. As home makers and keepers, as largely the trainers of the youth of the land in mental, moral and physical development, as wage earners, taxpayers, actors on nearly every stage occupied by men, have women no responsibility in the upbuilding and evolution of this republic? Do they owe no duty to themselves and it? Their present position is most degrading. The mothers and daughters of the nation are political nonentities, peers only of the mentally unsound, corrupt and aliens. Does this ennoble the race? No. A race cannot rise to its full stature until motherhood and fatherhood are equally honored, and a republic of the people can never be so in fact until both sexes have full expression at its ballot box. Woman needs to feel her share of the responsibilities of citizenship, and the republic needs her power."—New York Tribune.

Don't Muffle the Throat.

While connoisseurs of feminine beauty rave over the perfection of a swanlike throat, the fact remains that many extremely beautiful women have extremely short necks, to which no amount of care can add an inch. But whether a woman's throat is swanlike or otherwise matters but little in these days of chill winds. The possessors of all sorts of necks are confronted with the necessity of protecting themselves against colds or personal discomfort. Many are tempted to muffle up their throats in the becoming furs that make almost any face distingue, but the best advice that could be given to the ones who want lovely throats is—don't.

The neck, like the face, thrives best under Mother Nature's care, and high collars, feather boas and fur collars cannot help but create a tenderness that is disastrous to beauty.

But these things are fashionable just now, and after all it is worth some sacrifice to be just in style, and the only thing to do until the low collars come in again is to take such care of the throat that almost no damage will be done. In the first place, the neck should never be washed in warm water without a dash of cold, pure water to follow it, and on general principles the cold bath is decidedly the best.

Again, it will be found that a gentle massage of the upper chest and the neck before retiring will be followed by a toning up of lax muscles and a general improvement in the curves of the throat. When high collars are worn, if they are large enough to allow freedom of movement, the chances are that the skin under them will keep soft and healthy, and if, when the fur collar or boa is taken off the tissues are found to be moist and overheated, a thorough rubbing with a soft towel is kept up for a few minutes the reaction will restore the weakened muscles.—New York Advertiser.

The Woman Drummer.

"No, I wouldn't advise any young woman to take up the profession of a drummer, although I have followed it with some success for the past seven years," said Miss May Gerson, a bright little lady who travels for a big Cleveland firm, to a reporter at the Metropolitan.

"I don't think that the life of a commercial traveler is suitable for women, which is evidenced by the fact that so few of them have adopted it. In my career on the road I have met with only one real woman drummer. I often tell people I am the only one in the world. The fatal objection to the business viewed from the female standpoint is that it takes away the home. Home means much more to us than to men. A man can manage to get along with periodical visits to his family and gets hardened to hotel existence. That sort of life wasn't intended for his sisters or daughters.

"I am not at all soured or disappointed, but am taking a common sense view of the subject. My own life is full of pleasant spots. I live well and get a comfortable salary, having gone right up from a beginning of $7 a week. People treat me nicely, and there isn't a town in half a dozen states where I haven't a lot of friends. Personally I have nothing to weep over, but I reiterate my advice to all women who may contemplate entering on the life of a drummer—don't."—Washington Post.

Black Trimmed Lingerie.

New underwear has a decidedly funereal tinge. Pure white linen garments, lace and ribbon trimmed, are no longer fashionable. To be quite up to date the dainty skirt or corset cover must have a wide edge of black embroidery. This is a French idea, but it was quickly adopted by American women, many of whose wardrobes have now a decidedly half mourning air.

The embroidery used is very wide and usually very fine. A tiny sample of it is sufficiently dismal, but the new garments have rows upon rows of it, the craze for deep, overlapping flounces being at a climax. At intervals the sober effect is accentuated by a broad black ribbon bow, and the scheme is even carried out so far as to have each garment fastened by tiny black buttons.

A very striking petticoat which was made recently for a New York woman was finished by several deep flounces of the black embroidery and adorned by numberless black bows. The addition of the black is supposed to give a very chic effect, and in some of the daintiest underwear the gloomy effect is possibly not so manifest. At all events it is characteristically a French fancy, and has been taken up by New York women with all the enthusiasm which anything Parisian evokes.—New York World.

Miss Ellen Key.

Miss Ellen Key, a Swedish lady, has attracted much attention in her native land by her efforts to ameliorate the condition of workingmen. Jointly with Dr. Anton Nystrom, she founded the Workingmen's institute of Sweden, which now owns a handsome building in Stockholm and branch establishments in all the provincial towns. It has courses of lectures by the most distinguished literary and scientific authorities of the country, on historical, philosophical, scientific and literary subjects, adapted to the comprehension of laboring men, who attend in large numbers.

Swedish literature is the topic treated by Miss Key, who, in addition to her philanthropic labors, has done literary work, publishing books, chiefly on sociological themes. One is a biography of Anne Charlotte Leffler, duchess of Caianello, who is widely known through her sketch of the life of Sophie Kovalevsky. Miss Key is a sort of lay confessor of the working classes, who come in crowds every Sunday to her modest lodging to consult her on every possible question, from family tiffs to controversies about wages. She is a believer in socialism for Sweden, but only as a transitional means to larger ends. She desires the enfranchisement of women.—Woman's Journal.

Condemned Petticoats.

In Berlin, at the recent international congress of women, the petticoat was condemned as a "ridiculous invention of the sixteenth century." The clothing of men was approved from a practical and sensible point of view. The costume worn by Queen Louise of Prussia, mother of Emperor William I, was decidedly favored, and a motion was made to adopt it.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Jan. 3. Comment by Rev. S. H. Doyle.

TOPIC.—What prayer should do for the Christian.—I Kings viii, 22-40. (A meeting of preparation for the week of prayer.)

The illustration of prayer placed before us in our topical reference is an inspiring one. It is a part of Solomon's prayer at the dedication of his temple. The occasion is inspiring. The royal character of him who offered the prayer is inspiring. So also is God's attitude toward it. God answered it. This is proof that it was a true prayer and may be used therefore to guide us in our meditation upon the subject what prayer should do for the Christian, or, better perhaps, what prayer actually does do for the Christian. The benefits of prayer to the Christian are innumerable. If they were better understood and appreciated, there would be more praying on the part of Christian people. The importance of prayer cannot be overestimated. Prayer moves the arm of God. The arm of God moves the world. What possibilities, therefore, in effectual, fervent prayer! What the church needs today is more praying. Not simply a week of prayer, but a constant union with God in prayer, every week of the year a week of prayer.

1. Prayer should bring the Christian closer to God. Prayer is communion with God. It is conversation with Him, as friend talks to friend, child with parent.

2. Prayer should inspire us with a burning desire to be more like God. Communions with God cannot but awaken admiration for God. This admiration should lead to imitation. The more we have to do with one who is kind and true and noble and loving the more we admire him and desire to be like him. Prayer brings us close to God. The eyes of faith are opened. We see Him as we never see Him at any other time. To see God should give us but one desire—the desire to be like God.

3. Prayer should increase and strengthen all Christian graces. It should increase our faith. When doubting, we should pray, "Lord I believe; help Thou my unbelief." It should increase our love for God. When sick, we pray, and He heals and comforts us. When in temptation, we pray, and He delivers us. Our gratitude for these blessings should increase our love and not only it, but also our zeal in the cause of God.

We should prove our faith and love by our works.

God does answer prayer. God does bless us in prayer. He comes close to us as we draw close to Him and gives us sweet assurances of His love and His goodness. Let us spend much time alone with God in prayer.

Bible Readings.—II Chron. vii, 1-16; Ps. iv, 1; v, 1-3; xvii, 1-8; xxxix, 12, 13; lxv, 1, 2; lxxii, 12-15; cix, 1-4; Math. xxi, 22; Mark ix, 14-29; Luke vi, 12; Acts vi, 1-4; Phil. iv, 6; Jas. v, 13-16; I Pet. iv, 7; I John v, 14-16.

Divine Religion.

Muller, the famous German historian, made the following remarkable confession to a friend: "How shall I describe to you what I found in the New Testament? I had not read it for many years, and was prejudiced against it before I took it in hand. The light which struck Paul with blindness on his way to Damascus was not more strange, more surprising to him than it was to me when I suddenly discovered the fulfillment of all hopes, the highest perfection of philosophy, the explanation of all revelations, the key to all the seeming contradictions of the physical and moral world. I saw religion appear at the moment most favorable to its appearance, and in a manner most adapted to its acceptance.

"The whole world seemed to be ordered for the sole purpose of furthering the religion of the Redeemer, and if this religion is not divine I understand nothing at all. I have read no books on the subject, but in all my studies of the ancient times I have always felt the want of something, and it was not till I knew our Lord that all was clear to me. With Him there is nothing I am not able to solve."

These thoughtful words are commended to those who make light of the Bible and who despise Christianity. The wisest men of today honor the blessed book and its religion. They have found that God and the gospel are keys to unlock the mysteries of the universe. No man is wise who scoffs at religion. —Golden Rule.

A Religious Life at Home.

Dews and showers and sunlight accomplish in the natural world what the grace of God does in the religious life of the family and home. It is a great blessing in favor of a child when the Lord plants it in the bosom of a pious household. A religious family is a blessing to itself and all its members, and its reflex influence reaches far abroad. The world and the church are benefited when the power of the Christian religion rules in the home life of the family.—Reformed Church Messenger.

Finds It Easier.

Times are so hard that some men out of employment find it easier to bear the expense of a $3 drunk than to pay a $1 grocer's bill.—Religious Telescope.

Christian Endeavor Notes.

Have you appointed that information committee yet?

A centenarian Christian Endeavorer is reported. He is 100 years young truly.

The famous Grace Baptist temple of Philadelphia, the Rev. Russell H. Conwell's church, contains 11 Christian Endeavor societies.

"The Tenth legion" of the New York City Christian Endeavor union comprises all the local Endeavorers who give a tenth of their income to God.

Each of the more than 1,000 prisoners in Iowa prisons receives at the holiday season a written greeting and a bunch of flowers from the Christian Endeavor societies of the state.

High collars have much to answer, but do not, as you prize your beauty, wear them too tight, else you may expect to have not only a discolored neck, but a red nose and headaches.

It is not known that rats cannot resist sunflower seeds. A trap baited with these seeds is the most effectual method of catching them.

DEADLY FIRST GLASS

IT USUALLY PROVES TO BE A GLASS TOO MUCH.

In the Case of Reformed Drinkers It Awakens the Dormant Appetite—How a Young Man Resisted Temptation—A Soul Saved by Good Example.

Millions of men who have not feared the temptation have found the temptation too strong for them in the long run, and on their deathbeds cursed the hour when they took their first glass of wine. The very first glass is a glass too much. Man does not, in his natural state, need stimulants of any kind any more than the dog or the horse, but when he has once begun to use them the havoc which they play with his system makes him regard them as necessaries of life. If it is no sin to do a thing which may have, and which, in myriads of cases, has had, the effect of destroying the souls and bodies of men and of ruining the happiness of whole families, then it may be true that it is not a sin to drink wine.

Dr. Samuel Johnson said that he could practice abstinence, but not temperance, and he therefore was a total abstainer, although his companions indulged freely in the use of liquor. Men who had formerly acquired the liquor habit have been known to abstain entirely for many years, and then, when persuaded to take a single glass of wine, have lost all self control and died a drunkard's death. Mr. Fielden Thorp of York, England, in a paper read before the fifth international congress for the prevention of the abuse of spirituous liquors, held at Basel, Switzerland, in August, 1895, related the two following anecdotes, which bear upon this question:

A good many years ago a young man who had yielded to the seductions of the society of drinking men resolved to tear himself away from his danger by leaving the paternal mansion and taking the position of a clerk in a distant city. He thought he could conquer his appetite if he did not have at the same time to resist the importunities and ridicule of his comrades. A short time after his arrival in the city of his adoption he was invited to dine with a gentleman who knew his family. He reflected a moment, and, knowing that this gentleman was a member of a temperance society, thought that he could accept without danger.

However, on his arrival he found that his hostess did not share her husband's views. She placed wine and beer on the table, begged him not to imitate her husband's abstinence, as she thought it too ascetic, and at last, as he continued to decline, poured him out a glass of beer with her own hands. The poor young man, feeling that he could only resist by flight, rose from the table abruptly, muttering a few words of excuse, and left the house.

He afterward wrote a note of apology to the lady, explaining the reason of his conduct, and this induced the good woman to follow her husband's example and to sign the pledge of total abstinence, precisely on the Christian principle of which we have just been speaking. Would she not have reproached herself bitterly if the young visitor had had less firmness, and if, yielding to her solicitations, he had relapsed into drunkenness? And yet she had not the slightest idea that he was in any danger.

A young lady in society had signed the pledge under the influence of an excellent pastor. Some time afterward she applied to him to release her from her pledge and to accept her resignation. She declared that she did not care at all for the wine, but she found it extremely annoying to have to explain why she drank none and to be compelled to endure the ridicule of her acquaintances. "And, besides," she added, "it does no good. No one refuses to drink on my account."

The worthy pastor entreated her to stand firm, assuring her that she could not estimate the effects of her example. One night while she was in the midst of a numerous company a gentleman approached her with the words, "What wine may I have the honor to offer you?" "Thank you," she replied, "I will take a glass of water."

Later in the evening a young stranger said to her, "Allow me to thank you from the bottom of my heart for what you have done for me."

In surprise she asked him for an explanation, which he immediately gave her: "You have saved me, soul and body, tonight. I have been a drinking man. I have been for a long time resisting the inclination, contending at the same time against the fatal appetite and the solicitations of my friends. The ordeal has been terrible, and I came here with the conviction that I must yield if I was asked to drink; that I could not refuse. But when I heard you say, 'I will take a glass of water,' I took courage. I gained strength to imitate you and to say, 'I will take a glass of water too.'" —Union Signal.

The Czar Frowns on Drunkards.

Drunkenness in the Russian army, when it comes to the knowledge of the present czar, is severely punished. Some officers of a Russian regiment recently became disgracefully drunk and attacked a citizen. The police interfered to save his life, and the czar, hearing of the occurrence, dismissed one from the service in disgrace and reduced the rest to the ranks—a great degradation in the Russian service.—Exchange.

Facts About Alcohol.

Alcohol is a poison.

Is not assimilated, but is thrown off unchanged.

Disturbs physiological processes and lays the foundation for disease.

Does not stimulate or strengthen, but depresses and weakens.

As it is not assimilated, it cannot be a food.

Disturbs every physiological process; cannot be a medicine.

There is no disease that cannot be better treated without than with it.—Journal of the American Medical Association.

The way in which most drunkards pay taxes is through the license of the liquor seller.

SABBATH SCHOOL.

LESSON II, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 10.

Text of the Lesson, Acts ii, 1-13—Memory Verses, 1-4—Golden Text, Acts ii, 4—Commentary by the Rev. D. M. Stearns.

1. "And when the day of Pentecost was fully come, they were all with one accord in one place." The waiting days of prayer between Ascension and Pentecost were marked by one event, the choosing of Matthias, which may have been of God or may have been due to Peter's restless spirit, which, as on other occasions, found it difficult to wait quietly without doing something. The word "pentecost" is only found elsewhere in Acts xx, 16; I Cor. xvi, 8; but "pentekosta" is the Greek for "fifty," and the law said that 50 days after the day after passover Sabbath Israel was to offer a new meat offering unto the Lord (Lev. xxiii, 16). This meat offering, typical of the gathering of the thousands to Christ at Pentecost, was baked with leaven, suggestive of the evil still in the believer which is met only by the sacrifice.

2. "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting." There had been nothing unusual during those waiting days, but just a quiet continuance in prayer and a waiting for the fulfillment of the promise. How He would come—I mean the promised Comforter—or when, they had not been told, and whether any of them thought of the Levitical fiftieth day or not we are not told. They were to pray, to wait and to expect with unwavering faith in their absent Lord.

3. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." John had said, "He shall baptize you with the Holy Ghost and with fire" (Luke iii, 16), and here was a fulfillment. On Christ the Spirit came as a dove (Luke iii, 22), for in Him was no sin nor dross needing purifying fire. We do not read that He came again as fire nor did they again need to wait, but as they prayed or spoke the Spirit filled them (Acts iv, 31; x, 44-46). The Spirit having come, there is no need to wait for Him as at Pentecost, but if we really desire to be filled with the Spirit for God's glory, He will quickly do it. Yet we may need to wait to be made ready.

4. "And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." What a contrast is here to Babel (Gen. xi), where there was but one language and the people were gathered together against God! Here they are with one accord for God and are enabled in a moment to speak all languages. There is no credit whatever due to them, nor is it through one particle of skill on their part, but the Holy Spirit takes possession of them and speaks through them the words of God concerning the works of God (verse 11, chapters iv, 31; x, 46).

5. "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." From all the world they had come to worship God according to their law—to keep the Passover and the feast of weeks, or of the fiftieth day. The time will come again when Jews from all nations shall be gathered to their own land, the Spirit of the Lord shall be poured upon them, and then with Paul-like devotion to Jesus of Nazareth will they tell to all nations the joyful tidings (Ezek. xxxvi, 24-28; Isa. xxvii, 6; Ps. lxvii, 1, 2, 7).

6. "Now, when this was noised abroad, the multitude came together and were confounded, because that every man heard them speak in his own language." The revised version says, "When this sound was heard." In some way it was soon made known throughout the city, and the people came together. The disciples had no difficulty in getting a congregation, as many have today. They did not advertise, nor even blow a trumpet as the law permitted them to do (Num. x, 7). This was wholly the work of God and of His Holy Spirit.

7, 8. "And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" The two men at the ascension addressed them as "Ye men of Galilee" (i, 11). They were country people, not citizens of Jerusalem, the holy city. They were not from any of the schools or the centers of human wisdom. They were very common people in the eyes of the world, and yet they are heard speaking all the languages under heaven. This was truly an unheard of thing, and well might the people say, "We never saw it on this fashion." The One who is perfect in knowledge (Job xxxvi, 4) had entered into them, and being familiar with all languages He spoke through them any language with equal ease. Something like this He does sometimes even now.

9-11. "We do hear them speak in our tongues the wonderful works of God." Here are at least twice seven different nationalities listening to humble Galileans speaking with ease all their various languages. Well may we say, "Who teacheth like Him?" (Job xxxvi, 22.) This selfsame Spirit still lives, and He lives in every believer, dividing to every man severally as He will (I Cor. xii, 11). But who can tell what we might even today have from God to lay out for God if He saw that we were whole hearted for Him and had no ambition but to make His name glorious?

12. "And they were all amazed and were in doubt, saying one to another, What meaneth this?" The men of Athens said to Paul: "Thou bringest certain strange things to our ears. We would know, therefore, what these things mean" (Acts xvii, 20). This they said because he preached unto them Jesus and the resurrection, and in our next lesson we shall find Peter explaining this strange occurrence by preaching Jesus and the resurrection. Some of them knew that a very long time ago, about 1,400 years or more, their God had done some wonderful things through Moses—even unheard of things—and that some of their ancestors had even heard the very voice of God speaking out of the fire on Mount Sinai, but that was so very, very long ago, and would never occur again. As to supernatural things in their own time, well, there were some rumors of such, but they were not to be believed, and the blasphemer who wrought them had been crucified, and so that was the end of them.

13. "Others, mocking, said, These men are full of new wine." So at Athens some mocked, and others said, We will hear thee again of this matter. And at Rome some believed and some believed not (Acts xvii, 32; xxviii, 24). It would seem from Eph. v, 18, that being filled with the Spirit produces in the believer some results which are not unlike those produced by wine in the natural man—among others cheerful or hilarious giving (II Cor. ix, 7).

HISTORY OF A WEEK.

Tuesday, Dec. 22.

Thomas W. Drew, who claims to own a Chicago office building, has been released from the penitentiary at Jeffersonville, Ind. He served two years for larceny.

President Cleveland has returned to the capital and his friends are enjoying feasts of roast duck.

Governor Bradley has decided to name the same day for the execution of Scott Jackson and Alonzo Walling.

The old established drug firm of Buck & Rayner at 132 State street, corner of Madison, Chicago, has changed hands. Charles G. Buck, it is said, will retire.

Wednesday, Dec. 23.

Franklin Robey, who aided Wilkes Booth and his companion, Harold, to find a hiding place in Charles county after the assassination of President Lincoln, is dead.

There has been a phenomenal increase of coffee planting in Liberia and the exports of the last fiscal year amounted to 3,000,000 pounds, against 600,000 pounds ten years ago.

The body of Miss Kate Field has arrived at San Francisco from Honolulu on the steamer Belgic. It wil be cremated.

Charles U. Prevost, the Chicago traveling man who disapeared from Sheboygan, Wis., has returned to his home in Park Ridge, Ills. He says he has no recollection of leaving Sheboygan or of anything which transpired last week.

Thursday, Dec. 24.

A glycerine magazine near Montpelier, O., exploded with terrific force. Harry Adams and George Pocock were blown to atoms.

Matters are tranquil in Hayti at present, but it is stated that a revolution is bound to come later.

Marcello H. Barilati, head of the firm of M. H. Barilati & Co., New York brokers, has disappeared, and there are rumors that from $50,000 to $75,000 is missing.

Mrs. Maceo has not yet heard of her husband's death, and there are further stories that the Cuban chief is yet alive.

Friday, Dec. 25.

General Meredith Reed, formerly United States minister to Greece, is seriously ill at Paris. He is suffering from bronchitis. He was born in 1837.

The directors of the Delaware, Lackawanna and Western railway have declared the regular quarterly dividend of 1¾ per cent. payable Jan. 20.

The aggregate of gross earnings of all railroads in the United States reporting for the first half of December or a part thereof, is $12,017,126, a decrease of 4.5 per cent. compared with last year, and 11.4 per cent. compared with the corresponding time of 1892.

Peter Cannon, of Belfast, the oldest person in New York state, is dead, aged 118 years. He was born in County Mayo, Ireland.

The Argentine (Argentina) Times states that 700,000 tons of wheat will be available for export from Buenos Ayres and Santa Fe.

Saturday, Dec, 26.

Fifty-seven men have been arrested on political grounds at Havana and placed in jail as conspirators.

The overdue steamer Scandinavian carries a crew of forty-four besides the cattlemen who are on board.

The outlawry at the mills in southern Arkansas has not subsided and further killing of negroes because they work for a living is expected almost at any time. The state authorities are doing nothing apparently.

The powers generally have advised Spain to grant to her colonies autonomy and to make her own terms with the United States if she can so hasten the pacification of Cuba.

The sultan, it is said, is devoting himself to the finances of Turkey and is ordaining important reductions of the military expenditures and a 10 per cent. reduction in the civil list.

Monday, Dec. 28.

Minister Andrade, of Venezuela, has arrived at Washington from Caracas. He says the people of Venezuela are satisfied with the treaty regarding the boundary, believing that it gives Venezuela all she ever claimed.

Julio Sangully, the Americanized Cuban tried last week at Havana and found guilty and sentenced to eight years hard labor. A new trial will be be demanded.

The Dallas Security Mortgage Trust company has passed into the hands of a receiver. Liabilities, $2,488,225; assets, $2,314,000.

Sea island cotton growers are talking of demanding a duty on Egyptian cotton as part of the coming protective policy.

Heavy rain has fallen in the province of Oudh, India, and more is expected. Oudh is in the worst of the famine-stricken districts.

Joseph D. Weeks, editor of the American Manufacturer, died in his home at Pittsburg Saturday night from the effects of a stroke of paralysis.

BOSTON STRIKE DECLARED OFF.

Supreme Council of the Union Takes the Bit in Its Teeth.

Boston, Dec. 26.—The great strike on the West End street railroad has been officially declared off. This action came like a bombshell at 12:39 Christmas morning. The following is the statement made by the supreme council to the public explaining its position. It is addressed "To the public":

"The supreme council was given power to negotiate for an agreement with the management of the West End road. The council performed its duty, and in doing so found the president lacking authority to make any settlement without consulting his board of directors. He asked for further time, which was granted. The men repudiated this act, and we, as honorable men, have had to do one of two things—sanction the repudiation of the men and thus violate our agreement with the president, or refuse to be a silent party to a continuance of the strike. We chose the latter and will keep our agreement with President Little as gentlemen at all hazards."

ST. PAUL BANKS CLOSE.

Oldest Concern in the City, with $2,000,000 Capital, in Trouble.

St. Paul, Dec. 23.—Two bank failures took place here yesterday, one of them, the Bank of Minnesota, having a capital of $2,000,000. The state bank examiner is in charge. The other bank is the Union Stock Yards, which was carried down by the first, which is the oldest bank in this city. The bank had a share of the deposit of state funds, and at the time of the last statement had between $70,000 and $80,000 of state money on deposit; it was also the depository for the county, and until recently was the main bank through which the city business was transacted. Robert A. Smith, present postmaster and until last spring mayor of St. Paul, was for years vice president of the bank. William Dawson, Sr., was president and William Dawson, Jr., was cashier. The Dawsans ranker high among financiers.

ANNA HANSON DORSEY DEAD.

Was the Pioneer of Catholic Literature in This Country.

Washington, Dec. 28.—Mrs. Anna Hanson Dorsey, the pioneer of Catholic literature in this country, died here Friday, aged 83 years. She was an old resident of Washington and was a daughter of the late Rev. William McKenney, a chaplain in the United States navy. She was honored with personal letters from Pius IX and also from Pope Leo. A few years ago Cardinal Gibbons paid public tribute to her work and its influence in a testimonial sent her in behalf of himself and the hierarchy in America. The university of Notre Dame, Indiana, bestowed upon her the "Latare Medal." Mrs. Dorsey's works number about thirty.

ILLINOIS NEWS NOTES OF GENERAL INTEREST.

Summary of Important Events of the Past Few Days Reported by Telegraph for the Benefit of Our Readers—Items of Special Interest to Illinois People.

Kankakee, Ills., Dec. 24.—Kankakee is discussing the unusual discovery of a twenty-seven-year-old unpaid school bond for $2,500 among some musty and worthless papers belonging to James McGrew, of this city. The bond has been presented to the board of education for collection, and that body is much in doubt regarding what action to take. The bond is dated 1867 and mateured in six years, calling for 10 per cent. interest.

It had been overlooked by Mr. McGrew in a bundle of papers stored until recently in a bank vault and was discovered by accident. Mr. McGrew was a very wealthy and busy man in 1867, and as he had no bookkeeper is not surprising he should have forgotten the bond. He thought but little of $2,500 at that time, although since then he has lost the greater part of his fortunte.

Died from Starvation.

Joliet, Ills., Dec. 22.—Max Braun died at 12 o'clock Sunday night from starvation. Three months ago his stomach refused to retain food. A rubber tube was used with success for seven weeks, after which the food was ejected as soon as it reached the stomach. For the last eight weeks he has taken no nourishment, not even water. Mr. Braun was a wealthy, influential German, one of the original members of the Joliet Sharpshooters and well known throughout German society in the west.

Judge Nearly Burned to Death.

Springfield, Ills., Dec. 23.—Judge Geo. W. Pleasants, of the appellate court bench, came very near being burned to death while smoking a pipe in bed in his apartments at the state capitol building at an early hour Monday morning. The pipe fell off the stem between the blankets, unnoticed by the judge. He was awakened from his slumber by the flames and dense smoke, and escaped with a few slight burns.

Killed by a Cable Car.

Chicago, Dec. 24.—Mrs. F. E. Parmelee, 70 years of age, was knocked down by a cable car on the Madison street line Wednesday, and she received injuries from which she died fifteen minutes later.

Chicago Alderman Under Indictment.

Chicago, Dec. 28.—Alderman Thomas J. O'Malley, of the Twenty-third ward, is under indictment for the murder of Gus Colliander. The "true bill" was voted by the grand jury, and John Santry and John Burnham, who have been under indictment for months, were included in the new "true bill." The indictment of Alderman O'Malley created a sensation, as he had never been suspected in connection with that election murder, and his record was a clean one. He was not allowed bail.

General Lee in Havana.

Havana, Dec. 28.—General Fitzhugh Lee, the United States consul general here; Mrs. Lee, his wife, and their daughter, arrived from Florida Saturday. Mr. Joseph A. Springer, the vice consul general, the staff of the United States consulate and the representatives in this city of American newspapers, received the general on landing.

Fed Over Six Thousand Poor.

St. Louis, Dec. 26.—The Salvation Army fed over 5,000 adults and children at their various rooms in this city yesterday and sent out about 1,000 basket dinners to deserving families.

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EXPRESS CAR LOOTED

SOME MISSOURI DESPERADOES DO A BOLD JOB.

For the Fourth Time a Train Is Held Up in Blue Cut — The Safe Robbed of a Large but Unknown Sum of Money—Passengers Not Molested.

Kansas City, Dec. 24.—Blue Cut, made historic through the operations there of the James and Younger bands when they were pioneers in the train robbing industry, was the scene last night of its fourth hold-up by road agents. At 9:20 o'clock the St. Louis and Chicago express, which left Kansas City at 8:45, was flagged at Blue Cut and came to a standstill. Masked men immediately covered the engineer and fireman and compelled them to get down from their cab. At the same time another member of the bandit gang uncoupled the express car from the rest of the train. The robbers quickly climbed aboard the locomotive and the express car, and before the surprised train men had had time to collect their wits the bandits were speeding down the steep grade beyond Blue Cut with the engine and the express coach, and Express Messenger A. J. Frier, of St. Louis, was a prisoner in the express car.

Car Was Loaded with Christmas Gifts.

Kansas City officials of the United States Express state that the train carried very little cash, but that the car was filled with an enormous amount of miscellaneous express of great vaule. Christmas boxes made up a considerable amount of the treasure. When the robbery became known at Independence a posse of county officials set out for the scene of the hold-up, and at midnight County Marshal Keshlear started out a force of officers from Kansas City. At 1 o'clock this morning a telephone message was received from Glendale stating that Engineer E. D. Meade and his fireman, had arrived there. Immediately after the robbery they set out towards Glendale in search of their locomotive. They found their engine dead in a cut a mile east of Glendale, with the express car.

Thugs "Divide" with the Conductor.

Conductor Nichols has been heard from. He is at Independence and in an interview stated that when the train was brought to a standstill at the cut he stepped out upon the rear platform, only to have a pistol thrust under his nose.

"Just keep your mouth shut—I don't want to hurt anybody," was what the road agent said to him. He had nothing to say. A moment later the bandit said: "Look here, young fellow, have you got any of the company's money?"

The conductor dug up $4 and displayed them in front of the robber. The robber took $2, with the remark: "Well I'll just divide it with you."

BANDITS ACQUIRE MUCH WEALTH.

Express Messenger Gets the Two Dollars Taken from the Conductor.

At 2:30 this morning the express car was brought back to Independence and Express Messenger J. A. Frier told the story of the robbery. About five minutes after his car was detached from the train, he said, he heard a rap at the side door, and thinking it was the brakeman opened it. A man with a shotgun compelled him to retreat into the car, while two others followed with revolvers and ordered him to throw up his hands. The men then pulled him from the car and asked him if he had any money. He was too excited to answer. They then picked him up and threw him bodily back into the car, and one of the men climbed in.

Two men held guns at Frier's head, while the third one proceeded coolly to break open the safe. Frier told the man who was at work on the large safe that it was useless for him to blow it open as there was no money in it. He refused to give up the keys for the small safe, and they took them from him. They then opened the small safe and took from it a number of packages of money, and after securing this again attempted to open the large one. A small hole was made in the large safe and two sticks of dynamite put in.

Frier again talked to them, telling them they were wasting time, as there was not a penny in the large safe. This time they desisted from their attempt to open it and prepared to leave. Before they went away one of the men walked over to Frier, and taking a $2 bill from his pocket, said: "Here, help yourself to a Christmas present; we made a good haul." It is known that a large amount was secured. They then started to leave the car and when they left they closed the door, telling him at the same time to remain there on peril of his life. He was badly frightened.

The robbers then boarded the engine and went at a high rate of speed about two miles, where it was abandoned. None of the passengers were molested, but the greatest confusion prevailed aboard the train when it became known that they were in the hands of robbers. There was a wild scramble to hide valuables.

QUARTER OF A MILLION FOR STURM.

Report in the Case of Sturm vs. F. A. Boker and Others.

Indianapolis, Dec. 25.—Judge C. A. Korbly has filed in the United States court a report as special master in the celebrated suit of General Herman Sturm against F. A. Boker, and others, of New York, showing Sturm entitled to $67,358.38, with interest since 1867, making a total of about $250,000. This is a part of the long litigation that grew out of the contract made by Sturm and Boker with the Mexican government in 1867, to furnish arms and ammunition for the revolution against Maximilian. Boker invested $40,000 in the venture, and Sturm $153,000. Both ships upon which arms were shipped to New York foundered, and but a portion of the cargo of one of them was saved. Long litigation with the marine insurance companies followed, and after it was settled Sturm and the Bokers fell into litigation among themselves.

Powers Have Given No Warning.

Washington, Dec. 28.—The alleged warning given the government regarding our interference in Cuba is false. No such warning has been given.

THE MARKETS.

Chicago Produce.

CHICAGO, Dec. 26.

Produce: Butter—Extra creamery, 21c per lb; extra dairy, 17c per lb; fresh packing stock, 8@9½. Eggs—Fresh stock, 19@20c per doz. Poultry—Turkeys, 9@11c per lb; chickens (hens), 6@6½c; spring chickens, 6½@7; roosters, 4½c; ducks, 8@9c; geese, 7@9c. Potatoes—Burbanks, 19@22c per bu; Hebron, 18@20c. Sweet Potatoes—Illinois, $1.00@1.35 per bbl. Honey—White clover, 10@12 per lb; extracted, 5@7c. Apples—Common to fancy, 40c@$1.50 per bbl.

East Buffalo Live Stock.

EAST BUFFALO, N. Y., Dec. 26.

Dunning & Stevens, Live Stock Commission Merchants, East Buffalo, N. Y., quote as follows:

Cattle—Receipts, 1 car; market slow; calves, 50 head on sale; market steady; choice to prime veals, $6.00@6.25. Hogs—Receipts, 25 cars; Yorkers and light, $3.65@3.70; pigs, $3.70@3.80; mediums and heavy, $3.50@3.55. Sheep and Lambs—Receipts, 20 cars; market fairly active; lambs, choice $5.50; extra $5.60; good, $5.00@5.25; sheep, good to choice, $3.25@3.50.

Chicago Live Stock.

CHICAGO, Dec. 26.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 15,000; sales ranged at $2.95@3.50 pigs, $3.25@3.50 light $3.05@3.05 rough packing, $3.25@3.45 mixed, and $3.15@3.40 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 1,500; quotations ranged at $5.40@6.00 Christmas beeves, $4.90@5.50 choice to extra shipping steers, $4.40@5.00 good to choice do., $3.95@4.50 fair to good, $3.50@4.10 common to medium do, $3.10@4.00 butchers' steers, $2.80@3.50 stockers, $3.35@3.90 feeders, $1.60@3.60 cows, $2.40@4.15 heifers, $1.75@3.75 bulls, oxen and stags, $2.80@4.10 Texas steers, and $2.75@5.40 veal calves.

LARGER HOPE WRITINGS.

Books: "Day Dawn," "Perfect Day," "Moses and Christ" Magazine, "World's Hope." Samples free on request.

Address, J. H. PATON,
Almont, Michigan.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Dec 21 to Dec. 26:

Rev H H Hinman, A C Jennings, Rev W B Stoddard, Rev H Ph Wille, Rev P Martinson, Wm H Minton, Jeremiah Walter, D L Garver, Albert Warner, J P Shattuck, Chas H McIntire, O Tichenor, E G Storaasli, W S McCullough, W A Crawford, S J Wilson, Rev P B Williams, Miss Lou H Rublee, Louis Gishwiller, E M House, S Taber, L Woodruff, S Cook, Mrs C K Wood, S F Proctor, Thos G Collins, Burton Doolittle, G Cunningham, Edward Walker, M T Reed.

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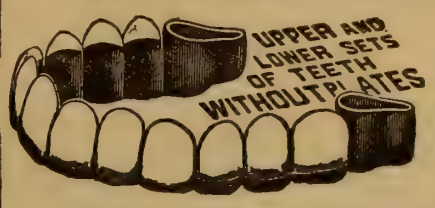

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Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

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Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8, and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

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W. I. PHILLIPS, Publisher,
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

FARM·FIELD AND GARDEN

THE COW STABLE.

Advantages Derived From Concrete Floors. Suggestions About Ventilation.

Waldo F. Brown, a practical Ohio farmer, writing to the New York Tribune, says:

I formerly used wooden platforms for the cows to stand on, but six years ago I took out all the wood floors and put in cement, and I like it very much better, not only because of its permanency, but because there is no place for rats to breed and no boards to become saturated with urine to cause a rank smell, for cement is entirely impervious to urine, and when the stable is cleaned daily and freshly bedded, if the ventilation is good, there will be no perceptible odor. My cow stable is 28½ feet long in the clear, and the floor on which the cows stand is 5 feet long, the ditch 2 feet wide and the walk 2, and as the ditch is 8 inches deep and the sides plastered it is equivalent to a floor a little over 10 feet wide. It took a little less than three barrels of portland cement to lay it, and this cost me $2.50 per barrel at the factory and 40 cents per barrel freight, the total cost of the cement being about $8. This floor is laid with four inches of concrete and one-half inch of topping. It would have taken about 800 feet of planking and joist to lay the floor, and this would have cost me not less than $2 per 100, and the best floor I could lay would rot out in less than ten years, and the urine would penetrate the cracks and not only be wasted, but cause a strong odor all the time.

In keeping a cow stable clean fine bedding is preferable. Sawdust is good, but I prefer corn chaff from the sheller to any other material I have ever used, and when I can get it I always use it. When that is not to be had we can often get clover chaff and sometimes oats or wheat chaff. We empty the ditch every morning and at once bed the floor and ditch thoroughly. I have a room floored with cement directly behind the cows in which to store bedding. In cleaning the manure ditch we use first a six tined fork and follow with a coal shovel with a blade 14 inches wide. With these tools the manure and soiled bedding can be quickly removed.

Ventilation is a matter of greater importance in the cow stable than many farmers realize, and as the ceilings are usually low, every stable should be well ventilated. A window at one end and a door at the other will answer in good weather, but in cold weather, when the stables must be shut, some other way must be provided. The best way I have ever found is an opening over the manger, and I make this wide enough to be used as a hay shoot. It should be 2½ feet wide and as long as the manger. I use a manger six feet wide, also floored with cement (to prevent rats from harboring under it) and have a row of cattle each side.

Artesian Wells.

The object of the bill to appropriate $100,000 for sinking artesian wells in the eastern part of Colorado, introduced in congress by Mr. Shafroth, is to test the strength of the underflow of water which exists in the eastern portion of Colorado. It seems to be the opinion of many of those who have given the subject considerable study that the force and amount of the underflow that drains the Rocky mountains would be sufficient to irrigate the arid land east of the mountains. The experiment with artesian wells in the city of Denver has been very successful, and if the theory above referred to is found to be true the necessity for the further construction of large irrigating canals will be obviated. If these wells prove successful, the problem of irrigation will be solved, so far as eastern Colorado is concerned, and millions of dollars will be thereby saved which otherwise will have to be put in large ditches and reservoirs. The arid lands in Colorado are exceedingly fertile and ultimately will be reclaimed. But, says The Orange Judd Farmer, if artesian wells can produce this result the time of reclamation will be advanced 50 years. The matter is also of deep interest in western Kansas, Nebraska, Texas and Oklahoma.

Apples In Barrels.

S. D. Willard, writing to Rural New Yorker, says:

My experience is entirely in favor of heading up barrels of apples, as stored away in the cellar, and thus, as far as possible, excluding the air from them. Some varieties are inclined to shrivel more or less and will be found to retain their crisp, fresh condition far better when thus handled, while all varieties, in my experience, will suffer less shrinkage and be found in better condition if thus cared for up to the time of maturity. Barrels should in all cases, where circumstances will permit, be stored upon the side rather than stand on end.

Plant Growth and Electricity.

Professor C. D. Warren of the Amherst experiment station has experimented with electric currents sent through the earth. Several inches below the surface of the earth he caused a large number of wires to be strung. They extended from side to side of the garden, and, in fact, before burial looked like the strings of an immense piano. Seeds were planted in the earth above the wire, and the current was constantly exerted from a nearby power house. Strange results were obtained. Many seeds sprouted before their time. Roots of vegetables were found to be greatly enlarged.

Verdict of the Ohio Station.

Our tests, as a whole, indicate that, while a fertilizer containing only phosphoric acid and nitrogen may be expected generally to produce an increase of crop, that increase may be relied on more certainly if potash be added.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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"The Martyr's Own Monument," by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association; "Christian Politics," by Rev. J. Blanchard, late Editor of *Christian Cynosure;* "The Mysterious Machine: Was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what?" by Prof. E. D. Bailey, of the Civil Service Dept. U. S. Government.

Eminent Men on Secret Societies. 326 pages; cloth, $1.00.
Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials."

---THE---

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Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, The Uses of Masonry, An Illustration, The Conclusion.

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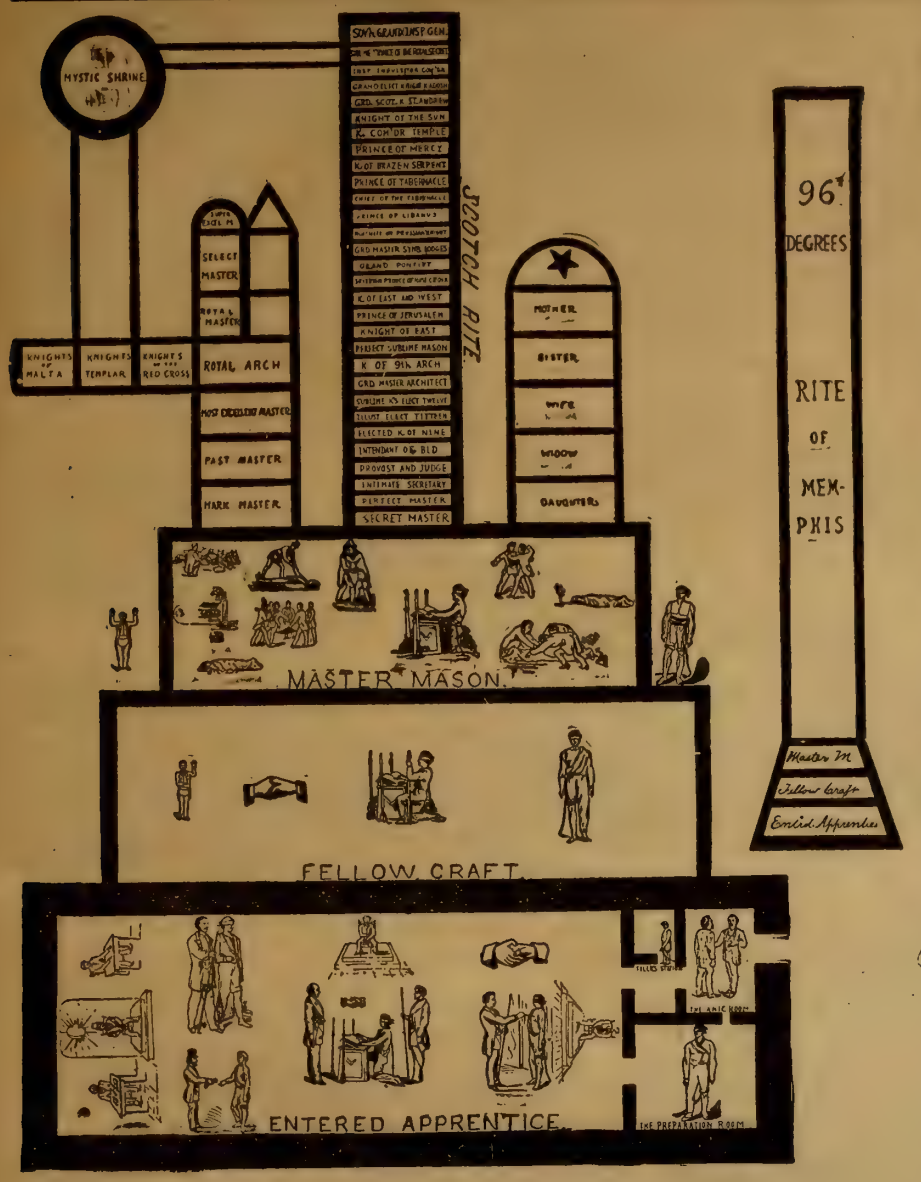

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

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Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

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Freemasonry Contrary to the Christian Religion. By "Spectator," Atlanta, Ga. 16 pages 5c.

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The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

Masonic Oaths Null and Void: or Freemasony Self-Convicted. 207 pages. Postpaid, 40c.
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Morgan's Exposition, Abduction and Murder and Oaths of 33 degrees. 304 pages, cloth, $1.00,
"Composed of Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees."

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Compiled by Rev. H. H. Hinman. Showing Masonic assualt on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc.

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As prepared by seven committees of citizens appointed to ascertain the fate of Morgan.

The Anti-mason's Scrap-Book. 25c.
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The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

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By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear analysis of the objections to all secret societies, and to Masonry especially, that are apparent to all.

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INTO A FEARFUL CHASM.

Thirty or More Persons Plunge with a Bridge.

TERRIBLE DISASTER IN ALABAMA.

Twenty-One Meet Death in the Crash and in the Flames That Follow.

Memphis, Tenn., Dec. 28.—A special to The Commercial-Appeal from Birmingham, Ala., says: Fiends in human form wrecked Birmingham Mineral passenger train No. 40 at Cahaba bridge, twenty-seven miles from here, at 7:50 o'clock yesterday morning, and twenty-one lives were lost. That number of bodies have been recovered from the wreck, and further search may swell the list of the dead.

Conductor A. P. Connell, who probably new better than anybody else as to how many passengers were aboard, is dead. It is thought, however, that there were not exceeding twenty-five or thirty. The train consisted of an engine, a baggage car and two coaches. Six miles south of Guernee is the Cahaba river, a shallow mountain stream which has a depth at this time of only about three or four feet. This river is spanned by an iron bridge with wooden trestles on each side. Its entire length is 800 feet and the length of the main span where the wreck occurred is 110 feet. The bridge was built only four years ago. The main span and the span just beyond it, both made of iron, gave way and precipitated the entire train into the river. The engine landed on its side almost at right angles with the track. The cars piled upon each other through the main span. The entire wreck took fire soon afterward, and was rapidly burned to the water's edge.

Charred Corpses in the Wreck.

Nine persons escaped alive of those who went down, and several of them will probably die. As soon as the crash occurred a few country people gathered at the scene to render what aid they could, but it was too late to do much.

The railroad company furnishes the following as the list of dead: James Bolling, of Guthrie, Ky., Southern express messenger; Frank White, of Birmingham, engineer; A. P. Connell, of Helena, conductor; George Carney, of Birmingham, flagman; R. Webb, of Birmingham; Bruce Phillips, of Blocton; L. W. Martin, of Brookwood, Ala.; Mrs. Henry Handbury and two children, of Birmingham; R. H. Bloant, of Birmingham, colored minister: Miss Ada Powers, of Blocton; Dr. L. N. Powers, of Blocton Mrs. Emma Powers and two children, of Blocton; Mrs. R. Little, of Blocton; Mr. Gardner, of Blocton; Mrs. Gardner, of Blocton; Miss Gardner, of Blocton; one unidentified body, supposed to be Tom Struther, a colored porter. Tis makes twenty-one killed.

The following are the injured; Henry Handbury, of Birmingham, a Louisville and Nashville conductor, seriously; E. E. Eckels, of Helena, slightly; Sam Spencer, fireman, arm broken; Asdrew Bryson, of Blocton, fatally; Miss Booth, of Blocton, slightly; Mrs. Powers' child, from Blocton, slightly: Mrs. Walker slightly. Mrs. Walker's three children escaped practically uninjured. The relief train from the scene of the wreck at Cahaba river reached Birmingham at 9 o'clock last night, bringing ten corpses and three injured persons. Ten other dead bodies were left at Blocton, where the deceased resided, and one at Brookwood.

MINE GAS HAS SEVEN VICTIMS.

Terrible Explosion in a Coal Pit at Princeton, Ind.—Six Wounded.

Princeton, Ind., Dec. 28.—The terrible mine disaster of Saturday has cast a pall of gloom over this city. Despite the bright sunshine and ideal weather evidences of the sad dispensation of Providence are to be seen on every hand. The results of Princeton's first mine horror are appalling enough but are not so disastrous in regard to loss of life as at first reported. The first four men brought up alive were William Grill, Frank Turbie, Thomas Trice (colored), and William Booker. They said the others were all dead. Then the rescuers brought up the bodies of James Reil, Theodore Faber, John Holmes, Carl Poneylite and John Ernst. These bodies were mutilated beyond recognition. The next trip down the rescuers reported that they could hear groans. This was joyful news, and hope again revived in the hearts of relatives of men in the mine. The crowd waited in breathless suspense while the bucket came up.

It contained the almost lifeless bodies of James Turner, David Nolan (white) and Arthur Colgate and James Crush (colored). The first two were only slightly burned, while the others were more seriously injured, sustaining several broken bones besides their severe burns. They can give no account of the explosion, and can not account for their escape while others were killed. The body of Robert Maule, son of President Maule and treasurer of the coal company, was found lying in the sump at the foot of the shaft, with a 10 by 15 beam across his breast, his skull crushed and numerous bones broken. One other man was known to have been in the mine. This was Robert Poneyliee, head blacksmith. Rescuers could not work long at a time on account of gas and foul air, and search for Poneylite which continued all yesterday under direction of State Mine Inspector Fisher was of no avail. The body is supposed to be buried under debris. The injuries of some of the rescued men are very serious, but unless complications arise all will ultimately recover.

FIRST BATTLE ON THE SEA.

Key West Report That a Cuban Filibuster Whipped a Spanish Gunboat.

New York, Dec. 25.—The World has a Key West, Fla., special giving an account of a fight at sea, off Cuba, between the filibuster Three Friends and a Spanish gunboat, in which the filibuster is said to have whipped the gunboat and scared off a coaster. The story is that a coaster 40 feet long attacked the filibuster, which opened fire with shrapnel and drove it off.

The next thing they met was a big gunboat, and after a short engagement the filibuster put a shot into her hull and she had enough. The filibuster then steamed away and after landing her cargo of arms and men started to return when she was chased by a cruiser, from which she ran away, and got safely off.

Cincinnati, Dec. 26.—A special to The Commercial-Tribune from Key West says: Much comment was made yesterday in Havana over the report cabled from New York that the filibustering steamer Three Friends had been fired on by Spanish cruisers and that the steamer had disabled a Spanish gunboat. This report is positively denied in official circles, who affirm that nothing of the kind occurred, but that the story is made from whole cloth. It is admitted that the steamer landed on the south side of the island, but it is alleged that there was no fighting. It is furthermore stated that only a part of the cargo was secured by Gomez, the Spanish coast guards having captured a good portion.

The Three Friends is here, lying under the guns of the Raleigh. Captain Lewis refuses to say anything about his trip, save that he had been after derelicts. As to the story of a fight he professes ignorance. None of the crew can be induced to speak of the affair. The vessel does not bear any marks of conflict, and the report is doubted here.

Havana advices are that Gomez' advance guard has captured the town of Las Passega, in Santa Clara province, taking the entire garrison and all their stores. A battalion of fresh troops was sent to Matanzas yesterday morning from Havana to be sent to the front. Great exertions are being made to get a strong force to oppose General Gomez, and three lines are being formed to get the Cubans entangled in between them and crushed.

SUICIDE OF BANKER WASMANSDORFF.

Terrible Result of One of the Recent Failures at Chicago.

Chicago, Dec. 28.—Suffering from depression caused by financial reverses, Otto Wasmansdorff, a well-known banker of this city, yesterday fired a bullet into his brain and died almost instantly. The banker killed himself in the front hall bed room of his home on Cleveland avenue. His sons William G. and Otto, Jr., who were in the parlor beneath the bed room, heard the report of the revolver and rushed up stairs and were horrified to behold their father lying on the bed dying. Wasmandorff was a member of the private banking firm of Wasmansdorff & Heinnemann, which failed a week ago as the result of the failure of the National Bank of Illinois.

The failure of his bank had a crushing effect upon Wasmansdorff, and also seriously affected his wife, who is ill. The banker for several days was unable to either eat or sleep. The criticisms of unfortunate depositors weighed him down. Yesterday morning the banker appeared brighter and less troubled than upon any day since the failure. At the time of the failure the assets of Wasmansdorff's bank were given at $550,000; liabilities, $415,000.

PANIC IN A DEPARTMENT STORE.

Fire Costs Rockford $175,000—No One Seriously Hurt.

Rockford, Ills., Dec. 26.—Fire Thursday gutted the Huffman hotel building—loss $85,000, insurance $40,000, and Potter Bros.' department store—loss $90,000, insurance $60,000. The store was filled with Christmas shoppers when the flames broke out. They spread rapidly, creating a panic, but no one was seriously burned. The flames were under control and confined to the hotel at midnight. Several other firms are losers for smaller amounts.

MISSOURI STATESMAN DEAD.

Ex-Representative Hatch Passes to the World of Rest.

Hannibal, Mo., Dec. 24.—Ex-Representative W. H. Hattch died at 9 o'clock last night of a complication of troubles resulting from Bright's disease. He was stricken early in the week, and since Monday his case has been considered hopeless.

Fatal Accident to a Bridge.

Wheeling, Dec. 23.—At Littleton, Wetzel county, a wire suspension bridge over a creek broke down while crowded with people returning home from a church entertainment, and about thirty or forty people were precipitated into the bed of the stream. The victims are: Wilbert Hammond, killed; Miss Artie Brown and Harry Anderson, seriously hurt: Miss Cora Murphy, Simmons Fox, Wiliam Mays and son and Newton Carman, injured.

Will Go into Liquidation.

Chicago, Dec. 28.—It was announced last night that the Atlas National bank will go into voluntary liquidation and retire from business. This action is not considered as a failure in any sense, and as the bank's business was a comparatively small one it is not anticipated that any flurry in the banking circles of Chicago will result. Two

Two Children Burned to Death.

Portsmouth, O., Dec. 23.—Two children of Mrs. Christine Carlisle at Wakefield, Tommy, aged 2, and Ruth, aged 4, were burned to death. The mother had locked them in the house and had gone to a neighbor's to visit, and the house caught fire in her absence.

Indiana Auditors Get no Fees.

Indianapolis, Dec. 25.—The supreme court has affirmed the decision of the circuit court of Vanderburgh county refusing to allow the claim of the auditor of that county for services under the provisions of the fee and salary law of 1879. The court holds that the fee and salary law of 1895, which provides that county officials shall receive a fixed salary without fees, is constitutional and valid.

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The Christian Cynosure, Chicago, Ill.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The Missouri State Convention will be held at Kirksville about Feb. 4, 5.

Masonry deliberately dishonors Christ, and this is reason enough why it should not be lauded and courted by Christian ministers, and glorified in Christian churches.

The friends in Washington will not forget the date of their State convention at Seattle, Jan. 18,19. They should give earnest heed to the appeal of their agent, Bro. P. B. Williams, on another page.

Let every friend of the cause in Minnesota work and pray for the success of their coming State convention at Willmar, Feb. 23,24. Write at once to your State secretary, Rev. Wm. Fenton, 74 S. Robert St., St. Paul, Minn.

There is much encouragement in the fact that the license money from saloons in Chicago has decreased last year $360,667. Last year there was a loss of $149,000 over 1895. The *Record* assigns the business depression as the cause.

"Ye that are strong ought to roll your burdens upon the weak;" and "Bear ye not one another's burdens and so do not fulfill the law of Christ," is the way our government, in most cases, practically carries out the commands of Christ. Through the legalized liquor traffic and monopolies and combines and secret lodges, the burdens of society are largely imposed upon the defenseless and weak.

Rev. C. Nelson, a Danish Baptist missionary at Kifua, S. W. Africa, is now visiting this country and is spending a few months with friends in Chicago. He visited the *Cynosure* office recently to get a supply of literature. He tells us that secret societies are the great curse of Africa, and a terrible obstacle to mission work. All interested in Christianizing the Dark Continent should feel the vital importance of sustaining the anti secret work.

ROBERT MACKLIN.

We show our readers here the portrait of one of Christ's faithful witnesses who passed to glory Dec. 14, 1896. Many years ago when in the reform lecture field we found at his Waterman, Ill., home rest and inspiration and liberal contributions and co-operation. Last summer he made us a cheering visit at the *Cynosure* office, and afterward sent a generous contribution for the anti-secret cause. He was a devoted reader of the *Cynosure* and deeply interested in its circulation. "For Christ's crown and covenant" was the motto engraved on his heart. He scarcely once missed having family worship in his home from the age of twenty till his death, a period of sixty years. He invariably sang in praise to God the inspired Bible Psalms, and because the United States Constitution refused to recognize Christ's authority and law, he all his life declined to vote or hold office under it.

Robert Macklin was born in Ireland in 1809 After moving to America he resided for twenty years in Washington Co., N. Y. He then removed to Waterman, De Kalb Co., where he lived till his death. It was after visiting some of his faith that Jonathan Blanchard once wrote, "I more and more admire the Scotch Presbyterians, especially the Covenanters. Their fathers knelt down by a tombstone-table, in Grey Friars churchyard, and signed a solemn 'league and covenant' to stand for Christ's crown rights against king, priest and pope. They stood squarely against the crushing power of the British crown, and when crushed, hid in wild moors and worshiped in caves and glens. And when they got to this country they stood and still stand aloof from the United States Constitution, because it recognizes no God but the people, and puts the religion of the Bible on a level with a Hottentot's worship of a monkey, or a Chinaman's worskip of a cock, or a devil supposed to be represented by one."

No better idea can be obtained of the financial depression into which our country is sinking than the fact that statistics just compiled by State Labor Commissioner Rueherwein, of Ohio, from 1,388 industrial establishments in forty-six States and Territories, show that 52,448 less hands were employed in those establishments in July, 1896, than in July, 1892, and that $19,214,448 less is paid out annually in wages.

Since the National Reform Convention in this city, a few weeks ago, the Christian Citizenship movement has been getting down to business as never before. At the noon hour last Monday they held a rousing meeting in Willard Hall, presided over by the president of the national organization, Edwin D. Wheelock, and addressed by Dr. Crane and Dr. J. Q. A. Henry. They severely roasted the municipal authorities of the city, and were applauded to the echo by a large audience. Dr. Henson addressed a Christian Citizenship Convention in Willard Hall Monday afternoon. The noon meetings are hereafter to be conducted by the Christian Citizenship League.

A universal cry against excessive taxation is going up from every land. There was a large meeting in Dublin, Dec. 28, the lord-mayor presiding, to protest against the over taxation of Ireland, as disclosed by the royal commission on the financial relations between England and Ireland. The report showed that Ireland is now overtaxed to the amount of $13,750,000 annually. The meeting was attended by the Catholic and Protestant archbishops, John Dillon, T. M. Healy, the president of the Chamber of Commerce and the leading merchants of this city. Resolutions were passed demanding that the government remedy the injustice done to Ireland in the matter of taxation.

The spawn of lodgery, often called the "minor" secret orders, demand more and more attention. The *Cynosure* will show by indisputable fact and argument that they form part of a great system of Babylonian pride and Egyptian darkness. If Masonry and Odd-fellowship have felt severely the attacks upon their strongholds, they are making good all losses by training up an army of young men whose convictions are paralyzed in respect to secretism by the swarms of orders which cover the hook of lodgery with the bait of temperance, insurance, patriotism, good fellowship, business aid, etc. The people should understand the nature and effect of these orders—how they are putting the *"mark of the beast"* in every man's forehead and in his hand, and yoking him to a system that will enslave his conscience, weaken his faith, squander his means and alienate his household.

A THANKSGIVING REMINISCENCE.

BY C. A. S. TEMPLE.

The following soul-stirring hymn appeared in one of the singing books (I think, "The Village Harmony") of "ye olden tyme"—just after the close of the American Revolution. It was set and sung to the grand old tune of "Easter." (In some other books it was called "Chester.") Probably it "woke the echoes" in many a New England worshipping, Thanksgiving assembly. As a Thanksgiving reminiscence and as a reminder of the piety and patriotism of the men of that great epoch in our nation's history, it deserves an honorable place in every patriotic journal, and especially in every "Hymn and Tune Book," throughout our land.

Let tyrants shake their iron rod,
And slavery clank her galling chains,
We fear them not; we trust in God;
New England's God forever reigns.

Howe and Burgoyne and Clinton too,
With Prescott and Cornwallis joined,
Together plot our overthrow
In one infernal league combined.

When God inspired us for the fight,
Their ranks were broke, their lines were forced,
Their ships were shattered in our sight,
Or swiftly driven from our coast.

What grateful offering shall we bring?
What shall we render to the Lord?
Loud hallelujahs let us sing,
And praise his name on every chord.

Lebanon Springs, N. Y.

CHRISTIANITY AND FREEMASONRY COMPARED.

BY REV. P. B. WILLIAMS.

Let any one compare the two institutions of Christianity and Masonry, as the former stands revealed in the Bible, and he cannot fail to see the immeasurable distance there is between them. Masonry, according to Mr. Cross, was born in Egyptian darkness and cradled among the ancient rites and ceremonies of Polytheism. Christianity was founded by Christ, the Lord from heaven.

Masonry locks up its light, its truths and important precepts and conceals them from the world. Christianity raises its lofty standard in the midst of the darkness of this world, and, like the sun in midheaven, throws its rays broadcast over the earth. Its truths are commanded to be preached in all the world, and its precepts are proclaimed from the mountaintops. Christianity is founded on the Rock of Ages, and the gates of hell will not prevail against it. Operative Masonry is founded on Geometry; "speculative" or "Freemasonry" upon "ancient mystic forms," "rites," ceremonies" and "symbols."

Christianity has its laws, its simple ordinances and its glorious promises of life and immortality. Masonry has its ceremonies of initiation, borrowed from the darkness of remote ages, and has no well founded hope of eternal life. Christianity has the promise of the life that now is and of that which is to come. The Church of God, like Solomon's Temple of old, is filled with his presence—the Holy Spirit. What spirit fills the Masonic temple?

The Church of God has the ordinances of the Lord pure and simple in their character. What has Masonry? The members of the body of Christ meet to worship the Lord in the beauty of holiness. For what purpose do Masons meet? Christians meet to sing praises to God and to call upon his holy name. Masons meet to sing "Odes to Masonry" and to repeat prayers in which the name of Christ as the great Mediator between God and man is not found. And even the quotations from the New Testament, as used in their forms, are pronounced "Americanisms."

Let it now be noted, that no living man can approach God acceptably except in the name of Jesus Christ. In the light of this truth, what avail all the prayers offered by Masons? And can any intelligent Christian suppose for a moment that any system, to say nothing of its members, in whose forms of prayer and praise the very name of Christ is ignored, can be acceptable to God? The reader may not have observed the fact, that in all the proclamations made by Presidents and Governors of States for days of fasting and prayer or thanksgiving and praise, the name of Christ never occurs. And it is a rare thing for his name to be found in any public prayer offered by chaplains or other "clergymen," at the opening of public assemblies, conventions, etc., of a civil or political character. Why is this? Is it not the leaven of Masonry?

Nearly all the politicians, statesmen and clergymen who follow in their wake are Freemasons. It is high time to sound an alarm. Editors and preachers, who are not Masons, have been afraid to say anything on the subject. They seem to have stood in awe of the mysterious system called Masonry. They have looked into their "charts" and "monitors" and gazed at the mysterious figures and pictures, the swords, coffins, etc., until they have quailed before the mysterious thing.

But the Christian has nothing to fear in this investigation. While he experimentally knows nothing of, and cares nothing for the mystic forms, rites and ceremonies of the order, he can take up their charts and monitors, and comparing these with the Word of God, expose the antagonism between Masonry and Christianity.

This I have done in this review. I have only touched on a few points, and have by no means exhausted the subject. I may sometime add to what I have written here.

I cannot close what I have to say without beseeching Christians everywhere to consider this subject well before uniting with the Masonic order. And to those professing Christians who already belong to the Masonic fraternity let me say, that if you have assumed obligations which you are told you cannot throw off, you are mistaken. God's Word, Lev. 5: 4,5, requires it of you. It is your only way out of the dilemma.

Taking your view of it, you can at least cease to be active members of the order and give all your influence to the Church of God, that church which the Lord has "purchased with his own blood, that he might present it to himself a glorious church having neither spot nor wrinkle nor any such thing." The Lord is jealous of his honor and his glory, and will not divide them with another. Christianity is enough. We need nothing more to make us "perfect in Christ Jesus," to fit us for usefulness here, and for glory, honor and immortality hereafter.

Let us, then, divorce ourselves from all else and devote our time, or talents, our heads, our hearts, our hands and all our means to the "Church of the Living God." Amen.

Seattle, Wash.

FRIENDLY CRITICS.

BY REV. J P. STODDARD.

Prohibitionists are charged by temperance Republicans and Democrats with being narrow, short-sighted, impracticable and extreme in their methods. They mean well but lack common sense. Abolitionists in their day were dubbed bigots, fanatics and disturbers of the peace. Slavery was a crime *per se.* It was local and lawful, and not to be obtruded into the prayer meeting or sacred desk. Harsh words and, above all, personalities were inexcusable when dealing with a time honored constitutional institution. Broad-minded statesmen like Webster, Chote and Hains should be treated with becoming deference for their high positions, and no censure was too severe for the Abolitionist who dared lay his hand upon the approved minister of the churches.

Garrison, Phillips, Finney and Colver never could please everybody, and frequently shocked the delicate sensibilities of their friends. Pioneers in all reforms become familiar with objections honestly urged by their friends. Those who expose the secret orders with any vigor have not escaped the chastening rod. Rarely have reformers been more severely criticised than Blanchard, Finney, Crooks, Edwards, Levington and Barlow, who have ceased from their labors; or Baird, Ronayne, McIntire and Fenton, who are spared to wield the Damascus blade of truth.

Possibly the new "Century" dictionary may supply epithets with which these men have not been decorated by their enemies, but the old catalogue of invectives was exhausted years ago, and it cannot be denied that true friends have sometimes echoed those anathemas. While no one claims absolute perfection to suggest that among their critics are some to whom even an approach to their record would be worthy of their best efforts. They were in earnest and gave expression to their convictions in language that made others think and feel, whether they agreed with them or not. It is to such men that the reform owes its existence.

They saw the shadow of a hideous rival coming over the church of Christ as the lodges rose out of the superstition, priestcraft and mysteries of Babylon, Egypt and pagan Rome. They felt the throbings of a mighty engine wearing away the foundation of our civil and religious liberties, and worse than all, they found men rejecting Christ and insanely clinging to the hope of salvation through the deistic worship of a vapid ritualism, and no marvel if they were stirred to seemingly intemperate utterance at times. After stating and arguing so important a case fairly, and challenging opponents to an honorable discussion without avail, is it any wonder that capable men use strong language? When discussion is refused and pacific measures are unavailing, what remains but the lancet, the harpoon or the spear? It comes to the experiment of the boy with the turtle; other methods failing a live coal on the back brought the head and claws from under their horny rind.

There are times when forbearance ceases to be a virtue. When Moses must put the test, "who is on the Lord's side;" when Nathan must say to David, "Thou art the man." Times when reformers are compelled to be personal. Progress is impossible without it. Principles ought to be discussed. Evils should have no quarters. The facts of history have their place in settling present issues, but to be forever discussing becomes monotonous. Abstract evils are mythical until embodied in something tangible. Ransacking history when the fight is on would be like going for a ghost hunt in a graveyard, when the future of a nation was pending in bloody struggle at the gates of Richmond.

These men knew that a harpoon driven into the flesh of a living man would do more to advance the cause they championed those pounding on the coffin of a dead Morgan, or hurling projectiles against impersonal schemes. So like the brave boys at the "bloody angle," they lowered their guns, picked their men and fired. Call that personal if you like, or even severe, but don't forget that it was exactly that kind of personality on the part of Garrison, Phillips and the brave boys with repeating-rifles that abolished slavery and saved the Union.

I would like to say more but this article is already too long. I must add this one word of advice. Let those disposed to criticise be sure that their lives are made as worthy the gratitude of posterity as those of the men to whom, and in no unkind spirit they take exceptions.

218 Columbus Ave, Boston.

THE CHURCH OR LODGE—WHICH?

Masonic morality like its charity is limited to members, and its benefits do not extend beyond the lodge. It follows that some Masons may be guilty of every crime, and bad citizens, and men according to the judgment of others, and still be tolerated by the order.

Formerly, most churches excluded Masons on account of their immorality; but some have removed the prohibition to increase their revenues. The consequence is that some, like the old gentleman in Cooperstown, N. Y., mentioned by J. P. Stoddard in an October number of the *Cynosure*, think that the churches are no better than the lodges, because the same men are in each and both are credited with the same practices. And for the same reason that lodge members are admitted, their acts are disregarded or defended in the face of criticism and exposure. They are only expelled under the direst necessity. Passing events prove this and it is self-evident.

In demonstration the plainest proof is afforded by illustration and induction. Masonic writers are fond of citing instances of rescues from pirates and robbers by Masonic signs and assistance to prove that Masonry is both powerful and indispensable. In like manner the most effective weapon against Masonry is an incident which illustrates its evil character and principles. Some think we should not cite Masonic misdeeds because they are personalities. But all history is personality to some one, and Masonry should not be promoted by the precedents of partisans, and protected from the precedents of opponents from diffidence and sentiment.

It is enough to suppress names and use misdeeds for the benefit of mankind, for every example is the property of the country and an asset of the world to correct evil. Masonic power and aggressiveness and the danger and welfare of

the public require it. Masonry is corrupting morals by its teaching and example, and destroying government by interference and prostitution. By the first it is warring against Christianity, and by the last against the republic.

Mr. Moody, in a recent sermon in New York, said that he was in a church when a member entered and took a seat before a family of the same church whom he had ruined, but the minister would not preach the Gospel to him, and all the Gospel that man wanted was, "I'll ruin my neighbor's daughter, but if a man ruins my daughter I'll shoot him."

An instance, equally pertinent, recently occurred in a not very remote part of New York. A Mason and Universalist disturbed the domestic peace of a neighbor, who threatened to shoot him. His housekeeper also threatened to leave unless the neighbor's wife discontinued her visits. At this juncture a prominent Mason, fearing for his lodge brother, begged an Anti-mason to expostulate with him to prevent a catastrophy. This the latter refused to do; but an easier way was found out of the dilemma. He was made acquainted with an heiress, who was temporarily stopping at the house of a lodge brother, and presumably with lodge aid effected a matrimonial alliance that secured both ease and safety.

Before marriage the intended wife supplied money to pay debts and purchased the farm which he had occupied as tenant, and he now retires to town or city life. His father aptly remarked that he had always been involved and in search of indorsers at the bank, but had now secured plenty for the future.

His brethren had previously procured him a minor office in which he had been incompetent or negligent in keeping or rendering his account. It will, therefore, be seen that the interests of the public, as well as of widows and orphans, are sacrificed by the fraternity to bolster weak or incompetent lodge brothers, and ensure payment of debts to themselves.

The neighbor whose peace had been broken was not a Mason, and he had not, therefore, violated Masonic law or forfeited the aid and countenance of the lodge. As the minister and every sixth or eighth and the most prominent members of the Universalist church were Masons, he cannot be judged or disciplined by the rules or standard of the church, but by those of the lodge. He must be defended by the former from compulsion as well as for revenues, and, as on similar occasions, its frowns, abuse and vituperation awaits the person who attempts reproof. The lodge abets and the church connives, and it is difficult to see where the one differs much from the other in guilt, responsibility or morals. The old gentleman's opinion of the church was, therefore, correct in this if not in all cases.

The church can be improved or justified only by separation from the lodge, and, like Christian, casting away this burden of sin. It cannot exist in a connection with the lodge as intimate as that of the Siamese twins without imbibing its corruption and perishing with its sin or disease.

VERITAS.

WOULD CHRIST VOTE IN THIS COUNTRY UNDER PRESENT CONDITIONS?

BY REV. A. J. M'FARLAND, D. D.

It is an encouraging sign of the times, that, when there is contention as to where the path of rectitude lies, there is such a disposition, as this question indicates, to settle it by inquiring "what Christ would do" in the circumstances. This general willingness to make human policy and conduct conform to Christ's perfect law and blameless life, is clear proof that many have come to realize the imperfection of other standards, and the inability to secure the best results under them. This disposition to determine truth and duty by an appeal to Christ, as Judge Supreme, encourages the hope that the "night" of willing bondage under sin "is far spent," and the "day" of the joyous liberty of the children of God "is at hand."

The question we have placed at the head of this article will, by most Christians, be answered in the affirmative. But their promptness and unhesitancy may be the result of limited, rather than thorough, investigation. A position taken after superficial reasoning, or accepted under the influence of a heavy bias upon the judgment, will very probably have to be given up when its weak supports are more closely examined, and a new position taken which will bear the keenest scrutiny, because it is in harmony with all the facts connected with the case. There is an increasing number of intelligent, earnest, patriotic Christian citizens in this country who would give a decided negative answer to the above question. The reasoning in part which leads to this judgment will, we trust, not only interest your readers, but will at the same time help them to a clearer and fuller apprehension of the meaning of the much-abused phrase "Christian Citizenship."

And first, let us ask another but similar question: "Would Abraham Lincoln, had he been granted the privilege, have voted in the Southern Confederacy in 1861, under the conditions which then and there existed?" The proper and obvious answer to this question is a decided negative, because the Southern Confederacy had, in the territory of the United States, organized a new government on the basis of a new Constitution, which ignored the authority of the government of the Union. The condition of incorporation with that rebellious government was the swearing to support its disloyal Constitution. Abraham Lincoln could not have complied with that condition without becoming basely disloyal to the Union. He could not, therefore, have voted or held office in the Southern Confederacy, and at the same time maintained his loyalty to the Union. And what would have been impossible for him, would have been equally impossible for any loyal union man. This is a short process of reasoning, but it will be accepted as perfectly satisfactory and conclusive.

Now, in determining the proper answer to the question, Would Christ vote under present conditions in this country? we should pursue the same course of reasoning. The parties are different, but the facts in the case are of the same kind and relation. The nation called the United States has in the territory of the Lord Jesus Christ organized a government on the basis of a Constitution in which the royal claims of Christ, the Saviour-king, are designedly ignored. The one most important, indispensable condition of incorporation with this government is the swearing to support its Christ-dishonoring Constitution. This is a prominent requirement of the alien when he is naturalized. It is the unavoidable condition under which all representative officers must come when qualifying for their official positions. The officer does this as the representative agent of the voter. Every voter, therefore, takes this oath through his representative.

Christ could not take an oath to support a Constitution that will fully disregard his rightful claims as the Governor among the nations. To do this would be the surrendering of his crown, and the acknowledgment of the authority of the devil, the prince of the world powers. It follows then that Christ would not vote in this country under the present conditions. And what he could not do because of the sinful condition it involved, no one of his loyal followers could consistently do.

Beaver Falls, Pa.

FRAMING MISCHIEF BY A LAW.

We live for the long to-morrow,
With its triumph but begun,
When truth shall drop its shackles,
And the goal of hope be won.

Upon the removal of Sec. Stanton as acting governor, John W. Denver became acting governor, taking the oath of office on Dec. 21, 1857. On this same day the election to ratify the odious constitution took place. A vote against it not being admissible, the Free State party did not vote, and yet fraud was so plain that the Pro-slavery authorities voluntarily threw out nearly half the votes cast, leaving but little over 3,000 votes for the Lecompton constitution with slavery, and a few hundred for it without slavery.

From the smallness of the legal vote at this election, and the results of the October election, it was now evident that the Free State party could beat them on their own ground, and to this end leaders of the party began at once to agitate the advisability of voting at the next January election under the odious constitution. Far-seeing statesmen in the East had advised this method as the only possible peaceful solution of the Kansas question. Hence the Free State convention of Dec. 2d re-convened immediately after the ratification election of Dec. 21st, to try and unite the party on this plan of defeating the enemy, especially since the Free State majority in the legislature—now that the constitution was adopted—would become effective at the January session.

After a long, tedious effort on the part of the peace-party leaders, the most of the convention waived their objections to voting under the Pro-slavery constitution and were willing to advocate the proposed plan. But just as the objections were nearly all removed and the convention about to unite on the plan, a messenger, purporting to be from Lane, eighty miles away, dismounted from a foaming steed and rushing into the assembly declared that he had ridden all that distance without food or sleep to call the people of Kansas to arms, as there was a dreadful encounter about to take place between Lane's forces and the United States troops.

At this the convention went wild and moved an adjournment, declaring there was no use to try to settle the Kansas question peaceably. Thomas Ewing, Jr., mounted a table at this juncture and loudly denounced it as a trick to defeat the purpose of the convention and the best interests of the people. Ewing succeeded in holding about half of the members who met that evening to complete the work of the convention. But the war element, coming in on them unawares, put out the lights and broke up the meeting.

Then G. W. Brown, editor of the *Herald of Freedom*, announced that they would immediately meet at his place and finish the business of the convention. But by some means only thirteen of the original convention got together there. These, however, proceeded to nominate a Free State ticket to be voted for at the January election under the constitution, and an extra issue of the *Herald of Freedom* was struck off, abounding in arguments in favor of the course decided upon. Though only about a week intervened till election, runners were employed to carry this issue through every Free State settlement at an expense of over $2,000, nearly half of which, it is said, was borne by Thomas Ewing, Jr.

To a great degree it had its desired effect, but not without a little civil war on election day between the peace and war elements in the Free State party. Lane, John Brown and Montgomery hated the Lecompton constitution so much that they could not be reconciled to this course. The legislature met a few days before the election and made provision for a vote against the constitution on the day of the election of officers, but to be a separate election, to all intents, so as to not invalidate the election of officers under the instrument.

The election occurred on Jan. 8, 1858, and the Montgomery and Lane party prevented an election in several precincts, and broke it up in three places after half the votes were cast, scattering the ballots to the four winds. Free State men were stationed at the border precincts to watch fraudulent voting, and were threatened with death by the border ruffian element of repeaters. But they stood their ground long enough to get sufficient evidence of fraud.

By provision of the constitution the returns were sent to Calhoun, at Lecompton, who counted the vote and proceeded to make his announcement in border ruffian style, giving the entire Pro-slavery ticket a majority. As his return was final, whether correct or not, the Lane faction had some ground for their course in opposing any compromise or concession. But the die was cast and the game apparently lost to the Free State party. In a few days after the election Calhoun left for Washington to have the result officially presented to Congress, and Kansas ushered into the Union, constitution, slavery and all.

L. A. McLean, Calhoun's chief clerk, was interviewed as to what Calhoun did with the ballots after counting them. McLean said he took them to Washington with him, of course. But this was doubted. This was the darkest hour in the history of the Free State party, and its doom seemed to be sealed for war or subjugation.

Lecompton, Kan. S. C. HART.

Be sure that the Cynosure comes to your home during 1897.

THE BIBLE AND ITS CRITICS.

In spite of the criticism to which the Bible has been subjected, it engages the attention of mankind far more than any other book ever written. And judging by the past, the efforts of present-day infidels will be as futile as were those of Celsus and other unbelievers in the past. The Bible is here to stay; and as the years go by, new translations and editions are made, and its influence is day by day becoming greater. Referring to this characteristic of the Bible, H. L. Hastings, the noted "anti-infidel" of Boston, uses the following unique language in his pamphlet on "The Inspiration of the Bible":

"The Bible is a book which has been refuted, demolished, overthrown and exploded more times than any other book you have ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up, and when you overturn it again it is right side up still. Every little while somebody blows up the Bible; but when it comes down it always lights on its feet, and runs faster than ever through the world. They overthrew the Bible a century ago, in Voltaire's time—entirely demolished the whole thing. In less than a hundred years, said Voltaire, Christianity will have been swept from existence and will have passed into history. Infidelity ran riot through France, red-handed and impious. France still feels the curse and blight of its influence.

"The century has passed away. Voltaire has 'passed into history,' and not very respectable history either. Few infidels would care to read publicly Voltaire's biography as written by a fellow infidel; but the Word of God 'liveth and abideth forever.' Thomas Paine demolished the Bible; but after he had crawled despairingly into a drunkard's grave in 1809, the book took such a leap that since that time more than twenty times as many Bibles have been made and scattered through the world as ever were made before since the creation of man. Up to the year 1800, from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of eighty different Bible societies which are now in existence, with their unnumbered agencies and auxiliaries, report more than 165,000,000 Bibles, Testaments, and portions of Scripture, with two hundred and six *new* translations, distributed by Bible societies alone since 1804; to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world. For a book that has been exploded so many times, this book still shows signs of considerable life."

OBSERVER.

AN OPEN LETTER.

To R S Thompson, of the Springfield (Ohio) "New Era."

DEAR SIR:—I had the pleasure of listening to the speeches of yourself and chairman Logan at Hygia Hall, this city, on New Year's eve, and was gratified at the noble sentiments of yourself and compatriots there assembled. You certainly have the right on the currency question, the monopoly question, the suffrage question, the l'quor question and the initiation and referendum. In all these you have the ethical sanction, and I believe that providence will ultimately vindicate the propriety of their adoption. Nevertheless (Rev. 2:4) it was not pleasant to hear you allude to the Prohibition party as cowardly because they do not take up all these questions at once, but unite against the drink evil, that being the most pressing just now.

But are you sure that the National party is as brave, devoted and self-denying as you claim a "reform party" should be? Are you not skulking and dodging an evil? and does not your party phiz perceptibly elongate at the mention of a system which threatens our civilization more than any you mentioned, with the possible exception of the liquor traffic? We refer to the secret oath-bound lodge system which now threatens, caricatures and usurps the functions of both church and state. Is it safe to ignore the fact that we have just elected a President who owes first allegiance to this dark empire, and that it can but hold a high hand in the next administration? Where stands the "brave party" whose chairman held up those who "bow down for popularity" to scorn? Know you not that those opposed to this *imperium in imperio* have waived their contest in this matter in favor of the anti-saloon cause, not because of its minor importance, but in hope of a union of reformers? These men certainly have a right to a recognition by you, which if you refuse, we hereby brand you as belonging to those who "bow down for popularity," as Chairman Logan said. Please let us hear from you on this and oblige. Yours truly,

H. D. WHITCOMB.

REFORM NEWS.

SPECIAL APPEAL

TO THE FRIENDS ON THE PACIFIC COAST.

We are planning for the largest convention against secret societies ever held on this coast. The place selected is Seattle, Wash. We hope to secure the Ranke Hall, one of the largest and best in the city. It will cost $25. There will be other expenses connected with the convention, such as printing the programs, advertising, etc. Will you help us a little in raising the amount needed, and thus share in the joy that follows the self-sacrifice required by this reform work?

Send any amount you can spare for this work to me here at Seattle, Wash. Your brother in the war against darkness,

P. B WILLIAMS,
Room 51, Hotel York, Seattle, Wash.

PROSPECTS FOR A GOOD CONVENTION.

AT SEATTLE, WASH , JAN. 18, 19.

SEATTLE, Wash., Dec. 25, 1896.

DEAR CYNOSURE:—The friends here are joining me in the hope of a grand convention. Everybody whose name appears on the program so far as heard from are taking hold to make it a success. I have spoken since last writing at Third Street Mission, the Volunteers Meeting a number of times, Commercial Street Mission, First Free Methodist church, the Seattle Seminary and at the Swedish Lutheran and Reformed Presbyterian churches.

At each of these meetings there were fair congregations, a good interest manifested and some good accomplished I am sure. Quite a number of souls have been saved at some of the meetings where I have spoken. Nine made a start for heaven at one meeting. I may say here, that at each of these places the lodge evil is freely discussed. They call things by their right names. These are centers from which radiates true reform doctrines and Christian principles.

I am sorry to say we have not yet fixed on the place for holding the convention. The Ranke Hall costs $25. We have not the amount raised yet. There will be a few other expenses, such as printing programs and such. It is due to say, we have the offer of the United Presbyterian, Reformed Presbyterian, Swedish Lutheran and Free Methodist churches. But we want a more central place if possible to obtain it.

I have twelve engagements outside of the city between now and Jan. 8th, at the following places: Arlington, Everett, Snohomish, Marysville, Preston, Fall City, Snoqualmie and North Bend. I hope to speak at a number of other points in the city before the 18th, and thus prepare the way for the grand rally when the convention opens. Pray for us here. P. B. WILLIAMS.

HUMBUGGING THE PREACHERS.

ST. PAUL, Minn., Dec. 5, 1896.

EDITOR CYNOSURE:—All the so-called great preachers seem to be saying to the devil, "Won't you please humbug me? I do love to be humbugged so that I can fool the sheep, please the goats, get a big salary and live in a fine house." Yes, says the devil, follow me; give me your heart; come into my lodge and worship me at my altar and all shall be as you desire. You have talent; you shall have a fine church, a fine house to live in and great honor.

Yesterday, upon being informed that a certain distinguished Congregational pastor is a celebrated Freemason, I called upon him, and made myself known to him an an Anti-mason. He received my visit with great kindness and cordiality. He told me of the reconciliation of the Masons and the Anti-masons in his denomination, and he read from their minutes the resolution which had been the means of effecting the reconciliation. The resolution deprecated such fraternities into which a Christian could not take the name of Christ. He was highly exultant over the fact that the resolution was the joint product of a great Mason and a great Anti-mason in his denomination. And he seemed to look upon the matter of secret societies as a settled thing among Congregationalists.

I mentioned to him the names of about a half dozen of the leading Masonic authors, and asked him if he had read any of them? He informed me that he had not, and asked me if they were Freemasons. Yet he acted and talked like an enthusiastic Mason; slippery as an eel and cautious as a cat, he played the part of ignorance, but I interrogated him upon what he must have done in the lodge in order to be a Mason, and undertook to make some comments upon the infernal blasphemy, when he at once and promptly drove me out of his house. And it is not likely that I shall ever be welcome there again except he repents of his lodge blasphemy. Oh, how the pastors and people do love to be humbugged, and the devil is ready to gratify them to the full extent of their desires, and he has the means of doing it in his lodges. W. FENTON.

INTERESTING ANTI-SECRET CAMPAIGN.

TRAIN EN ROUTE WASHINGTON, D. C., Dec. 30, 1896.

EDITOR CYNOSURE:—For the past few days I have been laboring in Somerset Co., Pa. I found there a plain, industrious people. As a rule they are good farmers, making the most out of their resources in that line. They are of German descent, exceedingly cautious, afraid of anything new or mysterious. There are no lodges excepting in the larger towns. The churches most prominent are the Lutheran, German Baptist, Brethren, Menonnite and Amish. Their plain living proves conducive to health. There are among them many splendid specimens of humanity. Their aversion to the world, its fashions and follies has kept them much to themselves. The ministers in the Amish church are mostly farmers. They teach that they are not to have dealing with those who go out from them and join other churches. They take such passages as Christ at the well with the Samaritan woman to prove that this is proper.

Many of the young and those in middle life are thirsting for knowledge. To them ignorance is not bliss. The boy whose father told the teacher to give him no grammar or geography, got both grammar and geography. I learned of several heroes that are encountering great obstacles to acquire an education. The colleges at Huntingdon, Pa., Mt. Morris, Ill., and elsewhere in the German Baptist church. When the young man comes from college, his head filled with valuable information, his heart full of Christ's love, and preaches a masterly sermon, some of the old-time preachers think he is going too fast. Some of them don't like it, but the people do.

Bro. D. H. Bender of the Menonnite church, Chestnut Springs, welcomed me to his church. Bro. Bender is a bright, active man. He recognizes the value of an education and is both preacher and teacher. Under his care the church is building up rapidly. Saturday evening I gave the chart talk, and Sabbath morning a Gospel sermon. In the afternoon I was conveyed six miles in a sleigh to a place in Maryland called Casselman. There I was permitted to again break the bread of life for the hungry. Many were the greetings and requests to return received. Oh, what a privilege the reformer enjoys of feeding some who are so anxious for spiritual food.

Monday evening found me at my appointment in the German Baptist Brethren church, Salisbury. Elder W. A. Gaunt had heralded my coming. The people gave the closest attention, while I explained how the lodges are supplanting and attempting to rival the churches. A young man giving his name as A. O. McKinley came forward at the close, stated that he was a lodge man, but wished to subscribe for that paper (referring to the *Cynosure*). I am confident from

what I saw and heard his stay in the lodge will be short. Like many others he has evidently gone in, not knowing what he was getting into. Some heard all four of my addresses, driving over twenty miles to do so. All meetings were largely attended. The sleighing was good. Twenty-four new readers to the *Cynosure* were secured.

Among those who subscribed in Salisbury I may mention Rev. Johnston, of the Lutheran church, and the leader of the Reformed church. They both have lodge men in their churches, but would be glad were it otherwise. My home was with Elder Gaunt. I found him a man of consecration and zeal. His management of the church was commended. There has been a healthy growth. He feels that there is great reason for thankfulness and encouragement. My temporal needs were cared for. I shall recall this visit in Somerset county with much satisfaction, and hope soon to respond to the request to return. I remain at home for a few days, and should be glad if any who know themselves to be indebted to me for *Cynosure* subscriptions would forward the same. We enter upon the new year with a glad heart, and a faith that God will do great things for us. When all the Davids that are coming on get out with their little slings, the Philistines will not trouble so much.

W. B. STODDARD.

CORRESPONDENCE.

THE MISSION IN BARBADOES.

HARTFORD, Conn, Dec. 28, 1896.

EDITOR CYNOSURE:—To you and to all the saints who are opposed to the worship of the devil, as that is what I consider lodge worship to be, and only those who oppose such worship could consistently come under the apostolic benediction of saints, greeting, mercy and peace be multiplied unto you through the knowledge of God and of our Lord and Saviour Jesus Christ, who gives us the victory over all the enemies of truth and righteousness. Praise his name.

I can say that I am still on the warpath, and intend to fight it out on the Bible way to the end of my present life. When I commenced this warfare against the lodge, I expected to see the enemy routed and his guns spiked before now. But the sad fact is there is a very large army in the field at the present time who profess to be on the Lord's side and are drawing rations from the great storehouse of God's bounty and at the same time are openly and secretly giving aid and comfort to the enemy.

By all the rules of military warfare they would be tried as traitors, and, if justice was done, proved guilty and receive the penalty. But in moral warfare things are so different; instead of being considered as offenders they are applauded by the great congregation and given the uppermost seats in the synagogues, and, I am very sorry to say, that many who know better, but for fear of the people and their popularity, join in the shout, "Great is Diana of the Ephesians."

There has a man recently come to this city who has charge of a mission, who has several times publicly spoken in a way that was not complimentary to secret societies. He is a stranger in these parts and has not as yet issued any general orders as to what his plan of attack will be. Some are waiting to see what the outcome will be. He, like every other who goes into this war, must realize that his base of supplies is in the Almighty Jehovah, who will furnish arms and ammunition, but men and women to use them are scarce.

When I commenced to write it was to say a few words in behalf of the Christian Mission whose headquarters is at Bridgeton, Barbadoes, one of the West India Islands. I am glad to say that the work is not confined to that island, but takes in the "regions beyond" as the means are furnished. It is truly a work of faith, as they look to God alone to supply their needs. None of the officers or workers receive any salary, only their living and necessary expenses. I rejoice to say that from the commencement, six years ago, the work has been a wonderful success, as every work must be that is carried on according to the divine plan. They teach obedience to God in all things and oppose all sin, even to secret societies.

One of the early converts was a widow with eleven children to support, whose husband had belonged to several secret societies, and she was receiving about forty dollars per month in benefits from the different societies. When she learned that it was from the devil, she gave it all up and trusted in God alone to care for her and her children. She has since come to reside in the United States, and is now at Auburn, R I. Her name is Mary E. Wells. She has written a very interesting story of her life and conversion and God's dealings with her. She will be pleased to send it to any who will send their address, with a sum sufficient to pay postage.

She will also send the *Christian Mission Herald*, a monthly published at Barbadoes, which gives a full report of the work at the different stations. The subscription for the same is thirty-six cents per year. She is authorized to receive subscriptions. I have recently received a letter from Bro. J. H Hartman, one of the officers of the society, expressing a desire to have an anti-secret library, that the people may be more thoroughly prepared to contend against the evils of the lodge.

I should not omit to state that quite a number of the converts of the mission have been instructed in the Word, and are now in charge of different stations. Already the work is being carried on in quite a number of the different islands; also in South America. Why should not anti-secretists help where it will bring fruit according to the desire of their hearts?

Who will help to send them the library? Send money to the *Cynosure* office in large or small sums that the people may be more thoroughly fitted for the Lord's work. May God richly bless you all and keep you faithful in every good work.

P. BACON.

WHOLESOME TRUTH FROM WASHINGTON PULPITS.

WASHINGTON, D. C., Dec. 30, 1896.

EDITOR CYNOSURE:—Rev. S. M. Hartsock, pastor of Ryland M. E. church, preached a strong sermon against dancing, last Sabbath, making it especially applicable to the coming inaugural ball. As may be seen from the following, he did not mince matters or take a halfway stand: "We do not believe," he said, "that it is right for members of our church, or of any church, either to practice dancing or to tolerate it in their houses, and there are many weighty reasons to support this stand. Dancing, with its late hours, confined atmosphere, the usual style of dress, and the sudden transition from a heated room to the cool night air, as is usually the case, is not safe, as many early deaths testify. While bodily health is damaged, there is no promise of moral or mental improvement. The moral influences are certainly not of a very high order. Nominal Christians may be seen at such places dancing, but they are persons who have no weight of Christian character and exert no influence for God or religion."

No sermon preached in Washington for a long time has been more talked about than one delivered Sabbath by Rev. Dr. T. S. Hamlin, pastor of the Church of the Covenant, on the American type of Christianity. That it was a striking sermon may be gathered from the extracts following: "We have an American type of Christianity. Wesley is still the patron saint of Methodism, but American Methodism Wesley would have difficulty in recognizing. Our Presbyterianism is a heritage from Switzerland and Holland and Scotland; but it is neither Swiss nor Dutch nor Scotch. Our Protestant Episcopal church is separated from the Anglican by more than the Atlantic. Even the Roman Catholic church, whose boast is its unchangeableness, has yielded to the spirit of free, democratic, simple American life.

"Our American Christianity has alone solved the problem of complete separation between church and state. This has been attempted elsewhere; it has been realized here. Our Constitution and laws protect every religion, but favor none. The purely voluntary support of Christianity is successful in many places; only with us is it a national policy. And its results are splendid, beyond the fears of its opponents or the hopes of its advocates. Our people give money lavishly for religious uses, though they would not endure for the same purpose the smallest tax. Our last census shows $670,000,000 invested in strictly church property, furnishing 43,000,000 sittings in church edifices alone, where 20,000,000 services are held annually, not to mention Sabbath-schools, missions and similar gatherings. This affords some idea of our estimate of that religion which we spend $12,000,000 a year to send to those who have it not."

Dr. Hamlin strongly urged his hearers not to help the foreigners in Washington to un-Americanize our Sabbath by adopting their custom of entertaining on that day.

C. A. S.

GONE TO HIS REWARD.

MT. MORRIS, Ill., Dec. 9, 1896.

EDITOR CYNOSURE:—The following obituary notice is of one who has ever been your friend and a constant reader of your paper since its first publication:

Nathan R. Corning was born near Beardstown, Ill., Feb. 10, 1839. His father died when Nathan was only three years of age. He with his mother came to Carroll Co., Ill., where he was reared and received his education in the common schools. Being bred on a farm he had an aptitude for agricultural pursuits, and for a good many years was very successful in his chosen calling. He and Miss Eliza F. Newcomer were united in marriage in Mt. Morris, March 22, 1877, and to them have been born two children, Eliza H., who died at the age of two years, and Philo Blanchard, who was born Aug. 27, 1883

Mr. Corning volunteered his services to his country in the late war, enlisting in March, 1865, in Company I, 34th Illinois Infantry. He served until the war closed. He was a man of pure and lofty purpose, and of a keen, resolute, uncompromising nature, with much of the moral heroism that distinguished the old martyrs of bygone days, and it was his delight to wage war with the vices that came under his observation. He was an active worker in the cause of temperance, and was one of the leaders of prohibition in his county.

He was also a determined foe of all secret societies, and never failed to raise his voice against them when an opportunity was given. He did this without fear or favor. Has also contributed articles to the papers against them, and has expressed his views in public in clear, cogent language, and, in fact, has spent nearly all the accumulations of a lifetime in what he believed to be a righteous warfare against these evils of our country.

Mr. Corning was an intense sufferer from cancer of the stomach for many months. He bore up patiently, and one of his greatest pleasures in his last days was to have his wife read to him from the pages of the *Cynosure*, a regular visitor to his home.

A good man has gone to his reward, loved and respected by his neighbors and friends. Death came to him peacefully, Thursday morning, Dec. 3rd. May the good Father in heaven comfort the wife and son in this, their great bereavement.

M F. B.

THE CAUSE IN KANSAS CITY.

KANSAS CITY, Mo., Dec. 29, 1896,
1015 East 12th St.

EDITOR CYNOSURE:—I am glad to inform you, that by the grace of God we yet live, and am earnestly contending for the faith that was first delivered unto the saints.

Since I last wrote you we have had not a few hardships contending with the powers of darkness in high places; but the Lord has promised, so, in spite of all the indirect fighting of the heathen worshippers, our church building is nearing completion. The side walls are finished and we are now striving to put on a temporary roof, and shall, D. V., move out from under the lodge room, our present location, by the last of this month.

Our work here has been a work of faith and trust in the Lord. We made several appeals, and succeeded in getting about ten dollars. We have not turned from our course, neither to the right or left, and in some way we know how God has enabled us to live and keep our building going. Our blessings have so far excelled our sorrows that we can only praise the name of the Lord.

We began work here in January last, with a congregation of fifteen persons; and in our first

sermon we gave them an outline of our purposes, and steadily we have plodded along, while all of our brother ministers boycotted us, and many of their members spurned us, treating us contemptuously, but this did not move us in the least; so from our pulpit we assailed the church fair, drama, private card party, beer drinking, tobacco using and the church fellowship with the world in all phases. Steadily our membership has increased. We now number forty-five, and we have a congregation of nearly 150.

Last Sabbath night, Dec 15th, we had Bro. M. N. Butler, one of the lecturers and contributors to the columns of the *Cynosure*, to visit us. I gave a strong talk to my people along the line of Christian duty, and as a result four were added to our number. Bro. Butler made us a short talk, and among the things spoken he said: "I am glad to be with you all to-night. I have enjoyed your meeting. I am glad to see a church willing and ready to get off of the devil's territory."

Our success has been achieved because we are out among the poor. Our sisters meet every Thursday and sew and mend old clothing that they have solicited, and thus provide for the poor; and by so doing we have the hearts of the people.

Last week our brethren chose me as the editor of the *Baptist Magnet* for this State; an honor with no salary, only such as we may be able to get out of the paper. Bro. Cullor, a colporteur of the *Cynosure*, paid us a visit a short time since.

There is much land to be possessed, and we must go up and take it for the Lord. We earnestly ask those who can help us in the way of cast off clothing for the poor, to lend us a helping hand. Anything sent us in this line will be a great help in our work; by getting the little folk we soon get the parents. I shall send the *Magnet* as an exchange for the *Cynosure*. Pray that God may bless us. Yours on the field of battle, R. N. COUNTEE.

"STOP MY PAPER!"

BLANCHARD, Ia., Dec. 28, 1896.

EDITOR CYNOSURE:—The above phrase is one that almost every editor loves to ring the changes on, but it is an awful sin for a subscriber to use it, especially if he uses it with reference to what is termed "the home paer." We believe there are thousands of people taking papers which they would not take if they were not afraid of being abused by the editor under the caption of "stop my paper."

We will admit that it is wrong to stop anything good that we are able to obtain or help along. But are all papers good? The editors themselves will hardly say they are, but with them it will always be the other fellow's paper that is not good. Other people, however, can judge of papers as well as editors, and until all editors agree as to what is good we shall claim the right to judge.

This is the newspaper age. Their number is legion. God's Word says, "Of making many books there is no end, and much study is a weariness of the flesh." This is true of newspapers as well as books. We can neither buy nor read them all. We must and have a right to make choice. Papers are published to sell like other articles of merchandise, and no man has a right to abuse another because he does not buy his wares, whether he needs them or not. Again, if all papers are good, there is at least better and best among them, and every man has a right to choose the best.

But it is said we should support the "home paper" and "home industries." We answer, that depends. If the "home paper" furnishes what we need, and is best for our home, then to deprive ourselves of temporal good in order to support home industries is possibly well enough sometimes. But to deprive ourselves of mental, moral and spiritual good in order to support a home paper is asking too much. All papers are not good. As a rule papers are not published to be good; they are published to sell. The majority, especially of local papers, are extremely trashy, and a curse to every home they enter.

As a rule they pander to the lower classes. I once asked an editor why they did this? He said, "I'll answer you honestly: We expect all the good intelligent people to take our paper for the news, market reports, and because of their general interest in intelligence, but we have to pander to the lower classes in order to catch them." This is why we have the column or page devoted to sports, theatres, balls, dances, etc. Is it not time for good people to say, your paper can't enter our home with these plague spots on it. If you are going to pander to the evil, you must look to the evil for your entire support.

Again, there is always a clique in all small towns that try to control the paper. They suggest, dictate and threaten. They are not the best people, for the best people mind their own business. But there are few local editors that can resist this clique, and the result is that the majority of local papers do not represent the community, and are well-nigh worthless for good. This clique is usually composed of the lodge loafers about town, and hence the lodge controls the great majority of our local papers.

Bro. Foster has told us how the Jesuits have a man connected with almost all the great dailies to watch Romish interests. The same is true of the lodges, especially the Masons; and this extends down through the State, county and local papers, so that the press of the country is under the control of the lodge. It is claimed that the press is the great educator of the day, and it has a mighty influence. Just think of it. The Christian people of this country are being educated by literature under the control of the lodge to such an extent that if it does not uphold it, it never condemns but panders to it, while it lashes the Christians into line by the crack of the whip, "Stop my paper!"

Is it any wonder that the lodge is swallowing up the church? Is it not time that all followers of Christ should raise the cry of "Stop my paper" with regard to every sheet that does not stand for the whole truth of God, and establish and support papers that do? If they would do this we could have a daily *Cynosure* with the weekly made twice as large. J. R. WYLIE.

HE FEARS INJUSTICE WAS DONE.

COVINGTON, O., Dec. 23, 1896.

EDITOR CYNOSURE:—Allow me to explain that Dr. J. C. Yoder was expelled from our society at Huntingdon, Pa. There is a feeling that the doctor did not get justice by the committee. Their president, M. C. Brumbaugh, and their secretary were Masons, while they held official standing in our church. And they decline to take out their demits. And the committee did not demand demits, which was not correct, as my inclosed article shows, which also appeared in the *Gospel Messenger*. Secrecy is a hard thing to fight. I would like you to allow Dr. Yoder, of Lancester, Pa., a hearing in your columns.

I. J. ROSENBERGER.

THE ARTICLE ABOUT DEMITS.

QUERY.—"The church often receives those who have been members of secret orders, some of whom take out demits or letters of withdrawal, while others do not. Which is the right thing to do?" P. HENDRICKS.

ANSWER.—We will let standard Masonic authors answer:

DEMIT.—This is a technical term for the certificate granted by the lodge to a withdrawing membe.....The effect of demitting is to release the member from attendance upon the regular meetings of the lodge, from the payments of all dues and from service upon committees. It deprives him of the privilege of charitable aid.....The right to visit the lodge to take higher degrees, and from Masonic interments. Should he desire to return to the membership of a lodge, he should file his certificate of demit with his petition, and it becomes, henceforth, the property of the lodge that affiliates him." "Dictionary of Freemasonry, by Rob. Morris," p. p. 85 and 86.

"A Mason is said to demit from the order when he withdraws all connection with it." "Mackey's Masonic Lexicon."

"When a brother wished to withdraw entirely from Masonry, the Grand Master of Alabama (Wood, 1857) decided that a demit was the only means of withdrawal known to our institution." "Chase's Digest," p. 207.

"A Masonic demit dates from the lodge record when the name was granted, and, consequently, membership ceases with void date." "Reg. Ill., Sanford, G. M., Iowa, 1857."

"After once joining a lodge a Mason is always considered a member until he receives a demit or death." "Morris."

Hence the proper thing to do is to require a demit. This paper, with secretary's name and the stamp of the lodge, is a written witness from the lodge that he is not a member of any lodge. While a demit is also a certificate of good Masonic character, and signifies that all dues are paid to a certain date, yet with that paper in their possession they can pay no dues, hence get no benefits; they are separated, non-affiliated, not members. Lodge members have at different times come to the church and professed to have renounced their relation to secrecy, but deceived the church by such expressions as, "I don't attend the lodge;" "I've quit;" "I've withdrawn," etc. These expressions may each and all be true, and yet the person making the statement be a full fledged Mason. Through some secret way his dues are paid and he gets all the benefits of the lodge, and yet he never darkens the lodge door. I recently met a case of this kind. By demanding a demit you cut off such glaring hypocrisy.

It is true we hold members who were once members of secret orders and they hold no demits, but their character in this respect is without suspicion; besides they have ceased attending the lodge for so long a time that to now get a demit would require the back payment of all dues, which payment would be unjust to demand. But persons—brethren—leaving their lodge upon recent date, and declining to take out a demit, leave just grounds to conclude that such persons do yet sustain a relation to their lodge. I interrogated a friend of mine, who is a Mason in high standing, one of the leading educators of our country, on this point. He replied, "The only right and legitimate way to withdraw from Masonry is to take out a demit. You then have that with which you can protect yourself. Masons also issue a traveling certificate, which they call a diploma. See "Freemason's Monitor," by Webb, p. 241. I hope the foregoing condensed remarks will give you the information desired. —*Rev. I. J. Rosenberger, in the Gospel Messenger, Mt. Morris, Ill.*

PAGANISM AND ROMANISM.

ALBANY, Mo., Dec. 29, 1896.

EDITOR CYNOSURE:—The campaign is over. In many respects it has been the most remarkable in the history of our country. The results will be far-reaching for the weal or woe of the Republic. The writer spoke more than thirty times and in many counties. No great question is ever settled until it is settled right. The monetary of this nation was never farther from adjustment than at this time.

But we pass that to notice other things. McKinley is a zealous Freemason. He received blood money for rent of property as a saloon in Canton, Ohio. His pluralities were given by the cities—the saloon element, the boodle element, the foreign horde. Late in the campaign the Republican committee sent a letter to the Romish priests of the country adroitly lining the Catholics for Freemason McKinley.

It was published broadcast, on the eve of election, that William J. Bryan was an A. P. A. No doubt a million votes at least were thus turned from Bryan to McKinley. This throws Romanism at one bound into national politics. When the American people learn these facts they will have reason to pause and ponder. Trusts and combines, syndicates and monopolies, aggregation and concentration of wealth, discrimination and class legislation, subjugation and oppression will go on.

The banking monopoly is already planning to destroy the greenbacks and issue bonds that they may go ahead basing their so-called money on the nation's misfortune—on its debt. All this is to be deplored, but it is as nothing to the other phase mentioned. What is to become of Protestantism and Americanism when Romanism joins hands and at the ballot-box transfers more than a million votes to a pagan Freemason? Think of the Pope of Rome and Bishop Newman calling blessings on such a crowd. It could only be equaled by the arch enemy of souls reading the Sermon on the Mount to a convocation of Molochs, Belials and Beelzebubs. What think the *Cynosure* readers, anyhow? Am I right or wrong? M. N. BUTLER.

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NOSE BLEEDING.

How It Is Caused and the Best Means of Checking It.

Nosebleed in children is commonly supposed to indicate nothing more than that the child tires easily or is overactive, says The Youth's Companion. Yet even these terms express more than is obvious upon a casual reading of the words.

If a child tires easily, or, in other words, if the least overexertion at play or at study results in a more or less severe attack of nosebleed, the child must be in a weakened state, while, on the other hand, if he is accustomed to allow his play or his studies so to absorb his interest as to make him forget his fatigue, he is placing an injudicious strain upon his constitution.

In either case he will be benefited by a curtailment of work and an increase in the amount of time allotted for rest, until his body is more fully developed. No child's mind can be developed faster than the body except at the expense of health.

Nosebleed occurring in middle life and old age is a more serious thing, as it indicates a graver condition of affairs. It is usually coincident with disease of the liver, heart or kidneys. Its cure is of course dependent upon the restoration of the organs to a normal condition. In elderly persons the disorder sometimes appears to result from weakness, which in turn it aggravates.

It is a common saying that in full blooded persons an occasional nosebleed is beneficial, and this may in a certain sense be true, inasmuch as the nasal membranes are thus relieved of congestion. But it is safe to say that bleeding from the nose is never anything but a sign of weakness.

The treatment of an attack of nosebleed consists in absolute rest and cool applications to the head. The extremities should be warm. The head should not be held down over a basin, as this favors the flow of blood. One of the simplest and most effectual methods of stopping an ordinary attack is for the person to stand erect, with the head in the usual erect position and the hands extended at length directly over the head.

How to Clean Delicate Fabrics.

To clean india silk or plush or anything delicate, put some gasoline in a basin; wash the goods between your hands, in the first place; now turn out and put in some more and rinse and hang out to dry. Gasoline is good to keep buffalo moths away too. Put it down near the edge of the carpet. Plush furniture may be sprayed with it, as it evaporates and does not hurt the most delicate goods. Be careful and don't have a light near till it has evaporated.

How to Mend Papier Mache.

First secure some putty and put this over the hole and smooth it down carefully until it is about the same thickness as the papier mache itself. Allow this to dry, and after it is dried put a strip of stout muslin over the putty, sticking it on with thick paint, and put another coat of paint over the mend. A coat of paint added from time to time will make the part as strong as the rest of the article. It takes but a moment to dip the brush into the ready prepared paint and put a stroke or two of the brush over the cloth.

Paper pails may be mended in the same way; so may the water pitchers, slop jars, etc. In case of an article needed for such use it might be well to paint it all over, and then it might be decorated if desired. I have seen this paper ware decorated with nasturtiums, and it really looked very pretty.

An occasional coat of paint would do a good deal toward making such utensils lasting.

How to Detect Smallpox.

Smallpox is more to be dreaded than any other eruptive disease, intense headache, backache and high fever first, with thirst and frequently delirium and then the eruption. Smallpox pustules are always square, and they are generally in clusters of three to five close together, but in very bad cases they cover the whole surface. They are at first a sort of salmon pink on a red background, changing to yellow and later to brown scabs.

All eruptions show first near the small of the back and on the stomach. In case of any of the symptoms named above a physician should be sent for at once and the child isolated and kept in bed until the doctor sees it at least.

How to Make Apple Fritters.

Core and pare large, tart apples. Cut them in slices about one-third of an inch thick. Season the slices with nutmeg; then dip them in the batter. Lift them one by one from the batter and drop gently into hot fat. Cook for three minutes; then lift from the fat, drain and serve immediately. Powdered sugar may be sprinkled on the fritters when they are arranged on the dish. Peach fritters are made in the same way.

How to Make Indelible Ink.

Dissolve ten grains of chloride of platinum in two ounces of rainwater. Apply with a quill pen.

How to Regulate the Children's Sweets.

More animal heat can be evolved from sugar than from almost any substance we can take. Hence when the growing child needs heat he will crave sugar or sweet things. It is best to furnish it at the end of a meal and never before.

How to Make the Eyelashes Grow.

Do not cut your eyelashes, now you are grown up, or they will always be stumpy. To thicken and straighten the lashes, rub castor oil or cocoa butter into them each night.

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The Christian Cynosure.

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CHICAGO, THURSDAY, JANUARY 7, 1897.

IS THE FAMILY A SECRET SOCIETY?

The straits in which lodgery is found, when pushed for vindication of its meanness and iniquities, are betrayed by its resort to an argument which almost casts aspersion on that divine institution, the family. The family, it is urged, is a secret society. Show us that family which stations an armed tyler before its door, demands a password to enter, requires each member of the household to take oaths which if known would disgrace the wigwam of a savage, binds all to religious, moral and political principles that will not bear a moment's examination, never admits a caller nor entertains a guest, and is never an asylum to the unfortunate or a refuge to the stranger, and we will confess that one family is a genuine secret society, a detestable one, and a true type of the whole noxious system of secret societies.

ALLIES OF PAGANISM.

Odd-fellowship may be less disloyal in its influence and tendency than Freemasonry. It may also be less aggressively pagan, still it is deistical in spirit and form. It also adopts, to a considerable degree, the same sunworship. It joins hands with Masonry in forbidding any acknowledgment of Christ as mediator in lodge exercises. In an advanced degree it teaches that no religion must be preferred more than another in the lodge, using to illustrate this doctrine of indifference Christianity and Mohammedanism.

At one point it introduces a parable of Christ as "an interesting narrative," with no allusion to its author or to the book in which it is found. It also uses the parable in a connection that exactly reverses its meaning and pointedly contradicts our Lord's teaching. Such influences would not seem desirable for irreligious young men.

HAS FREEMASONRY COME TO STAY?

Have vices come to stay? Drunkenness came early and has staid long. Theft and licentiousness, lying and murder came, long ago. So did gambling and Freemasonry. But is it possible that none of these vices can be overthrown? We know that the essence of them all is rooted deep in the carnal heart of mankind. But while each Moloch stands and its unholy cruel fire still burns, the messengers of divine mercy can rescue many of the children of men, and "by all means save some."

As Pres. C. A. Blanchard has said, "When a man believes that God led the Israelites across the Red Sea and across the Jordan; that God caused the walls of Jericho to fall, I do not like to hear him say that any iniquity in this world is here to stay, because if God is here to stay he will have a clean world for his people to live in; he has promised that even the heathen should be given to Jesus Christ for his possession." Yes, and he has promised that the saints shall take the kingdom, that all iniquity as ashamed shall hide its head, that Satan's kingdom shall be destroyed, and that Christ's will shall be done on earth even as it is done in heaven.

SAM JONES JOINS THE KNIGHT TEMPLARS.

Many admirers of the once popular evangelist, Sam Jones, will be pained to hear that he took the Knight Templar and Knight of Malta degree in the Rome, Ga , commandery on the night of Dec. 29 A gracious providence seemed to interpose a barrier to prevent this high-handed blasphemy on the part of one who had been so prominent in the Lord's work. A train on which Mr. Jones expected to reach Rome in time for the ceremonies was wrecked below Cartersville, so that for a time it seemed impossible that he could be present.

But the devil had staked too much on landing such a fish as Sam Jones. A large number of eminent Knights from different parts of the State were present to see him *taken in*, and a great banquet had been arranged for. W. H. Fleming, United States Congressman and Grand Commander of Georgia, and Grand Generalissimo W. A. Walton were also present to assist in the blasphemy of having poor Jones kneel at their sacrilegious altar while their glittering swords were aimed at his bare breast, and of having him drink wine from the ghastly human skull, repeating an oath, the horrible and damning nature of which is too shockingly profane to repeat here.

Surely, if ever a triumphant yell of derision went up from the fiends in hell, it would be at such a spectacle. Now let the religious press of the country faithfully warn the people against this apostate evangelist; this wolf in sheep's clothing. We have freduently heard him lecture and enjoyed his strong testimony against certain evils. But of late all must have observed that his influence for good has declined, and he is no longer quoted by the press. Poor Sam Jones, his name might have gone down in history beside that of D. L. Moody, but soon there will be "none so poor as to do him reverence."

DR. A. T. PIERSON ON THE LODGE.

T. H. Gault, of this city, has furnished us with some notes on a lecture he heard given by Dr. A. T. Pierson recently, at the Moody Institute. The subject of this distinguished Bible expositor was the third chapter of James. In expounding the first verse beginning with, "My brethren, be not many masters," etc , he took occasion to express the strongest condemnation of secret orders, especially that feature of them which placed men in higher and lower degrees, and exhausted the vocabulary in applying to officers such titles as Grand Master, Worshipful and Most Worshipful Grand Master, Most Puissant Grand Cammander General, etc.

All this, he said, was contrary to the spirit of Christ, who said, "But be not ye called Rabbi, for one is your Master, even Christ; and all ye are brethren." "Neither be ye called masters, for one is your Master, even Christ. But he that is greatest among you shall be your servant." He has also enjoined through an inspired apostle, "Neither as being lords over God's heritage, but being examples to the flock."

It is the natural result of every anti-Christian system to exalt the few at the expense of the masses. Every corrupt government either in church or state reverses the order of Christ and says, "He that is poorest and weakest among you let him be your servant."

FREEMASONRY STOPPING A TRANS-ATLANTIC STEAMER,

A power that can stop a big trans-Atlantic steamer, after it has weighed anchor and is under way, is not a power to be laughed at. This was illustrated a few weeks ago in the harbor of Havana, Cuba. The steamer was in the Government service. It had behind it the orders of Gen. Weyler, commanding the armies of Spain. It had on board a number of prisoners banished from Cuba to the penal colony at Fernando Po, for political offences.

One of these prisoners was a Freemason, a member of the Grand Lodge at Caracas in Venezuela. The consul at Havana, from that republic, had tried in vain to secure the release of this Mason. Gen. Weyler had given the consul to understand that he was making himself decidedly disagreeable by such efforts. At last the consul appealed to the Grand Master of the lodge of which the prisoner was a member. Then came an order from the President of Venezuela to release the Masonic prisoner, and Gen. Weyler was obliged to signal the big vessel to stop until he could send out a police boat and bring the Freemason ashore. Who will dare to say that Freemasonry is not a tremendous power among all nations?

HOW TO UNITE THE CHURCH.

This should be a question of deep concern to every friend of Christ. The division of the church into sects tends mightily to cripple its power; for if what ought to be a single church in a town is divided into half a dozen churches it multiplies its expense by six besides greatly diminishing its power.

But the most effectual way of uniting the church is to destroy the wedges Satan is driving to divide it. One of these wedges is corrupt politics. If the churches could be purged of all those who stand upon Christless political platforms and constitutions, a great obstruction to their unity would be removed. Another wedge is complicity with the soul-destroying liquor traffic. If the churches were purged of all who directly or indirectly vote for license measures, a great barrier to union would be removed.

Another wedge which is dividing the church is the secret lodge system. If the church were cleansed of all members of secret societies a great cause of division would be taken away. Those who are laboring most earnestly in these reforms are doing the most effectual work to unite the churches, because they never can be united until they are purged of these evils.

CAN SECRET SOCIETIES BE KEPT OUT OF POLITICS?

The Junior Order United American Mechanics is supposed to keep out of politics, but every once in a while the non-partisan principles are forgotten. Just now the order is in a tangle over the United States Senatorial contest, and to make matters worse, the *American,* the official organ of the order for the State, this week appears with an editorial indorsing the candidacy of John Wanamaker. That gentleman is not a member of the order, while his opponent, Senator Boies Penrose, is said to have held prominent offices in the organization.

The Juniors mixed into the Quay-combine fight of 1895, and there was a great deal of trouble over it. At the next State council meeting certain members were censured. Since then politics have been kept out of the society to a great extent. With the opening of the contest for United States Senator the dragging of the order into politics was begun again.

Friends of Penrose and Wanamaker thought it would be a good thing to have the order lined up for the candidates, as there are about fifty Mechanic votes in the Legislature. Literature was prepared setting forth the qualities of the rival candidates and the councils of the State were flooded with it. The matter was sent out in a way which made it appear as official.

Within the past two weeks circulars have been sent broadcast among the members of the order throughout the State intended to impair the reputation of Mr. Wanamaker. Mr. Lichliter says that he thinks the order will be called to task for this conduct. The order is not supposed to indorse the candidacy of any candidate for political office. He says that he has nothing to do with the official organ, but as the State council appropriates money to the paper, it will want an explanation of the *American's* action. Mr. Lichliter was greatly surprised at this latest attempt to drag the order into politics.

This experience of the Juniors is one of many illustrations of the impossibility of keeping a secret order out of politics. The selfish principle, which is the ruling spirit of all secret organizations, absolutely requires that they be made engines for advancing partisan schemes and interests. To favor the clique at the expense of the masses is the object of all secret orders, and to forbid their interference in politics is to destroy their spirit and nature; yea, it would be to destroy their very object.

PERSONAL MENTION.

—The *Christian Mission Herald* is an eight-page monthly paper at Bridgetown, Barbados, one of the West India Islands. It takes high Christian ground against all popular evils, advocating separation from all secret organizations and total abstinence from all intoxicants. May God prosper such a herald.

—Rev. W. B. Stoddard is advertised to address a union meeting of the Ohio Synod Lutheran churches it Baltimore, Monday evening, Jan. 11th. The meeting will be in St. Peter's Lutheran church, 1105 E Fayette St., and will represent six Lutheran synods. We hope all within reach of Baltimore will remember this announcement, and try to attend this meeting.

—The whole Gospel, as preached by Secretary Williams, bears fruit. He writes: "Saturday night at a mission on Commercial street, where

I spoke, nine started for heaven, and last night after I spoke at the First Free Methodist church, three were saved. One was a Roman Catholic young man." During last month Bro. Williams delivered sixteen anti-secrecy lectures and nineteen sermons.

—Last Monday's daily *Record* said: "Representatives of twenty-four wards met at Willard Hall Saturday night and nominated a full ticket for city officers on prohibition lines. A new central committee was appointed, and permission was given the Woman's Christian Temperance Union to name a woman in each ward to co operate with the committeemen. Following are the nominees: Mayor, H. L. Parmalee; treasurer, H. J. Brubaker; city attorney, Thomas H. Gault; city clerk, J. G. Battershill."

—Rev. Dr. Crafts, of the Reform League Bureau, talked to about thirty M. E. ministers in the Washington Metropolitan church last week. He told of the work accomplished towards moral reform legislation, and asked the co operation of those present towards getting the measures now pending in one or the other branches of Congress enacted into laws; Rev. Dr. Hartsock spoke on the "Forward Movement in New York City;" Chaplain Milburn, of the Senate, on "Health," and Rev. Dr. Stitt on Dr. Watson's ("Ian Maclaren") "The Mind of the Master."

—Rev. O. T. Lee, of Northwood, Ia., writes: "The Knights of Pythias of this place are closing the year in a manner very much fitting to that order, and in accordance with the will of their god. Their god has commanded them to dance, and they are obedient servants. All the churches of this place have worked hard to rescue the young from the snares and inticements of the modern dance; but these orders are setting up snares and inviting the young to spite the advice of their pastors, and come and be conformed to the world. In our neighboring Winnebago Co., the Knights of Pythias have turned the new court house into a dancing hall, and used it for such purposes in spite of the protest of respectable citizens. The 18th of Dec. said orders danced in the new court house in Forest City. What can we expect next?"

—Our Washington correspondent says: "The diplomatic news of the week has been especially satisfactory to the friends of peace. While no official announcement of the fact has been made, it is known that the British-American arbitration treaty has been completed and accepted by both governments, only needing the ratification of the Senate to become binding. It is expected that President Cleveland will send the treaty to the Senate soon after Congress re-assembles, and no opposition to its prompt ratification is looked for. The other pleasing diplomatic news is not so accurate, and its truthfulness is not vouched for, but it finds many believers in Washington. It is in effect that the Spanish government has indirectly but not officially intimated to our own its desire to bring about peace in Cuba, and its willingness to accept the proffered good offices of the President towards that end. State department officials decline to discuss this matter at all, further than to say that no official communication on the subject has come from Spain.

ABOUT THE HUNTINGTON TROUBLE.

Some may get the impression from Bro. I. J. Rosenberger's letter on our sixth page that Pres. M. C. Brumbaugh and the secretary of the committee are still adhering Masons, while holding membership in the Dunkard German Baptist church. But they each signed cards to the effect that they had left the lodge, and would never return to it. We are sorry if injustice has been done to anyone, and will do all in our power to set matters right. We trust aggrieved parties in writing will imitate the gentle forgiving spirit of the Master.

MISSOURI STATE CONVENTION.

Upon my return from the South, I find a number of letters from friends in Missouri which breathe encouragement and hope for a successful meeting on the 4th and 5th of February next, at Kirksville, Mo.

The pastor of the Christian church, Rev. Simpson Ely, writes me that his church has voted the use of their audience room to the convention.

The first one to pledge towards the expenses of the meeting, Mr. R. A. Cullor, adds to his pledge, making it $15. Messrs. Daniel Koup, S. E. Ross and Miss Bell Ewing pledge $1 each. Rev. A. B Lipp thinks he can raise a few dollars among his neighbors. We will publish his letter and some other correspondence next week. Rev. J. R Wylie, whose letters on the "Lodge and Saloon" in the *Cynosure* of late have attracted considerable attention, writes: "I want to be at the Missouri Convention, and will do all that I can to make it a success."

Rev. J. T. Cullor, who has been acting as our agent and colporteur in Missouri and Kansas, writes that he will be there, and that he thinks George W. Geesling, who wrote the expose of the Grange, will be there; as also will Rev. H. Hull, who has suffered so much at the hands of the secretists. I have not heard from these brethren, but trust to see them. And all can unite with Miss Amanda Sanderson, of DeWitt, Mo., in "prayer to God to help his children in this glorious work."

I hope to hear from many more before the month closes. Stir up your neighbors; pray and work for the salvation of the young men of your State from being pagan'zed by the lodge, and God will bless and save. WM I. PHILLIPS.

OUR WEEKLY SERMON.

BY REV J. B. GALLOWAY.

TEXT—"Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth; for the Lord hath a controversy with his people, and he will plead with Israel." Micah 6:2, 3.

There is no disguising the fact, the world is full of controversy. It is true as well of politics as of religion. Truth and error, righteousness and unrighteousness, can never be reconciled; so that just as these principles take hold of men, they will be at variance with each other; hence it has been written, "How can two walk together except they be agreed," even in the child of God. "The flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other." Truth is of God, and Christ is the personfication of truth; hence it is called the Lord's controversy. Jer. 25:31.

It is with Israel and with all nations. With the church, when she goes astray, and with every sinner. With the world and with political parties, when they ignore his law and set at naught his king. When the Jewish Rabbi led the great Republican convention, of 1896, at St. Louis, in an eloquent but Christless prayer, all the thunders of applause of that great audience could not propitiate an offended Deity, whose decree with regard to his Son had been trampled under foot: "This is my beloved Son, hear ye him." And what does he say? "No man cometh unto the Father but by me." It is the same old question: "What shall I do with Jesus who is called Christ? Him hath God exalted to be a Prince and a Saviour."

One God, the God of the whole earth, has a controversy with the whole world of unbelievers. "Woe to the world because of offence." "If ye believe not that I am, ye shall die in your sin." Not to believe is to make God a liar. "The Spirit has come to convince the world of sin. Of sin, because they believed not on me." This is the condemnation that light is come into the world, and men love darkness rather than light, because their deeds are evil. This is the great sin by which the world is condemned already.

2. God has a controversy with those who do believe, yet do not confess the Lord who hath bought them. It is a shameful spectacle when the bride will not acknowledge the Bridegroom. God can never be pleased with such conduct. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Rom. 10. "Whosoever shall confess me before men him will I also confess before my Father in heaven, but whosoever shall deny me before men him will I also deny," etc. Nothing less than open, free and full confession is pleasing to God.

3. God has a controversy with all those who do confess, and yet do not walk worthy of their high calling; who do not renounce the devil and all his works; who refuse to break fellowship with the world and its wicked institutions; who persist in following the unfruitful works of darkness. Christ came to break every yoke. We are not, therefore, to be "unequally yoked with unbelievers."

The yoke here is equivalent to a covenant, and surely includes the unlawful, irrevocable covenants of Freemasonry and other secret societies. "No man can serve two masters." No man can successfully worship at two altars, the one Christian and the other purposely Christless. "Come ye out from among them, and be ye separate, saith the Lord." "Ye cannot drink the cup of the Lord and the cup of devils. See 1 Cor. 10:21. Yet how many in pulpit and pew are endeavoring to do this impossible thing? "Ye cannot be partakers of the Lord's table and the table of devils." "Do we provoke the Lord to jealousy; are we stronger than he?" This controversy is not mine, but the Lord's; and it must be settled somehow and somewhere, either by grace or by judgments terrible to contemplate.

4. It is love's controversy. He is pleading with Israel, saying, "Oh, my people, wherein have I wearied thee? Testify against me." As much as to say, let it be shown if I am not right in this matter. God's grace is amazing. There is yet a way of escape. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God and he will abundantly pardon." "Repent, therefore, and be converted, that your sins may be blotted out, in order that the times of refreshing may come from the presence of the Lord." These sins are the clogs on the chariot wheels of the Gospel to-day; causing divisions, alienations, and every evil work in the church and state.

Poynette, Wis.

ATTENTION, MINNESOTA!

The date of your annual State convention in the interests of the anti-secret movement is Feb. 23, 24. It will meet at Willmar, the Kandiyohi county seat, about 100 miles west of Minneapolis. Will not every friend of the cause in the State work for the success of this convention?

1. Try to have a collection taken up in your church and send the amount to your State treasurer, Rev. J. G. Hultkrans, Minneapolis, Minn., or to Treasurer W. I. Phillips, 221 W. Madison St., Chicago, Ill. They will see that it all goes to aid your State agent, Rev. Wm. Fenton.

2. Write to Rev. Wm. Fenton, 74 S. Robert St., St. Paul, Minn., telling him of your sympathy for the cause and the condition of the work in your vicinity.

3. Pray earnestly that this convention may be a powerful testimony for the truth.

WASHINGTON STATE CONVENTION.

TO MEET IN RANKE HALL, SEATTLE, JAN. 18, 19.

Monday Evening.

7:30—Address of Welcome, Rev. M. L. Larson.

8:00—Response and address, Rev. P. B. Williams; appointing of committees.

Tuesday Morning.

10:00—"The Scriptures and Secret Societies,' Rev. Alex Beers.

10:30—Report of secretary and field agent.

11:00—"Benevolence of Secret Societies," Rev. P. J. McDonald.

11:30—"The Citizen and Secret Societies," Rev. C. E. McReynolds

Tuesday Afternoon.

2:00—"The Religion of the Church and Lodge," Rev. W. M. Howie.

2:30—"Best Method of Opposing Secret Societies," Rev. A. E. Kirkpatrick.

3:00—"The Lodge a Hindrance to the Growth of Christianity," Rev. W. G. M. Hayes, D. D.

3:30—' Review of Freemasonry," Rev. P. B. Williams.

4:15—Testimony of those who have left the lodge.

Tuesday Evening.

7:30—"Masonic Oaths," Rev. J. E. Scott.

8:15—Address by Rev. P. B. Williams. Short business meeting.

(Rev.) W. M. HOWIE,
(Rev.) P. B. WILLIAMS, } *Com.*
(Rev. J. I. Frazier.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Jan. 10. Comment by Rev. S. H. Doyle.

TOPIC.—Spiritual power—whence it comes and how to get it.—Phil. iv, 4-13.

Spiritual power is power from God. It comes from the Holy Ghost. The disciples were told that they should receive power after the Holy Ghost had come upon them, and when the Holy Ghost descended at Pentecost they received power, spiritual power. The one thing that is needed above all others in our church life today is the power of the Spirit. There is too much of a tendency to depend upon human means and human agencies, societies, bands and organizations. God's work cannot be done by these alone. The Spirit works through them, and it is only when He does that the best results are accomplished. Spiritual work needs spiritual power. Not by night, nor by power, but by My Spirit, sayeth the Lord." "Paul may plant Apollos water, but God giveth the increase." After all the blessing, if it comes, must come from God. Spiritual things are not only spiritually discerned, but also spiritually accomplished. God's work must be done by God's power.

Spiritual power comes from God. How may we get it? It is a matter of satisfaction that it does come from God because we are assured that we may get it. God withholds not any good thing from them that love Him. Above everything else He is willing to give us power through the Holy Ghost.

1. We may get spiritual power by prayer. It comes from God. We get things from God by asking Him for them. "Ask and ye shall receive" is the command and promise. And how willing He is to give His Holy Spirit if we ask—more willing, Jesus says, than earthly parents are to give good gifts to their children. If we really want spiritual power, we should pray to God for it, pray earnestly and unceasingly for the outpouring of His spirit upon us. If we get a baptism of the Holy Ghost, we will have spiritual power.

2. We may get spiritual power by obedience. God gives power to those who serve Him. He gave the spirit to the apostles because they obeyed His command to tarry at Jerusalem until He gave them the power. Obedience is necessary to spiritual power. If we give ourselves up to the will of God, His will will possess us and He will work through us.

3. We may get spiritual power by using what we have. All spiritual power is from God. If we possess it to the smallest degree, it may be increased by use. Physical exercise is profitable. It strengthens and increases the power of the man. Spiritual exercise has the same effect exactly. It adds power to power until the Holy Ghost has complete control of us.

Bible Readings.—Isa. xl, 28-31; xlii, 1-4; lxii, 1-4; Mic. iii, 8; Zech. iv, 6; Luke v, 17; xxiv, 45-53; John i, 11, 12; Acts i, 8; vi, 1-8; viii, 9-25; Rom. xv, 17-19; I Cor. v, 3-5; II Cor. xii, 9, 10; Eph, i, 15-23; II Tim. i, 7; Rev. ii, 26.

The True Christian.

Christian love is not the dream of a philosopher sitting in his study and benevolently wishing the world were better than it is, congratulating himself, perhaps, all the time on the superiority shown by himself over less amiable natures. Injure one of these beaming sons of good humor, and he bears malice, deep, unrelenting, and refuses to forgive. But give us the man who, instead of retiring to some small, select society, or rather association, where his own opinions shall be reflected, can mix with men where his sympathies are unmet and his tastes are jarred and his views are traversed at every turn and still can be just and gentle and forbearing. Give us the man who can be insulted and not retaliate, meet rudeness and still be courteous—the man who, like the Apostle Paul, buffeted and disliked, can yet be generous and make allowances.—Presbyterian Banner.

For the Happiness of Others.

Wealth being the gift of God, it must not be used contrary to the wishes of the Benefactor. It is proper that a fitting token of gratitude be made to Him and that His example of well doing unto others be emulated by those who have themselves benefited by the exercise of this attribute. Hence proceeds an entirely different understanding of the uses of wealth. It is laden with responsibility. It demands unselfishness in its administration and requires that it be used not recklessly, not tyrannically, but for the happiness of all.—Jewish Exponent.

Missionary Campaigning.

A certain society of Christian Endeavor in the country had given nothing to foreign missions for two years, says The Golden Rule. A company of student volunteers, working as a missionary extension committee of the county union, made them a visit, and now 15 persons have taken the Fulton pledge and the society has voted money for missionary literature. Such are the results of active union missionary campaigning.

A First Mortgage.

The devil has a first mortgage on the sinner's soul, body and worldly possessions and is only waiting for a good chance to close it out.—Christian Instructor.

PARIS ADMIRES HER.

The French Capital Reverses the Newport Verdict on an American Woman.

Mrs. Joseph De la Mar is said to be the most admired American woman in Paris. The Frenchmen simply rave over her. Captain and Mrs. De la Mar have secured a fine hotel at 89 Avenue Niel, in Paris, where they will live during the ensuing year. Mrs. De la Mar is now 22 years old, has a profusion of fair hair, regular features and a perfect complexion.

In direct contrast to the furore her beauty has created in Paris was the

coldness with which she was received in Newport. She, with her husband, occupied the King cottage, on Bellevue avenue, during the summer of 1895 and was not received in the best of society. The men said that Mrs. De la Mar was too pretty to be tolerated by the women. Captain De La Mar, who is the owner of Colorado mines, is said to have a prodigious income and has been spoken of as the modern Monte-Christo.

An Airing Indoors.

Elderly people and others who may be temporarily house bound and prevented from enjoying a regular daily stroll outdoors can devise a fair substitute as follows: Bundle up as if for the usual constitutional, select a large, sunny room, preferably at the top of the house, open wide the windows, shut off the heat and move around briskly, going to the window and inhaling the fresh air deeply through the nostrils. We have often called attention to the fact that house air, with its many impurities, overheated condition and general lifelessness, is one of the principal predisposing causes to colds and catarrhal affections. Where a patient or invalid is confined to bed, if the shoulders are kept well covered and the head lightly protected, the windows may be opened and the room flushed with fresh air without any special risk, provided the current does not strike them too directly. The danger from want of proper ventilation is decidedly greater. Deep inhalations of air at the open window, taken gently through the nose, impart an enlivening and tonic influence to the whole nervous system, which can soon be demonstrated by a personal experiment. — Health Magazine.

Jewish Women.

Speaking of the part Jewish women take in the world's progress, the New York Commercial Advertiser says: "The first woman resident in a general hospital in New York was a Jewess, Dr. Josephine Walter. The first woman dentist of Germany was a Jewess, Dr. Fanny Sternfeldt. The fifth training school for nurses established in this country was founded by a Jewess, Mrs. Alma Hendricks of New York. The largest scholarship ever bestowed on an art student was given by a Jewess, Mrs. J. H. Lazarus of New York. May Abrams has become the first woman factory inspector in London, and the latest projected movement in New York to empower trained nurses to become inspectors of tenement districts has been started by a Jewess."

What the Women Did.

Rev. Phebe Hanaford says, "The Biblical text, 'And I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down,' plainly means that in those days men were engaged in menial work." She may or may not be right in this particular instance, but listen to an extract from the quaint description of the Egyptians given by William Waterman in "The Fardle of Facions," published over three centuries ago, "Their women in old tyme had all the trade of occupying, and brokage abrode, and reuelled at the Tauerne, and kepte lustie chiere: and the men satte at home spinnyng and woorkyng of Lace, and suche other thynges as women are wonte." The modern woman is very ancient.

Famous In Cookery.

The Princess of Soubise invented the soup now called after her, while the Princess of Conde gave her name to a particular mode of serving a breast of mutton. The Duchess of Mailly, vying with her, invented a special way of dressing a leg of the same animal. Louise de la Valliere was an adept in the culinary art, and Mme. de Maintenon, learned as she was, would prepare dishes for her royal master.

The New Advantages of Women.

While we must not for a moment lose sight of the fact that the generations of women who have vanished into the dim aisles of the past were many of them model wives, mothers, sisters and daughters, it is a fact not to be disputed that they were in the very nature of things shut out from many of the advantages their descendants enjoy and had not the wherewithal to accomplish certain ends that are possible to the women of the present generation.

If the betterment and brightening of the home is the chief end of woman—a proposition that no intelligent person will dream of questioning—then today's homemaker and homekeeper enjoys the proud distinction of standing far above her ancestors in opportunities for bettering and elevating that beautiful realm over which the home queen is supposed to reign supreme.

Half a century ago a medical scientist declared that there was but little use in doctors trying to decrease infant mortality while the mothers clung to old theories and traditions and refused to accept the better conditions that science and discoveries were placing within their reach. Overnice mothers washed the little lives out of their babies because they fancied their cleanliness was next to godliness, and they suffered the little children to go into the kingdom of heaven in battalions and floated them along with tears, the physician's advice or orders to the contrary notwithstanding. Those who leaned to the other extreme neglected their little ones, and they died of diseases induced by dirt and carelessness or kept the children in overheated rooms until they became supersensitive and died at the very slightest exposure.

Ignorance compounded elements that were incongruous and sometimes actually poisonous and went into mourning and refused to be comforted when through its own blind blundering its loved ones were taken from its arms. Following in the footsteps of those who went before it, unthinking obedience to custom presided at the family board and prepared dishes that entailed suffering and sorrow not only upon the partakers, but upon generations yet unborn. Sanitation and hygiene were as Greek to the average household, and whole families were swept away by maladies that raged as a plague.

And no one seemed to know the reason why. After a time a few women began to take an interest in outside things that were intimately connected with the affairs of their households. They studied cookbooks and learned the philosophy and chemistry of food. They took up the subjects of sanitation and hygiene, and, once mastered, they applied the principles to the daily life and arrangements of their households. The results were so pleasing and the conditions were so much improved that they felt constraned to proclaim from the very housetops the good tidings of great joy unto all people.

The sewing society was too limited as a field for disseminating such information, and the club was the next thing in order.

And now all well regulated women's clubs deal in a more or less comprehensive fashion with all matters pertaining to the household and the health, happiness and prosperity of its members.

All things new and of good report are discussed, tried and reported on, and the home of the sensible clubwoman is better ordered, more healthful, brighter, better, clearer and more permeated with the spirit of right living than she who plods along the mossgrown pathway of tradition and usage can ever imagine.—New York Ledger.

Hints on Making Over Your Gown.

Never was there a better opportunity for making effective use of small remnants of various dress fabrics than at the present time. Composed of these different materials, the gown need not have in the least the appearance of being a patchy or economical one—that is, if it is smartly made—for the very most chic and charming toilets and costumes are formed of just such beautiful odds and ends of brilliant brocade, vivid satin, silk velvet in black or dark wine or foliage colors, ribbon bows, lace points and medallions, rows of galloon, and so on. One sees at the importers' and high class dressmakers' elegant gowns, with waists showing one and not unfrequently two and three tiny bolero jackets graduated in size so that the edges of each separate front are in evidence, and these various pieces are all of a different material, and the outer, smaller and shorter one is usually made of velvet, bordered with passementerie or of rich brocade. Then come the ceintures that are made of plain satin laid in folds, of repped silk or of a material matching one of the small jacket fronts.

Nearly every gown in its latest, most approved guise has a girdle either very deep, very narrow, or, if more becoming, of medium width. A slender form looks best in a very deep ceinture that is almost as large as a low cut peasant bodice. A narrow girdle sharply pointed is most becoming to a fuller figure. But in some one or other of their forms they are dressy and improving to both the gown and its wearer. The bolero has lost not a bit of its popularity. On the contrary, in fur, velvet, plush, velours de nord, brocade and many other handsome textiles, it dominates among winter modes. Very stylish young ladies wear boleros of brilliant British red cloth trimmed with jet black silk gimp or braiding.

These are considered exceeding smart over skirts of black satin or corded silk that are lined with red taffeta silk. The jacket opens above a vest of black chiffon draped over red satin, or it is often wholly black. The utilization of the bolero and ceinture is most admirable also in freshening the fronts of a partly worn bodice, very often the new additions making it prettier

FOR LITTLE FOLKS.

TWO LITTLE MAIDS.

These Eskimo Tots Have Been Adopted by an American Gentleman.

Two little Eskimo tots from faroff Alaska have been entertained at Gloucester, Mass., the past few weeks. They are twins, 6 years old, and traveled overland with their adopted father, Mr. Miner W. Bruce, who came from Seattle in order to purchase a fishing schooner destined for the north Pacific fisheries. Mr. Bruce, who was born in Boston, is a well known scientific and literary man, whose work on Alaska is a standard publication of its kind.

In 1892 he established the government reindeer station at Port Clarence, Alaska, at which place reindeer are brought

ZAKSRINER AND ARTMARHOKE.

across from Siberia by the government agents for the purpose of propagation for a food supply.

The parents of the little ones were too poor to keep them, and Mr. Bruce decided he would bring them up himself. They are devotedly attached to him. He says they never quarrel among themselves over the possession of toys or other matters, as some children, nor do they give any trouble to the hotel people, but, on the contrary, become prime favorites with all with whom they come in contact. Neither does the transition in their mode of life nor the change of climate affect their health or disposition. They thrive in any place.—Boston Herald.

A Snowball.

Teddy never meant to do it, but when Tom threw a snowball what could he do but squeeze up another and toss it back? And how could he know that naughty ball would hop right over Tom's head and go smash right into the window of Miss Priscilla Prim's millinery shop? But there was the broken pane and the glass scattered all over the ladies' bonnets.

Tom dodged around one corner and Teddy around the other. When Miss Priscilla looked out, the street was as empty and still as if there was not one little boy in town.

"I got off pretty well," thought Teddy. "If she caught me, she'd make me pay my whole 87 cents."

Nobody but Teddy knew how many errands he had run and how many paths he had swept and how much candy and popcorn and butter scotch he had not eaten to get together that 87 cents. As soon as he could earn just 13 cents more they were all to go for the little steam engine in the toyshop window.

Just five minutes later Teddy stepped into Miss Priscilla's shop with his little red savings bank in his hand. He emptied it on the counter, and out came rolling such a swarm of dimes and nickels and pennies! Miss Priscilla was so surprised that her eyebrows went right up to her little gray curls.

"Say, I fired that snowball," said Teddy bravely. "So I ought to pay for it, 'course, you know."

"Well, you are an honest boy!" said Miss Priscilla. "But you are dreadful careless."

Teddy went past the toyshop window on his way home, and he could not help just looking at the little engine. But he was not sorry for being honest, not a bit.—Youth's Companion.

Boys and Girls' Bird Day.

How would you like to spend one day every year studying the birds? The boys and girls of Oil City, Pa., and of Fort Madison, Ia., have a regular bird day, which comes every year, in the spring, like Arbor day. They have songs, recitations and readings about birds, and in the afternoon they take a trip to the woods to hear the songs of the birds. At the Fort Madison school the pupils bring their pet birds, and the building rings all day with their songs. Besides that, the pupils watch the birds all the year through, reporting when the birds come in the spring and studying those that remain during the winter. — Chicago Record.

Brave Girls of Canton.

The most effective cigarette crusade of the day is being carried on in Canton, O., where a number of schoolgirls recently formed a league and went about securing pledges from their boy friends not to smoke cigarettes.—Philadelphia Press.

THE DRUNKARD'S GRAVE.

A Victim of the Poison That Dishonors as Well as Slays.

Memory stands at the foot of the drunkard's grave like a leafless tree in the late autumn. Each thought of the past in memory is like the drooping branch of the willow, pointing to the earth from the dead weight of its own despair. Love may have planted violets in the covering sods, which pale their colors, as the cheek of the mourner lost the bloom of health and happiness when alcohol poisoned the strong man and dragged him from prosperity to dishonor. Love, lingering and disconsolate, is yet standing by the sorrowing wife at the grave as she pays the tender tribute of a tear before taking up the burden of toil.

The cold winds of the autumn day blow through the evergreens of the cemetery and tune the boughs of the cypress and drooping willow to sorrowing music that strikes harmonious unison with the dirge of the widow's heart, whose protector was slain. While her head lay on that manly breast, throbbing with the life that was fed by love and the ambition to provide by labor the home where happiness, with a family all their own, would be a perennial guest, even while the strong arm was around her, and that greatest mechanism of creation, the man's brain, was planning the ways of life and picturing to himself of success —even then the demon was creeping along the veins of the strong man as the beast of prey creeps along the path of the innocent, meaning only the destruction of its victim.

Wrapping the thin shawl closer over her chilled form, the drunkard's wife leaves the grave to a solitude dreary as her own heart and goes home. There are children at home, though but little else that goes to make a home. Thin, pinched and cold, they huddle together for warmth. The wearied step of the mother falls on the hearing of the little group, who are soon clustering around the woman who has nothing left in the world for the support of self and little ones but the labor of her own hands.

This woman, now bereaved, but also released, may have been born and reared in luxury. Perhaps the occupant of that drunkard's grave was a man capable of heroism or honest work and noble achievement. He might have reared his children under the horn of plenty at home and have given them that greatest heritage, a good moral and intellectual training, fitting them for any station. Instead of this there is that premature grave—not a year old—a Mecca of sorrow, a monument of disappointment, a mockery of life.—Dr. Leslie E. Keeley.

OUR BIG RUM BILL.

Drink Costs Us More Than Bread and Beef, Clothes and Shoes.

Last year it was shown by the Chicago Record that there were in Chicago 170,000 families on the charity roll. Of these, there were 517 families in one district alone. The heads of 300 of these were confirmed drunkards; the heads of 217 of the remaining families were regular drinkers. This left only 17 families out of 517 who were supported by charity whose heads did not drink. Our people are the poorer by the trade; our cities, our states, our nation, are the poorer because the damage is always larger than the income.

Our drinkers spend $1,000,000,000 annually for liquor and starve for bread. This $1,000,000,000 spent for drink annually covers the value for one year of all the bread and bakery products of the United States, all the slaughtering and meat packing, all the cheese, butter and condensed milk, all the boots, shoes and woolen goods.

France's Liquor Consumption.

According to the London Daily Mail, during ten years the amount of alcohol taxed for human consumption in France has been more than tripled. Within 15 years the number of recognized drinking saloons has increased by more than 100,000, bringing the total number close up to 500,000 for less than 40,000,000 of men, women and children. In the provincial districts there is one public house to every 67 inhabitants. In Paris there is 1 to 30, in the manufacturing towns of the north 1 to 15. Within 30 years the average annual consumption of alcohol for each inhabitant of France has increased from a little more than a quart to considerably more than a gallon.

Temperance In Iceland.

Iceland has never allowed a gallon of intoxicants to be manufactured within its borders, but Copenhagen merchants send quantities of stimulants through firms located on that island. One-fifth of all the clergymen and about one-third of the members of the national legislative body are pronounced temperance advocates.

Drink Epigrams.

The man who drinks to drown his sorrow is like the ostrich, which sticks its head in the sand under the delusion that, because it does not see its pursuers, it has eluded them.

Many "kind to a fault" are only kind to their own faults.

Many would be cured of sore eyes if they would wear their glasses over their mouths.

The devil never electioneers with a temperance man.

When a man gets high, he is low down.

SABBATH SCHOOL.

LESSON III, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 17.

Text of the Lesson, Acts ii, 32-47—Memory Verses, 38, 39—Golden Text, Acts ii, 39—Commentary by the Rev. D. M. Stearns.

32. "This Jesus hath God raised up, whereof we all are witnesses." The man who had with oaths and curses so cowardly denied Him is the one who is chosen by the Spirit to be His mouthpiece to this multitude. Being filled with the Spirit takes away all thought of self and all fear of man. He first quotes from Joel ii, 28-32, and says here is a fulfillment of the words of that prophet. He then speaks of Jesus of Nazareth and the wonders wrought by God through Him, and openly charges them with His death. He then quotes from the words of David in Ps. xvi concerning His resurrection and continues in the words of this first verse of our lesson.

33. Before He died He said that He was going back to the Father who had sent Him, and that He would send down from heaven the Holy Spirit, whom they now saw and heard in these disciples (John xvi, 5-8). Here, then, was the evidence that Jesus of Nazareth was really the one He professed to be, and not an impostor or blasphemer. Here was the evidence that He whom they crucified was now alive from the dead and actually in heaven.

34, 35. David did not rise from the dead. He did not speak of his own resurrection in Ps. xvi, but of Him of whom he said in Ps. cx, 1, "The Lord said unto my Lord, Sit thou on My right hand until I make thy foes thy footstool." David, as to his spirit, is certainly in glory, but his body still sleeps in the dust of the earth.

36. Peter, therefore, by the Spirit, insists that the very same Jesus whom they crucified God has raised from the dead and taken to His own right hand, thus making Him Lord and Christ and declaring Him to be the long promised Son of David to sit on David's throne, and the Son of Abraham in whom all the promises to the fathers are to be fulfilled.

37. The Spirit, by His words through Peter, took hold of their hearts, convinced them of their sin and led them to cry out, "Men and brethren, what shall we do?" There was no urging on the part of Peter that they should come forward to the penitent bench, or raise their hands for prayer, or sign a card declaring their intention to lead a new life, however helpful these methods may sometimes be.

38. When Jesus was on one occasion asked, "What shall we do?" His answer was, "Believe on Him whom God hath sent" (John vi, 28, 29). Peter says, by the same Spirit, "Repent and be baptized," which is another way of saying, "Believe." To believe that Jesus was their Messiah would be a complete change of mind or repentance on their part, and to be baptized in His name would be the outward confession that they had received Him. To receive Him would secure the forgiveness of all their sins (John i, 12; I John ii, 12).

39. The promise is to all who will come that they shall in no wise be cast out (John vi, 37). There were some illustrations of households being saved, as in Gen. vii, 1; xviii, 19; xix, 12; Joshua ii, 18. He calls all who hear and bids them come without money and without price. The God who sought out and restored Adam and Eve, who sent angels to rescue Lot and his family, who pleaded so earnestly with backsliding Israel (Jer. iii, 13, 14), is our God and the same unchangeable Jehovah.

40. Perhaps some of the "many other words" He used might be found in Isa. i, 18; xliii, 25; lv, 3, 4; Ezek. xxxvi, 26, for those are the Spirit's own words to sinners. Peter did not think to save the generation or race of Jews, but He did expect, like Paul, to save some of them (I Cor. ix, 22).

41. Receiving His word, they received Him and thus became children of God (John i, 12; vi, 63; xvii, 8; Jas. i, 21). Being baptized, they confessed Him and had the assurance that He would confess them before the Father (Math. x, 32). But think of 3,000 doing so! Would not some evangelists be tempted to make a demonstration over that? Whoever heard of such a result from one sermon? This was the Lord's doing and must have been marvelous in their eyes.

42. "They continued steadfastly,"—that is, they believed firmly, for there is no other way to be established. Compare II Chron. xx, 20, with Isa. vii, 9. This verse seems to say that they were instructed. They talked with each other of these things, especially of Him. They commemorated His death. They were much in prayer. How sorry they would be that they had not received Him sooner! How they would long for His return, and with what zeal they would testify of Him!

43. The wonders and signs wrought by the apostles would doubtless be on the line of Mark xvi, 17-20, and being such as He Himself wrought when He was on earth would add to their testimony that He was still alive, though invisible, and had all power in heaven and on earth. It was the Lord working with them and confirming the word with signs following (Mark xvi, 20).

44. One great family bound together by His love to them, and their love to Him and to each other, having a great desire to please Him and that others might receive Him too. They doubtless believed that all He had was theirs and thus were drawn to share all they had with each other. The Spirit controlled all, and it was a foretaste of heaven upon the earth.

45. Earthly possessions lost their attraction; they were no use except as they could use them for Him by spending them upon His who were in need. The Spirit of Him who though He was rich, yet for our sakes became poor, had taken hold of them, and they counted nothing so precious as His love, and the privilege of showing some love to Him. The first gave their own selves to the Lord (II Cor. viii, 5), and then to each other by the will of God. The same spirit today would fill the treasuries of the mission boards and put many workers in the field.

46. With one accord, with gladness and singleness of heart. This described their daily life of service unto Him whom they had received as Saviour and coming King. It is the third time we have met the phrase "With one accord." See i, 14; ii, 1.

47. Praising God is a good way to draw people unto Him, and thus they will be added to the church. In chapters v, 14; ii, 24, we read of people being added to the Lord, and that is the only real addition that will stand. Thus they are truly added to the church which is the body of Christ. People may be added to the membership of a church without being added to the Lord, but if they become a part of Christ by faith in Him they are then a part of the church, and it matters little what denomination they belong to. The Lord fill us with His Spirit to serve Him with gladness and singleness of heart.

HISTORY OF A WEEK.

Tuesday, Dec. 29.

Gregor Kierchbaum and his wife was burned to death in their home at Johnston, R. I. The building was partially consumed by the fire, which resulted from the explosion of a lamp.

The White & Howe company, retail shoe dealers at Sioux City, Ia., has assigned for the benefit of creditors. W. L. White, the president, believes the firm will pay 100 cents on the dollar and be able to resume business.

The Scandia bank at Minneapolis has suspended. It was one of the smaller banks of the city, and was loaded up with real estate on which it could not realize.

The double-decked ferry boat New Brunswick, owned by the Pennsylvania Railway company, was burned to the water's edge at New York. Loss about $120,000.

A fishing smack belonging to Malaga, Spain, has been wrecked, drowning twelve men and several children.

Wednesday, Dec. 30.

Famine is prevailing in the province of Kherson, Russia. It is estimated that 750,000 rubles will be required for the relief of the sufferers.

Christian scientists will erect a Chicago meeting house.

Ex-Queen Liliuokalani has purchased a house in Boston's fashionable residence suburb, Brookline, the richest town per capita in the United States.

The state labor commissioner of Ohio estimates that this year $19,214,448 less than in 1895 was paid out to laborers in the forty-six states and territories.

Isaac Zucker, a wealthy real estate owner of New York, has been convicted of arson.

The Graham & Morton Transportation company has purchased the $125,000 steamer City of Milwaukee to take the place of the lost Chicora.

William Waldorf Astor has not yet become a naturalized Englishman.

A report comes from Rome that Archbishop Corrigan, of New York, is to be made a cardinal.

Thursday, Dec. 31.

The pope, according to private advices, is failing rapidly, and his condition is so serious that the question of succession is being discussed at the Vatican.

Lansing W. Bancker, who enjoyed the distinction of being the oldest living clown except Dan Rice, died at the Philadelphia almshouse. He was about 75 years old.

The San Francisco police are satisfied that they have succeeded in tracing Robert J. Mueller, a young medical student, into a suicide's grave. The parents of the young man reside in Philadelphia.

Of the thirty-eight sultans who have ruled the Ottoman empire since the conquest of Constantinople by the Turks, thirty-four have died violent deaths.

Friday, Jan. 1.

Old-timers say that more snow has fallen this winter in the Sangre de Christo mountains in Colorado than has been known for years.

Amos Davenport, of Howard county, Ind., had an affliction of the eye since the war. When he arose the other morning the diseased eyeball was missing. The ball was found in bed, where it had dropped from the socket while he slept. Mr. Davenport is now free from pain for the first time in thirty years

Saturday, Jan. 2.

Forty-one filibusters from the steamer Three Friends, having in their possession 360 rifles, and sailing in two boats, were capsized off Jaruco, Cuba, on the north coast of Havana province, and all were drowned, according to a Havana dispatch.

A statue of the late Count Ferdinand de Lesseps is about to be erected at Port Said, at a point overlooking the harbor and the entrance to the Suez canal.

Weyler Arrives in Havana.

Havana, Jan. 4. — Captain General Weyler is back in Havana. He left camp at Bayate at 6 o'clock yesterday morning, arriving with an escort of cavalry at Artemisa at 12 o'clock and at Mariel at 3 o'clock. He immediately left there on the cruiser Legazpi, arriving in Havana at 8 o'clock last evening

Gave Aid to a Filibuster.

Jacksonville, Fla., Jan. 2.—The steamer Commodore which cleared from this port Thursday night, bound for Cuba with arms and ammunition, grounded in the St. John's river at Commodore's Point, a few miles below this city. The revenue cutter Boutwell pulled her off and she headed for Cuba.

Filibusters Die on the Key.

Jacksonville, Fla., Jan. 2.—The filibusters who left Fernandina on the steamer Three Friends, about three weeks ago, bound for Cuba, and who after the failure of the expedition, were landed on No Name key, have been in distress and at least two of them have died.

GOVERNOR PINGREE, OF MICHIGAN,

Takes the Oath of Office with the Smallest Amount of Ceremony.

Lansing, Mich., Jan. 2.—Precedent and form were thrown to the winds yesterday in the inauguration of Governor Hazen S. Pingree and the other state officers. A comfortable crowd of curious people had gathered in the executive office and parlors at the capitol. Pingree arrived, accompanied by Mrs. Pin-

H. S. PINGREE.

gree and a coterie of personal friends. Shortly after he entered the executive parlors, accompanied by the retiring governor, Rich, and Commmissioner French, of the state land office, where at noon Chief Justice Long, of the supreme court, administered the oath of office. An introduction followed by the chief justice, and all present shook hands with and congratulated the new governor.

Thus began the gubernatorial career of a man who is considered one of the most unique personalities in the United States, and holds at the same time the office of mayor of Detroit and governor. Governor Pingree is the avowed champiin of various state reforms, chief of which is the securing of a uniform 2-cent fare from the railroads, and the railroad department is being organized to that end.

ILLINOIS NEWS NOTES OF GENERAL INTEREST.

Summary of Important Events of the Past Few Days Reported by Telegraph for the Benefit of Our Readers—Items of Special Interest to Illinois People.

Decatur, Ills., Dec. 30.—Judge Edward P. Vail yesterday gave his decision in quo warranto case of the people of the state of Illinois against the Decatur and Eastern Railway company, otherwise the Indianapolis, Decatur and Western. The judge decided for defendant company, thus confirming it in the ownership of property worth nearly $3,000,000. It was set up that the company now was not legally incorporated; that it had usurped its franchises; that the Decatur and Eastern had been unlawfully consolidated with the Decatur and Indiana.

On all these points the judge found for the defendant. It is known now that this suit was brought by Attorney Crawford in behalf of the old Indianapolis, Decatur and Springfield second mortgage bondholders, whose claims were cut off by the foreclosure of that road. An appeal was prayed.

RURAL MEMBERS HAVE HOPES.

Will Try to Elect the Next Speaker of the Illinois Legislature.

Springfield, Ills., Dec. 30.—The contest for speaker is settling down to active work among the many candidates. Charles E. Selby, of this county; E. G. Schubert, of Cook, and Charles Allen, of Vermillion, are apparently running close, and if the opinions of those who are daily arriving is of any worth the speakership lies between Selby and Allen, but the friends of Charles Page Bryan; Tom Needles, of Washington, and ex-Speaker Cochrane, of Moultrie, do not concede this and are busy lining up their friends and trying to convince members of the lower house that they should have their support.

Schubert is showin considerable strength, and is the subject of favorable talk, but the efforts of the friends of candidates other than Selby and Allen are at work breaking the force of the popularity and growth of the two named. The fact that Cook county had the last two speakers—Myers and Crafts—has spurred the members of the rural districts with the hope of success and they are striving hard to select one other than from that county.

Chicago Sanitary District Tax.

Chicago, Jan. 4.—The legislature will be asked to extend the 1½ per cent. tax levy over the sanitary district for the next two years, in order to provide the board of trustees with sufficient funds to complete the work. Such was the decision of a meeting of the judiciary committee of the board Saturday, and its ratification by the board next Wednesday is not questioned. The extension of the extra taxation for two years will yield $4,460,000. The deficit figured up by Chairman Wenter, of the finance committee, is $3,850,000. There will be a surplus of $800,000 to be used in flushing conduits for the north and south branches, should the proposed bill become a law.

Chicago Gets a Copious Bath.

Chicago, Jan. 4.—The continuous rain of yesterday, following without intermission the downpour of the two previous days, caused a deluge which has rarely been seen in Chicago and Cook county. In the outer districts and suburbs the streets looked like ponds and many basements were flooded. Outside the city many roads are in an impassable condition and the fields are covered with large expanses of water. Desplaines river, Illinois and Michigan canal and drainage canal were torrents. In numbers of places the Desplaines overflowed and flooded surrounding country.

Horticulturists Elect Officers.

Springfield Ills., Jan. 2.—The Illinois State Horticultural society elected the following officers: President, T. E. Goodrich, of Cobden; vice president, F. D. Vooris, of Heoga; secretary, H. M. Dunlap, of Savery; treasurer, Arthur Bryant, of Princeton. The state president and vice president, with the president and vice president of each of the three diivisions state constitute of executive committee.

Twenty-Eight Couples Have to Wait.

English, Ind., Jan. 4.—Circuit court adjourned Saturday afternoon, continuing twenty-eight divorce cases to the March term.

FOR A FRIEND.

A HOLIDAY GIFT.

A present costing only TEN CENTS but containing the convictions expressed in a few words of fifty leaders among men, eminent as Christians, scholars or statesmen, on the subject of secret lodges.

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TANNER-ENGLISH.

MARRIAGE OF THE GOVERNOR-ELECT OF ILLINOIS.

Miss Cora Edith English Bears the Distinction of Being the First Girl Married to a Prairie State Governor-Elect—The Event Described.

Springfield, Ills., Dec. 31.—In that stately old edifice St. Paul's pro-cathedral, at high noon yesterday, Hon. John R. Tanner, governor-elect of Illinois, was united in marriage with Miss Cora Edith English. It was far the most notable social event that has taken place in this state for years, if not since the admission of Illinois to the union. Miss English has the distinction of be-

MRS. JOHN R. TANNER.

ing the first and only girl to marry an Illinois governor after his election to that exalted position. There were people in attendance from almost every county in the state, and there were public men and their wives of national fame. First and foremost among them was General Richard J. Oglesby, three times governor and twice United States senator from Illinois; Senator Shelby M. Cullom, General J. B. Hamilton, Senator John M. Palmer and General John A. McClernand. There were scores and scores of local and state officials and their wives, together with some of the leaders of society in Springfield, Chicago and elsewhere.

The beautiful Episcopal wedding service was read by the rector of the church, Rev. Frederick W. Taylor, and after he had pronounced the pair man and wife he stood aside and Rt. Rev. George Seymour, bishop of Springfield, took his place and pronounced an impressive benediction upon the newly wedded couple. At the conclusion of the benediction Miss Stuve, the maid of honor gracefully removed the front portion of the bride's veil and hung it cross her arm. This done the governor-elect and his wife turned and left the church and were followed in order by the best man and maid of honor, flower girls, ushers, family of the bride and groom and guests invited to the family home.

Here the guests were seated and served. The luncheon menu was as follows: Roast quail with French peas. Punch—Creme de la Menthe. Chicken salad; lettuce. Sandwiches. Cheese sticks. Coffee. Bonbons and coffee. An orchestra of nine pieces, stationed in the hallway and playing under the direction of Professor Louis Lehmann, furnished music during the reception, light operatic airs were the selections, which made up the programme of music. At the conclusion of the luncheon Governor Tanner and his bride left the city in the directors' car of the Illinois Central railroad attached to the Chicago and Alton limited train, going south.

FILIBUSTER COMMODORE SINKS.

Seventeen Accounted for Out of the Twenty-eight on Board.

Cincinnati, Jan. 4.—A special to The Commercial-Tribune from Jacksonville, Fla., says: Seventeen men accounted for out of the twenty-eight on the Cuban filibuster Commodore, is the record here, with a slight chance of seven more yet alive. Five men came ashore at Daytona yesterday—Captain Murphy, Stephen Crance (the novelist), the cook and two sailors. One of the latter, William Higgins, of Rhode Island, died soon after reaching land from the effects of the high surf. The vessel was twenty miles off shore when she foundered.

The Commodore had struck twice while crossing the bar at the mouth of the river and about midnight of the day she started all hands were called to the pumps. Their efforts were without avail, however, and the crew got out the boats when the water put out the fires in the engine room. She carried down with her a large cargo of munitions of war for the Cuban rebels. One of the survivors says that "a traitor in Spanish pay was the cause of the leak. He will be found and dealt with later. * * * Two boat-loads of Cubans, twelve men in all, were first sent off. One boat containing six men was capsized, and I am afraid that the men were lost.

Phillippine Rebels Defeated.

Madrid, Jan. 4.—A dispatch received here from Manila says that a great battle has been fought in the Philippine islands, resulting in the signal defeat of the insurgents, of whom 3,000 were killed.

General Sickles Is No Better.

New York, Jan. 4.—The condition of General Daniel E. Sickles, who has been ill with a severe attack of neurasthenia for several days at his home, is not improved.

Death of a Distinguished Chemist.

Philadelphia, Jan. 4. — Theodore George Wormley, M. D., Ph. D., LL. D., the distinguished chemist, died yesterday at his home in this city, aged 70 years.

THE MARKETS.

New York Financial.

NEW YORK, Jan. 2.

Money on call easy at 3 per cent.; prime mercantile paper, 3¾@4½ per cent.; sterling exchange was steady, with actual business in bankers' bills at 486¼@486½ for demand and 483½@483¾ for sixty days; posted rates, 484@484½ and 487@488; commercial bills, 482½.

Silver certificates, 65@65½; no sales; bar silver, 64⅞c; Mexican dollars, 50¾.

United States government bonds strong; 4's registered, 120½; do. coupons, 120½; 5's registered, 114; do. coupons, 114; 4's registered, 110¼; do. coupons, 111; 2's registered, 95½; Pacific 6's of 98, 102¾.

Chicago Grain and Produce.

CHICAGO, Jan. 2.

Following were the quotations on the Board of Trade today: Wheat—January, opened 80c, closed 80⅝c; May, opened 83⅞c, closed 84⅞c; July opened 79¼c, closed 80½c. Corn—January, opened 23½c, closed 23¼c; May, opened 25¾c, closed 25⅞c; July, opened 26¾c, closed 26⅞c. Oats—January, opened nominal, closed 16⅜c; May, opened 19⅝c, closed 19¾c; July, opened and closed nominal. Pork—January, opened $7.47½, closed $7.62½c; May, opened $7.80, closed $7.92½. Lard—January, opened $3.77½c, closed $3.82½; May, opened $3.95, closed $4. 0.

Produce: Butter—Extra creamery, 20c per lb; extra dairy, 17c per lb; fresh packing stoock, 8@9½c. Eggs—Fresh stock, 16c per doz. Poultry—Turkeys' 9@11½c per lb; chickens (hens), 6@6½c; spring chickens, 6½@7c; roosters, 4½c; ducks, 8@9½c; geese, 7@9c. Potatoes—Burbanks, 18@23c per bu; Hebron, 18@20c. Sweet potatoes—Illinois, $1.50@1.60 per bbl. Honey—White clover, 10@12c per lb; extracted, 5@7c. Apples—Common to fancy, 40c@$1.50 per bbl.

East Buffalo Live Stock.

EAST BUFFALO, N. Y., Jan. 2.

Dunning & Stevens, Live Stock Commission Merchants, East Buffalo, N. Y., quote as follows:

Cattle—Receipts, 2 cars; market dull and weak; weather bad. Hogs—Receipts, 45 cars; market steady; Yorkers, $3.60@3.65; light, $3.67½@3.70; mixed packers, $3.50@3.55; heavy and mediums, $3.4 @3.50; stags and roughs, $2.25@3.10. Sheep and lambs—Receipts 20 cars; market steady for both.

St. Louis Grain.

ST. LOUIS, Jan. 2.

Wheat—No. 2 red cash, elevator 92c asked; track, 92@92½c; No. 2 hard cash, 81c; January, 92c asked; May, 91⅜c asked; July, 79½c bid. Corn—No. 2 cash, 20½@20¾c; January, 21½c asked; May, 22⅝@23c asked. Oats—No. 2 cash, 18½c asked; May, 20½c bid.

LARGER HOPE WRITINGS.

Books: "Day Dawn," "Perfect Day," "Moses and Christ" Magazine, "World's Hope" Samples free on request

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SUBSCRIPTION LIST ITEMS.

The following have made remittances to the *Cynosure* from Dec 28 to Jan. 2:

R W Doolittle, H D Whitcomb, J C Yoder, Samuel Jones, Hugh Roberts, F F French, John Shiffer'y, David Hawder, S Heaton, Mrs J R Johnson, Rev P B Williams, Rev J P Stoddard, Andrew Miller, George T Airy, A I Yoder, I N Brown, Almira P Martin, Amanda Sanderson, Rufus Day, Samuel Mehaffy, W W Walt, W A Ferrenburg, John Hamilton, L B Lathrop.

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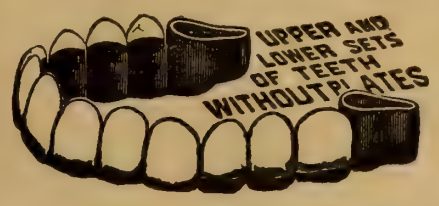

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1 Iron Last, 8 inches.
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1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

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Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

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WINTER WHEAT.

Results From Interesting Experiments Made at the Kansas Station.

A bulletin issued from the Kansas station gives the results of tests in the growing of winter wheat. Following are conclusions drawn from this bulletin:

For 16 years the station has had an acre continuously in wheat without manure. The yield appears to be falling off, and the acre shows signs of exhaustion. Growth is beginning to be spotted and thinner and shorter in certain places than in others. Early plowing for wheat, which will allow the soil to settle before it is seeded, shows a decided advantage over plowing just before seeding. Land subsoiled six weeks before seeding produced a better yield than that which was plowed in the ordinary way at the same time, but plats that were subsoiled a year before seeding and which in the meantime had been cropped with peas gave no increase over plowed plats.

A series of seedings made every seventh day from Sept. 13 to Nov. 1 gave the best yield from the seeding of Sept. 20, with a constantly diminishing yield from that time on. About the middle of September, therefore, is regarded as the best time to seed wheat in that region. The best returns were secured from a seeding of 1½ bushels per acre. The shoe express drill gave better returns than seeding with the hoe drill, lister drill or broadcasting, but whether this method gives the best yield in any given season will depend largely upon the character of the season.

The experiment with light, average and heavy seeds showed no marked difference this year, although the average of the experiments for four years is in favor of the heavy seed. Pasturing wheat this year did not injuriously affect the yield. In former experiments, however, the best yields have been secured from wheat not pastured. Heavy manuring with barnyard manure gives smaller yields than land in wheat continuously without manuring, the reason being that the wheat on the manured land lodges and fails to fill.

The best yielding varieties, as shown by the average of several years, are in the order named as follows: Andrew's No. 4, Turkey, Valley, Tasmanian Red, Ramsey and Currell.

Muscle Making Crops.

Ever since the silo has come into regular use in preserving the corn crop dairymen have been studying to find the best muscle making grain to feed with the ensilage. Cottonseed meal is the cheapest form of "muscle makers," and there is no safer way in which to feed it than with corn ensilage. Some farmers have always felt that they could grow muscle making crops cheaper than they can buy cottonseed meal, bran or other grain. For example, we have told how Mr. Bancroft of Delaware uses hundreds of tons of crimson clover and cowpeas in the silo. These crops help "balance" the corn ensilage and cut down the grain bill. There are farmers who feel that, with present low prices for dairy products, good clover hay and a few pounds of wheat bran will act like the meat in a sandwich to even up the ensilage.

In Canada a mixture of one part sunflower heads, two parts horse beans and four parts corn are put into the silo together in the hope of obtaining ensilage, which is of itself a "balanced ration." This plan of growing muscle making crops on the home farm is not advocated as strongly as it was several years ago. The price of bran and cottonseed meal has fallen so low that in many cases the old argument fails, and it is actually cheaper to buy grain than it is to grow clover or peas. In many cases it actually pays best to raise a heavy crop of corn for the silo on the land nearest the barn and put the other grass land into timothy to be sold every year, the money obtained for it to be spent for grain rich in muscle makers. That is just what some long headed dairymen are doing, and they are making a success of it, too, according to Rural New Yorker, authority for the foregoing.

Treatment of Seed Oats.

A bulletin from the Ohio station reports results of a series of experiments made on the station farm at Wooster in 1895 in the treatment of oats for the prevention of smut, in which it was shown that from duplicate samples of seed taken from the same sack the untreated seed produced as high as 40 per cent of smutted heads, while the treated seed produced a considerably larger crop entirely free from smut. These experiments have been repeated with the same result in 1896, a year when the smut of oats has been exceptionally prevalent. It has also been demonstrated that, with a very slight modification, the same treatment will absolutely prevent the stinking smut of wheat. From the reports which have come to the station it seems probable that the farmers of Ohio have this year lost not less than half a million dollars from oat smut alone.

Things That Are Told.

The short course in agriculture which opens at Madison, Wis., Dec. 1 next and closes March 5, 1897, promises to be one of the most successful terms ever experienced in the College of Agriculture.

Bulletin 26 of Nevada station treats of feeding stuffs for cattle. The leading stock feeds of Nevada are alfalfa, corn and fodder, Polish wheat, buckwheat and betts and beet leaves.

Professor Boffman of the experiment station at Laramie, Wy., concludes, after many tests, that sugar beets are a profitable crop for Wyoming.

An exchange claims that Montana heads the list this year as to the number of sheep, followed by California, Ohio and New Mexico in the order named.

An exchange tells that at Mammoth Hot Springs, in Yellowstone park, there is a fence made of elk horns.

The burning of corn for fuel this winter in some sections of our prairie country is more than a possibility.

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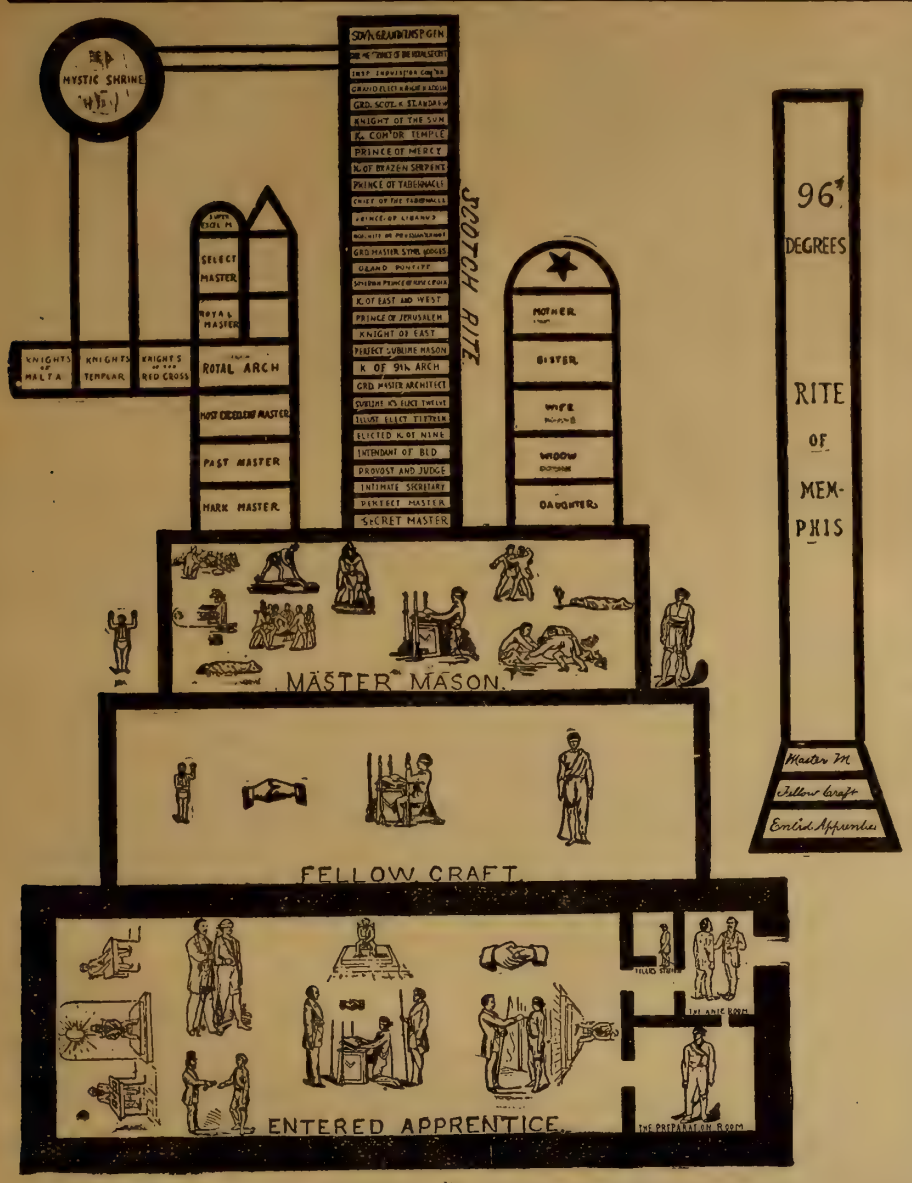

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2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
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MISCELLANEOUS.

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The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

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The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

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Joseph B. McCullagh, Editor of the Globe Democrat.

FALLS FROM A BED ROOM WINDOW.

Report That It Was a Suicide Proves Incorrect—Gets Up While Suffering from a Smothering Spell, Probably, and in His Weakness Takes a Plunge of Twenty-Five Feet to the Stones Below and Dies There Alone—Sad End of the Career of a Brilliant Journalist.

St. Louis, Jan. 2.—Following is a correct account of the event that startled all St. Louis Thursday as well as the entire newspaper profession in the United States:

Joseph B. McCullagh, editor of the St. Louis Globe-Democrat, and one of the best-known newspaper men in the country, is dead as the result of a fall of 25 feet from a second-story window of his apartments at the residence of his sister-in-law, Mrs. Kate Manion, at 3837 West Pine boulevard. The body, which was cold in death and clad only in a night-gown, was discovered by Mrs. Manion's colored man servant about 7 o'lock Thursday morning. Waters, the colored servant, without touching the body, ran frightened into the house, where he told the cook of the discovery. She immediately called Mrs. Manion, who had not yet arisen, and told her that McCullagh had "fallen out of his window and killed himself."

Strikes His Head in the Fall.

The announcement was a severe shock to Mrs. Manion, and it was several minutes before she was able to control herself. Immediately on benig notified by the servant Mrs. Manion dispatched her coachman to summon Dr. C. H. Hughes, who resides in the neighborhood, and who was McCullagh's physician during his last illness. He hastened to the house, and after after examining the body ordered it removed to the house. Dr. Hughes' conclusion from the condition of the body when he examined it is that McCullagh plunged head-first from the window about 3:30 o'clock. On the ground around the foundation of the house is a stone water table. In the fall McCullagh struck a sharp corner of this stone with the left side of his head, fracturing the parietal bone. This caused contusion of the brain and instant unconsciousness, if not death.

Went to Bed in Good Spirits.

The physician is of the opinion that death followed immediately after the shock of the fall. The victim's head was lying in a small pool of blood which had dripped from the wound, but otherwise it showed no evidences of violence. Just how McCullagh happened to fall out of the window can only be a matter of conjecture. He had been ill several months, and latterly was compelled to keep to his room. He passed his last night unattended, as he had always slept during his illness. Wednesday evening McCullagh was in the best of spirits, although he complained of not being quite so well. The smothering sensation which had troubled him at intervals during his illness had returned to him in a mild form, and rendered him languid and drowsy. He retired to bed about 7 o'lock, leaving word with the household that he did not wish to be disturbed unless it was by his physician.

Wanted to Get Up Early.

Dr. Huges made his customary night call about 7:30 o'lock, and expressed surprise to McCullagh at finding him in bed at such an early hour.

"I am very weary," McCullagh said, "and I thought I would get as much rest as possible tonight. I expect my barber early in the morning to trim my hair, and I want to be up when he arrives." The physician administered to his patient's needs, saw that everything in the room was fixed for the night, and that the north window was raised about an inch for ventilation. Then he bade McCullagh good night, turned off the electric light, and retired.

LAST VISIT OF THE PHYSICIAN.

Finding of an Open Gas Jet and the Explanation That Is Made.

Before going to bed herself Mrs. Manion looked into McCullagh's room. She saw that everything in the room was in order and then retired to her own apartments. About midnight she woke up and detected an odor of escaping gas. She investigated and found a burner in the combination gas and electric light chandelier which hangs suspended in the center of McCullagh's room, open. The odor of gas was very strong in the apartments. Mrs. Manion turned on an electric light and shut off the gas. McCulagh woke up.

"Joe," she said," did you know the gas was escaping in your room? You would have been a dead man in the morning if I had not discovered it."

McCullagh was apparently too drowsy to realize what his sister-in-law said. He murmured an inaudible reply and fell asleep again. Mrs. Manion raised the open window a little higher, so that the fumes of the gas would leave the room, and then returned to bed. Indications seemed to be that McCullagh had got out of bed for something, and in trying to turn on an electric light he turned on the gas. He did not notice the error and retired again unconscious of danger.

Careful investigation warrants the conclusion that McCullagh was awakened later in the morning by a smothering attack, and climbing out of bed again, nervous and unsteady from the spell, went to the window for more air. As he threw the sash up to its full height he was probably overcome with weakness, lost his balance and rolled out over the window sill and fell to death.

There seems to be a difference of opinion as to whether McCullagh's death was due to accident or was the result of his own act. This latter theory is scouted by the dead man's friends.

The funeral is set for 2 o'clock Saturday afternoon at Mrs. Manion's residence. Rev. Dr. W. W. Boyd, pastor of the Second Baptist church, and Rev. John Snyder, a prominent Unitarian minister of this city, will conduct the services. The interment will be at Bellefontaine cemetery.

HISTORY OF THE PAST YEAR.

Figures on the Crimes, Fires, Disasters and Also on Charities.

Chicago, Jan. 2.—Some of the happenings of the year 1896 are summarized in the following:

The total number of persons who have committed suicide in the United States during 1896 is 6,520, as compared with 5,759 in 1895, 4,912 in 1894, 4,436 in 1893, 3,860 in 1892, 3,531 in 1891, and 2,040 in 1890. The total shows a steady increase in the unfortunate crime of self-murder. Of this number 5,078 were males and 1,442 females.

Judge Lynch has executed 131 persons—130 men and one woman—during 1896, or 40 less than in 1895. The number of legal executions in 1896 was 122, as compared with 132 in 1895, 132 in 1894, 126 in 1893, and 107 in 1892.

The losses by fire in 1896 aggregate $111,856,067, as compared with $131,578,206 in 1895, a decrease of $19,822,139. Of these fires those with losses of $100,000 and upwards contributed $50,726,200 of the total, and smaller fires $61,029,867.

As accurately as can be estimated 3,840 lives have been lost upon the ocean, 72 upon inland waters, 3,076 by railroad accidents, 80,061 by disasters abroad, 7,741 by disasters at home, 22,676 by epidemics, and 129,080 by war and massacre, making a total loss of 246,546 as compared with 275,391 in 1895.

The black record of $9,000,000 and more embezzled in 1896, is magnificency offset by the generous sums contributed by will or gift to churches, colleges, charities, museums, art galleries, libraries, etc., amounting to $33,670,129, as compared with $28,943,549 in 1895, and $19,967,116 in 1894. In the preparation of these statistics no attention has been paid to small donations, since to collect them all would be a manifest impossibility.

SITUATION IN O'MALLEY'S CASE.

Alderman Gets Out of Jail on a Bail Bond of $25,000.

Chicago, Jan. 4.—The trial of Alderman Thomas J. O'Malley, charged with the murder of Gus Colliander, was called in Judge Tuley's court Saturday afternoon at 2 o'clock, after one of the mose eventful and exciting legal battles ever enacted in the courts of Cook county. O'Malley was brought into Judge Gibbons' court Saturday morning with a petition for a writ of habeas corpus. Attorney Forrest was anxious for an immediate hearing of the matter, but the state, rather than disclose its evidence, recommended that the prisoner be admitted to bail in the sum of $25,000. States Attorney Deneen then caused a further sensation by demanding an immediate trial, which he set before Judge Sears at 10 o'clock.

The defense asked a change of venue and it was sent to Judge Tuley, who finally concluded to continue the case to the next term. O'Malley's attorney wanted his case separated from that of Santry and others, accused of the same crime—the murder of Colliander—and Santry's counsel wanted an immediate trial, but Judge Tuley concluded of his own motion to continue Santry's case. As it stands now O'Malley is out on bail, and has gained that much, while the state has won its desire not to make public its evidence, a point the counsel for the defense had in mind to win if it could. O'Malley's bail is $25,000.

BANKER KILLS HIMSELF.

Vice President Hammond of the Failed Chicago Concern

Chicago, Jan. 4.—The second suicide resulting from the failure of the National Bank of Illinois was chronicled Saturday when William A. Hammond, second vice president of the suspended institution, and its virtual head, threw himself into the lake. The mad plunge was taken from the end of the old Foster pier, off Evanston, which projects its ruined length a thousand feet into Lake Michigan from the foot of Dempster street. A short block away is the finely appointed Greenwood boulevard home, which the desperate man left in scanty attire between 1 and 6 o'clock Saturday morning to seek death beneath the waters of the lake. Less than ten hours afterward the wind and waves relieved the harrowing uncertanty of his family and friends by casting the body ashore on the Church street beach, a full quarter of a mile from the pier around which police, life-saversand tugs were dragging the lake bottom for trace of the remains.

Requested Mrs. Gougar to Retire.

Chicago, Jan. 2.—At the request of the committee of which she is a member Mrs. Helen Gougar stepped down and out of the National party yesterday. A joint conference was held by the executive and national central committees to consider the best means of furthering the interest of the party, at which Mrs. Gougar was present. Ever since the election she has been criticised by some of the extreme members of the party for her part in speaking for the cause of bimetallism in the late campaign. At the conference resolutions were passed asking for the resignation of Mrs. Gougar, whereupon she handed in her resignation, which was accepted.

Van Nortwicks to Resume Business.

Milwaukee, Jan. 2.—Efforts are making for an adjustment of the affairs of the Van Nortwicks for a settlement of their business affairs more speedily than is possible through the assignments. It is said that an agreement for a general resumption of business by the institutions in which they are interested will probably be reached in a few days, but the plans under consideration are not made public.

Colorado's Precious Metal Production.

Denver, Jan. 2.—A close estimate of the production of precious metals in Colorado in 1896 is: Gold, $16,500,000; silver, $12,058,000. The miners' strike at Leadville has curtailed the output materially.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The Missouri State Convention will be held at Kirksville about Feb. 4, 5.

One year's subscription to the *Lodge Lodge* will be given for a good copy of the July, 1894, number.

Denying Christ before men invites the fulfillment of his assurance of denial before his Father and the holy angels. He made no exception in favor of denial before lodge men, but lodge law involves implied denial.

If the Masonic or general lodge principle, that Christians may engage in religious services with other men, while yielding to their demand to make no recognition or mention of Christ, can be proved right, let proof be forthcoming.

One thing in the attitude of evangelical ministers, who are in the lodge, needs explaining. They disfellowship Unitarians for their doctrine concerning Christ, yet they fellowship the lodge, which holds and inculcates an even more radical doctrine of the same kind.

The one idea of the *Cynosure* is broad. It is not a party or denominational journal. It stands for the authority of Christ and his law. It opposes secret organizations because they rend and destroy Christ's three divine institutions, the family, the church and the state.

The *Farm Field* and *Fireside* thinks that Mr. Debbs' estimate of the cost of the late Republican Presidential campaign, as amounting to $16,000,000, is very nearly correct. In the dissemination of literature alone they spent $3,000,000. The other enormous outlays, including special trains to Canton, speakers in every city and town, some of whom were said to have received $1,000 for a single speech, must have footed up about sixteen million dollars, which in the end the long-suffering people must pay. Add to this the much less expense of the Democratic campaign, and reflect that about all the change it will make to the people will be that other hands will hand out their mail from the post-office window.

H. D. WHITCOMB.

There is a well-known tie between soldiers who have borne the struggle and danger of conflict together. Their personalities of mind, heart, and even body are mutually interesting; and the soldiery "of the cross" are no exception in this respect; especially those who read the *Christian Cynosure,* and testify against the dark systems of partiality and deceit, who nightly violate the fifth commandment. There seems to be a unity of reforms, all of which are upward struggles, and a "kith and kin" among reformers, making sign, grip or password quite unnecessary. Kingcraft, chattel slavery, the liquor traffic, monopoly, social privilege and the secret empire all recognize their common enemy, the reformer or "crank," and the subject of this week's illustration is one who confesses the name.

H. D. Whitcomb traces ancestry back to the Minute Men of Boston, who resisted King George in his usurpations. He was born near the time and place of the Morgan tragedy, and witnessed some of the subsequent stirring events which so quickened the public conscience as to apparently bury the system which assassinated him in oblivion. Inheriting the anti-slavery struggle, he knew something of such men as Garrison and Phillips and their struggles. He came West at about the time of the murder of Lovejoy at Alton, and here became personally acquainted with Owen Lovejoy, Ichabod Codding, and such like spirits. He held a place on the underground railroad while in operation, and braved the penalties of the Fugitive Slave Law. He grew up and subsisted on such mental pabulum as *The Liberator, National Era, American Baptist, The Principia,* and lastly the *Christian Cynosure.* Finding the old hydra of secretism resuscitated, with many more heads, and again threatening both church and state, he has put the lodge and saloon together, and throws every influence he can against them; affiliating with no church which withholds its testimony against them, or that sells its pews. Mr. Whitcomb resides at Bloomington, Ill., where he is an old settler. Visiting the families of his three sons in this city, he always gives the *Cynosure* office a call; the last was during holidays.

There has been a large immigration of the Slav and Latin people during the last six years, and last year they formed fifty-two per cent of the total immigration. But it has been shown both by census and by the testimony of the immigrants themselves that they do not go into the States which were pivotal during the last election, except to the city of Chicago, but congregate on the Atlantic seaboard.

How can Christians in the sunworshiping lodge, with its pagan ceremonies, wicked oaths, unlawful principles and manifold abominations, expect other members of the lodge to respect or trust their religious professions?

Dr. P. S. Henson says that Job covered over with sore boils was an illustration of the condition of our body politic. What Job needed was not salve or court plaster, but sarsaparilla. And what our nation needs is not mere education or ballots, but the regeneration of the people.

Who, that considers with due seriousness the solemnity of the judgment to come, can tolerate with any approval the outrageous imprecation, or no less outrageous trifling, if such it be to any man, involved in the Royal Arch oath when all the sins of two souls are invoked under conditions?

President Blanchard recently addressed the Christian Alliance Convention, in New York City, on the secret society question. His address was given by special invitation of Rev. A. B. Simpson, who followed him with a powerful testimony against the lodge; and by Dr. A. T. Pierson, who gave strong reasons why he was opposed to secret orders.

A friend of the *Cynosure* availed himself of an opportunity to have it regularly mailed to a lady, some of whose relatives were secret society men. When visiting at her home he found a copy of the paper still in the wrapper unopened. On inquiry he learned that she was not in the habit of reading it, and the result of his effort seemed wasteful and discouraging. However, he found means to excite new interest in the paper, and long afterward had the satisfaction of hearing the lady express her horror of her pastor's action in joining the Masons, and referred to the *Cynosure* as a source of her information concerning the unfitness of Masonry for such men. Discouragement may precede success as well as failure.

The Wheaton *College Record* says: "President Blanchard has been for several weeks in the East on a tour for the college. The points reached were Boston, Hartford, New York and Pittsburg. The friends of the institution in these cities share in the depression which has affected the whole country, but are interested in our work and again aided it. Many who have never been co-laborers with us would we think gladly become so did they understand the situation. The colleges of New England make at present no draft on the Christian benevolences of our churches. They are from seventy-five to two hundred and fifty years of age; are richly endowed and generously supplied with buildings. When the interior is in the same condition it will have no right to call upon the East for help, but will be able and willing to care for itself."

THE LAND OUR FATHERS LOVED.

BY J. G. WHITTIER.

Is this the land our fathers loved?
The freedom which they toiled to win?
Is this the soil whereon they moved?
Are these the graves they slumber in?
Are we the sons by whom are borne
The mantles which the dead have worn?

And shall we crouch above these graves
With craven soul and fettered lip?
Yoke in with midnight hoodwinked slaves?
And tremble at the lordling's whip?
Bend to the earth our pliant knees,
And speak but as "grand masters" please?

Shall tongues be mute, when deeds are wrought
Which well might shame extremest hell?
Shall freemen lock the indignant thought?
Shall mercy's bosom cease to swell?
Shall honor bleed?—shall truth succumb?
Shall pen, and press, and soul be dumb?

No! by each spot of haunted ground,
Where freedom weeps her children's fall;
By Plymouth's rock, and Bunker's mound;
By Griswold's stained and shattered wall;
By Warren's ghost; by Langdon's shade;
By all the memories of our dead!

By their enlarging souls which burst
The bands and fetters round them set;
By the free Pilgrim spirit nursed
Within our inmost bosoms, yet;
By all around, above, below,
Be ours th' indignant answer—No!

No! guided by our country's laws,
For truth, and right, and suffering man,
Be ours to strive in freedom's cause,
As Christians may, as freemen can!
Still pouring on th' unwilling ear,
That truth the guilty only fear.

NATURE WORSHIP.

BY M. N. BUTLER.

Albert G. Mackey, the Past General Grand High Priest of the General Grand Chapter of all the Masons of the United States, in his great book of "Masonic Jurisprudence" that governs every Masonic lodge, page 502, says of the Moral Law:

"Now this moral law is not to be considered as confined to the decalogue of Moses, within which narrow limits the ecclesiastical writers technically restrain it; but rather as alluding to what is called the *lex naturae*, or the law of nature." And he explains: "The precepts of Jesus could not have been made obligatory on a Jew; a Christian would have denied the sanctions of the Koran; a Mohammedan must have rejected the law of Moses, and a disciple of Zoroaster would have turned from all to the teachings of his Zend Avesta. The universal law of nature, which the authors of the old charges have properly called the moral law, because it is, as Conybeare remarks, 'a perfect collection of all those moral doctrines and precepts which have a foundation in the nature and reason of things, is therefore the only law suited in every respect to be adopted as the Masonic code."

The same Past General Grand High Priest in his "Lexicon of Freemasonry," page 402, declares: "The religion, then, of Masonry is pure theism, upon which its members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge or to connect their truth or falsehood with the truth of Masonry.'

Then "Chase's Digest of Masonic Law," the great book of decisions in Freemasonry, and in which every Masonic Grand Lodge in America is represented over and again, affirms: "The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was, it would not be Masonry, it would be something else."

This same great book of decisions, page 206, reads: "It is Anti-masonic to require any religious test, other than that the candidate should believe in a God, the Creator and Governor of the universe."

Again, Robert Morris, Past Grand Master of the Masonic Grand Lodge of Kentucky, poet laureate of the fraternity, and a Sovereign Grand Inspector General, in his "Dictionary of Freemasonry," page 296, states: "The Worshipful Master himself is a representative of the sun." Not something like the sun but of the sun. A. T. C. Pierson, present Grand Secretary of the Masonic Grand Lodge of Minnesota, and Grand Captain General of the Grand Encampment of the Masons of the United States, in his "Traditions of Freemasonry," page 87, prints: "It is evident that the sun, either as an object of worship or of symbolization, has always formed an important part of both the mysteries and the system of Freemasonry."

Dan Sickels, now the great Masonic publisher of New York City, and Secretary General of the Supreme Council of the Northern Jurisdiction of the United States, in his "General Ahiman Rezon or Freemason's Guide," page 56, adds: "Accepting the symbol have we lost its sense? Our rites will be of little value to us if this be the case. It is our duty, then, to make Freemasonry the object of a profound study. We must consult the past. We must stand by the sacophagus of the murdered, but restored, Osiris in Egypt, enter the caverns of Phrygia and hold communion with the Cabiri, penetrate the 'Collegia Fabrarum' of ancient Rome, and work in the mystic circles of Sidon."

These are the highest Masonic authorities in in the United States. Freemasonry, then, is "pure theism, pure deism, pure demonism. "Ye believe in God ye do well; the devils also believe and tremble"—natural religion, nature worship. And if this system of sun worship, this un-American hierarchy, with its chaplains, stewards, deacons, worshipful masters, priests and most excellent grand high priests, its most worshipful grand masters, sublime princes, kings and grand kings, is not devil worship, then let some one inform the people what demonism really is. Freemasonry is surely the very antichrist. The devils recognized Christ and said: "What have we to do with thee, Jesus, thou Son of God?" But this Masonic system does not recognize that there ever was any Christ, and double dates all its documents past the Christian era to A. L., or the "year of light."

Kansas City, Mo.

Brotherly kindness to those still outside the lodge often seems to require abandoning the kind of brotherhood found inside.

THE MYSTERY OF INIQUITY.

BY E. RONAYNE.

Looking at religious matters from a human, or rather from a secret society standpoint, one would be led to conclude that the different churches might as well close up and go out of business or into bankruptcy, for the secret societies are doing all that churches claim to do, and they do more of it, and do it better. Whether a dead brother had led a good or a bad life, whether he was honest or dishonest, moral or immoral, an atheist or a church member, he is at once and without ceremony transferred from the "lodge below" to "the celestial lodge above." The candidate receives the "new birth" through the ceremonies of initiation, and by living in strict obedience to the horrible obligations and cut-throat penalties of Freemasonry especially, he is "free from sin."

One can mix up in the mad delirium of politics, attend rotten primaries, scheme, plan and cheat the other fellow out of the nomination; he can attend balls, parties, progressive euchre, or any other; he can even "play the races," go to church in the morning and to the theatre in the evening, and if he is a member in good standing of a secret lodge, no matter which one, when he dies he goes off straight to "the grand lodge above." What more than this does a man want? Or can you tell us which of the churches can do better? Neither Calvanism nor Armenianism has any standing whatever by the side of the religion of the secret lodge; and last of all, they baptize children; do so much of it, and do it so well, that no church in America can do better. Baptize children, did you say? Yes, surely; read the following from the Odd-fellows' *Herald*, Springfield, Ill., Jan. 1, 1897:

"Monday evening, Dec. 21, was an era maker in the history of Grape Creek Lodge No. 632, and White Oak Rebekah Lodge No. 314. Many brothers and sisters of these lodges decided that they would have their children christened, and they fixed on Past Grand Chaplain Rev. W. T. Beadles, of Paris, to officiate, and also decided that the occasion should be social, festive and for the good of the order. Grand Secretary James R. Miller, of Springfield, also kindly accepted an invitation to be present.

"At 5:30 Chaplain Beadles conducted the baptismal services, twenty-seven children being christened by him, as follows:

"Leo Victor, Lawrence Turner and Lucy Winnefred, the children of Dr. and Mrs. Joseph Fairhall.

"Mary Ann, daughter of Mr. and Mrs. Thomas Pierce.

"John, Peter and Margaret, children of Mr. and Mrs. Wm. Hamilton, of Westville.

"Ralph, son of Mr. and Mrs. John Brown.

"Herbert Henry, son of Mr. and Mrs. John Ray.

"Harriett Hannah, daughter of Mr. and Mrs. Hible.

"Charles, Henry and Thomas, children of John and Mrs. Hudsonpillar.

"Agnes, daughter of Mr. and Mrs. Isaac Elsden.

"Flossie, Eliza, William, Edward, Charles and Henry, children of Mr. and Mrs. George Ray.

"Charles Edmond, son of Mr. and Mrs. Edmond Roberts.

"William Henry, Louisa, Edward Robert, children of Frederick Foote.

"Florence Eliza, George William, Mabel and Bessie, children of Mr. and Mrs. Charles Bennett.

"Lucy Edna, daughter of William and Mrs. Foote.

"George McKinley, son of Mr. and Mrs. George J. Coster.

"The services were beautifully conducted by P. C. Chaplain W. T. Beadles, and solemn silence prevailed among both children and adults.

"After the services the Chaplain said that this is a new and unique thing in the history of the lodges but eminently proper; and had not bound any of the parents to have their children become members of any church, but to bring them up in the nurture and admonition of the Lord, so that they may become goldly men and women, and also good Odd-fellows and citizens.

"After supper the lodge room was a delightful scene, young and old joining in blind man's buff and other games."

"The services were beautifully conducted," etc., "and solemn silence prevailed." I wonder if the Rev. Beadles could do better in his own church, or could his Paris congregation maintain more solemn silence? And then remember there was quite an advantage here, "the parents were not bound to have their children become members of any church"—simply good Odd-fellows after they were "brought up in the nurture and admonition of the Lord," in connection with an institution where the Lord's name even cannot be mentioned; where his finished work is despised, denied and rejected, and where not one of the parents knows the Lord. And then after the supper and the "solemn silence, both "young and old joined in blind man's buff and other games," just as they did on Pentecost when the 3,000 were baptized; just as Philip and the Eunuch did, Acts 8; and precisely as Ananias and Saul of Tarsus did when the latter was baptized at Damascus, Acts 9. Oh, the deep down iniquity of secret societies, and the unspeakable abomination of those preachers "who say they are apostles and are not," but are found to be liars! It would seem as if the scathing rebuke of the Apostle Paul to Elymas, the sorceror, could very appropriately be applied to such men. Read the passage in Acts 13:10.

104 Milton Ave., Chicago.

Prayer moves the hand that moves the world.

THE LODGE AND THE CHURCH

BY REV. CYRUS SMITH.

It is well known that lodges are religious institutions, having altars and prayers. But the worship is much different from that practiced by a church of Christ. It is a mystery that Christians should have any taste for lodgery or its worship in this enlightened age. To worship in the lodge and to worship in the church too, is

trying to "serve two masters." Lodge altars are as truly the altars of Baal as any that ever existed in the dark ages, and the people of God cannot worship at them and serve him any more than they could do a similar thing in the days of Ahab. Christians are to serve Elijah's God, and not worship at the altars of Baal in any age; because the principles of false worship is as bad and as much condemned by the Word of God at one time as at another.

In the religious performances of the lodge, many have been so injured in initiation as to cause death. Who ever heard of any one being so injured while being initiated into the kingdom of grace in the church? The construction of the lodge differs widely from the church. The lodge may be used, because of its secrecy, as the most potent factor in the world for concealing crime. If lodges are not to conceal crime, why are they so often used for that purpose?

Are men either by civil or ecclesiastical authority sworn to perpetually conceal and never reveal that which is good? If the lodges were good they would have no need of concealment. Crime is always the most difficult thing to investigate and expose to the light. Why are lodges existing on the same plan if they are innocent and have nothing but good to conceal? But if the lodge did not appear innocent it could not deceive good men.

I am opposed to the lodge because it is a snare, and deceives those whom I love. There are many in the lodge that I esteem highly, but if I was silent on this subject I would not do my duty toward them. It is far from me to desire to wound the feelings of any, but God requires me to be plain and let my feeble light shine and persuade others not to walk "in the counsel of the ungodly," which men are doing most effectually in the lodge. My prayer to God is that the men of the order may be converted from the lodge to Christ, the only way of salvation.

De Kalb, Iowa.

The Sultan ought to give Lorimer a copy of the Koran to lay on his Masonic altar in Tremont Temple beside the Bible.

THE VISIBLE WORLD AND THE WORLD INVISIBLE.

BY REV. JOHN BROWN, A. M.

It is generally supposed that there is no intercourse between the visible world and the world invisible; but the experience of Paul demonstrates the contrary fact. He assures us that he knew a man—meaning himself—caught up to paradise, who heard words that it would be unlawful for a man to utter, though he did not know whether he was in the body or out of the body, which implies that either the whole person, soul and body may be admitted to heaven, or, that the soul leaving the body may pass into the invisible world and return during life. 2 Cor. 12:1–6.

The case of Wm. Tenent, in the last century, is very similar to that of the apostle. It is a well authenticated fact that he was supposed to have died, and that the people assembled to his funeral, when he gave three groans, sat up, and fell back as he was before. After an hour he gave three groans, sat up, and fell back again. After a second hour he gave three groans and sat up; but from that moment he gradually recovered, and was afterward licensed for the Presbyterian ministry. This fact has been accounted for by various theories. His own opinion, which he held during life, was that he was in heaven; that he was remanded to earth again; that he was reluctant to come back, and that his reluctance was the cause of his groaning. Professor Scott called the attention of the students in the moral philosophy class in Kings College, Aberdeen, to the fact, which he explained on the principle of somnambulism; but Dr. Nelson, who had been an infidel, but afterwards wrote a book on the evidences of the Christian religion, which was published by the American Religious Tract Society, accepted Mr. Tenent's own opinion, and says that he believes that in many cases the soul leaves the body before death.

Christ founds an argument for a future life on the use of the present tense of the verb to be: "I am"—not, I was—but "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." Matt. 22:23. Consequently, Abraham and Isaac and Jacob must have been alive in some sense in the time of Moses several hundred years after their bodies died. Moses and Elias appeared on the Mount of Transfiguration conversing with Jesus, in the presence of Peter, James and John. Matt. 17. Samuel returned from the invisible world, and prophesied that Saul, and his sons should be with him to-morrow. 1 Sam. 28. The miracle has been explained away by many; but it was doubted neither by Saul, nor the necromancer, nor the historian. No doubt much imposition has been practiced by spiritualists; but it would be hard to explain the facts of spiritualism on natural principles.

These facts prove that not only does the soul exist after the death of the body, but sometimes returns to it during life, and that disembodied spirits visit this world, and sometimes make themselves visible. "Wherefore, seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and perfector of the faith, who for the joy set before him endured the cross, despising the shame, and is now set down at the right hand of the throne of God."

Clear Lake, Iowa.

It is a suspicious mark on any tenet or system when it betrays a fretful unwillingness to be calmly and courteously discussed.

SATAN CASTING OUT SATAN.

By the kindness of Rev. J. P. Stoddard I have the reading of a book entitled, "Manual of Freemasonry," in three parts, with an explanatory introduction to the science and a free translation of some of the sacred names of Scripture by the late Richard Carlisle. It seems to have been three separate pamphlets with three separate introductions representing the first three degrees, Apprentice, Fellow Craft and Master Mason, the Royal Arch, and Knights Templar and the Mark Man degrees. The introductions occupy 12, 24 and 26 pages respectively, and the manuals 71, 50 and 109 pages respectively.

He places Christianity in the same list with the false worship of Egyptian and Chaldean, Greek and Roman antiquity. According to his "tell," all religions originated in sun worship. The twelve signs of the Zodiac are the key to all the mysteries of every religion. The Bible is only a mythical story invented to mislead and captivate. There never was such a nation as the Israelites. The building of Solomon's Temple was a fable. "Judaism, Christianity and Freemasonry are in principle one and the same as to secret, origin and mystery. Astrology, gipsy fortune-telling, modern Freemasonry, Mohammedanism, Christianity and Judaism, now so-called, have sprung from, and are so many corruptions of, the ancient mysteries of the pagans.

"The Eleusinian mysteries were pagan; the same in relation to Isis in Egypt, as to Ceres in Greece, and continued in relation to the Virgin Mary as a part of the mistaken Christian mystery. It is the fault of Freemasonry that it has nothing feminine belonging to it; the ladies make no part of its mysteries, and to the ladies it has been a matter of great uneasiness.

"Hebrew, Israelite and Jew are Syriac, Phoenician and Egyptian terms used in the mysterious degrees; and it would be as reasonable that the Freemasons are a dispersed nation as that the Jews are or were a dispersed nation. The modern religion of both Jew and Christian is a misunderstood and forgotten connection, corruption and continuation of the ancient pagan mysteries. Freemasonry is a secret attempt of the same kind, but a failure.

"The key, then, to the mysteries of Freemasonry, as well as to the mysteries of the Christian and the Jewish religions, is the Eleusinian mysteries of the pagan religion, and the further key to all those mysteries is the worship of the sun as God under a variety of personifications, in all its Zodiacal transits, in the personification of the year, of the seasons, of the months, of time generally. I have long felt the necessity of tracing another origin, and I now do so, in connecting Christianity with the ancient pagan mysteries. On reading the New Testament with the key which I here present, and with the remembrance that, in relation to history, the book is altogether, from beginning to end, a fiction; and on reading the Old Testament in the same way, there will remain in the mind something like knowledge gained from its mysterious matter. Freemasonry is but a professed concealment of the same revelation, and may be properly styled a bastard or illegitimate mystery.

"We have seen enough of the mischief of monarchy and priestcraft, of mystery, sectarianism and secret societies. Let us now be open, be inquisitive and be equal in knowledge. Any secret *recipe* for human disorder is but murder towards those who need it and cannot reach it. I rejoice in having no secrets. I rejoice in being able to expose to the world the professed secrets of others. I am sure that secrecy is a vice, and I therefore expose and explain Freemasonry."

This is Satan casting out Satan; when that begins in earnest his house must fall.

J. M. FOSTER.

Boston, Mass., Dec. 30, 1896.

Read about intemperance but keep out of the bar-room; read about Masonry but keep out of the lodge.

UNEARTHING A DARK PLOT.

"Truth crushed to earth will rise again;
The eternal years of God are her's.
But error wounded writhes in pain,
And dies amid her worshipers."

Although L. A. McLean, clerk of Survey, declared that Calhoun had taken the ballots of the election of Jan. 8, 1858, with him to Washington, grave doubts were entertained among the Free State leaders, and Ewing and others who had stationed themselves at the border precincts at the peril of their lives, and had witnessed border ruffian repeating, went before the legislature now in session, and procured the passage of a bill creating a Board of Investigation, to report on the frauds committed at that, and the election of Dec. 21, 1857, ratifying the Lecompton constitution.

McLean was summoned before this Board and swore to what he had already stated. Still not satisfied, the legislature sent the Sergeant-at-arms, who searched Calhoun's premises but found nothing giving any clue to the whereabouts of the ballots. Calhoun had tabulated the vote by counties and published the returns in the papers, giving the entire Pro-slavery Territorial ticket and legislature a handsome majority. As provided in the schedule of the Lecompton constitution, Calhoun had the counting of the votes, and his decision was beyond review or reversal by any Territorial authority.

Many days passed in dreadful suspense. The Free State majority in the legislature counted for little under existing conditions. With haughty mien the Pro-slavery leaders regarded its legislation with little concern. They were serene and happy in contemplation of the early destruction of every vestige of Free State government and authority in the Territory, and the final consummation of their cherished hopes in fastening slavery, not only on Kansas, but the entire Northwest, yet to come into the Union when the institution would have full sway in the majority of the United States.

But "God hath chosen the weak things of the world to confound the things that are mighty." One night as Ewing was passing from his office to his hotel through a lonely part of Lawrence, a man stepped out of the shadows across his way, saying: "Is this Mr. Ewing?" He at first declined to give his own name, but instantly handed his revolver, breech foremost, to Ewing as assurance of his peaceful intent, and said he had been waiting there in hiding for hours to see Ewing, evidently not wishing it known that he was in the town. He said he had heard of McLean's testimony in regard to the missing ballots and believed it was false, and thought he could tell something that would lead to important disclosures, if it would not jeopardize his life, for his life would be worth nothing at Lecompton if it were found out that he had divulged anything leading to the discomfiture of the Pro slavery authorities.

Ewing assured him that he would not disclose his part in the matter, and if he should divulge anything that would prove that Calhoun's returns

were false, it would rout the whole gang and he would be safe anyway.

He then gave his name as Henry W. Petrikin, a clerk of Wm. Brindle, receiver of the United States land office at Lecompton, and said that Charley Torrey, or "Dutch Charley" as he was called, told him that he was aroused by a noise the night before Calhoun went to Washington, and going to the window saw a man burying a large candle-box under the woodpile. Petrikin said he believed it contained the ballots of the late election, and that there was evidently something crooked about the returns that might yet be ferreted out.

As Ewing passed on he reasoned, that if this was a clerk of Brindle, from what he knew of Brindle he would not have a rascal in his employ, and this was a voucher for his good faith in what he purported to reveal. Petrikin returned to his post early next morning as usual, without the Pro-slaveryites knowing that he had been to Free State headquarters during the night.

Aided by his official position as a member of the Board of Investigation, Ewing obtained from Probate Judge Miller, of Douglas county, a search warrant directed to the sheriff, commanding him to repair to Lecompton and search the premises of the surveyor-general, and, if practicable, to secure and bring before him at Lawrence one certain box that might be found on said premises. The sheriff was directed to take a posse of fighting men along, and proceeded as directed, arriving at Lecompton early in the morning. The woodpile was removed and a box found, sure enough, answering to the description, and was carried to Lawrence and delivered to the judge. The speaker of the House, president of the Senate and Governor Denver met with the investigating committee then, and the judge opened the candle-box and there found the returns in question.

Fraud was discovered as had been attested by Ewing and others before the legislature, and when the plainly fraudulent votes were thrown out, the Free State ticket had an overwhelming majority. In the separate election held the same day to vote on the Lecompton constitution, the Free State party cast over ten thousand votes against it, which was about 3 to 1. A warrant was now issued for McLean, but the whole gang had fled from Lecompton as soon after the sheriff and his posse found the candle-box as possible.

Every incident of these disclosures was heralded over the country as fast as the news could be carried. Petrikin took a certified statement of the facts to Washington, and in the presence of his father and other Congressmen laid the same before President Buchanan. Ewing followed with a report of the Board of Investigation and an abstract of the candle-box returns and a memorial to Congress, all of which were printed and laid on the desk of each Congressman at once.

This killed the bill then pending in Congress for the admission of Kansas under the Lecompton constitution. Thus Calhoun's scheme fell flat, and he, too, shrank from the gaze of an indignant public and went into obscurity. A short time afterward Buchanan had the affrontery to force through a bill providing for the submission of the Lecompton constitution to a free vote of the people of Kansas, promising a fair election, and offering them eight million acres of public lands for schools and internal improvements provided they adopted it. This forced election occurred August, 1858, and the proposition was voted down forever by 8 to 1. For this Kansas was denied Statehood as long as there was a Pro-slavery majority in Congress. S. C. HART.

Lecompton, Kan.

REFORM NEWS.

MISSOURI STATE MEETING.

APPEAL FROM THE STATE COLPORTEUR.

ST. JOHN, Mo., Jan. 11, 1897.

EDITOR CYNOSURE:—In regard to our State Convention to be held at Kirksville, Mo., on or about February 4, 5, I am truly glad it has been called to meet in such an educational center, and where Iowa as well as Missouri brethren can attend. And now, brethren and sisters in the Lord, let us remember that if the light of every star in heaven was combined and focused into one it would be almost as bright as the sun. So if we can combine the testimonies of all friends of anti-secrecy in Missouri and Southern Iowa, we will kindle a flame before which every secret lodge will tremble. Let every friend of the cause resolve to go up to this meeting in the strength of the Lord. Let us demonstrate that right can triumph against might, and get our hearts and minds filled with zeal and arguments in this cause.

The pastor of the church where the meeting is to be held is a host in himself. Rev. S. H. Swartz, of Morris, Ill., whose eloquence so inspired the Iowa brethren, has promised to speak. And M. N. Butler, the man whose writings have so often stirred our souls during the years of the past, will be there. George W. Geesling, who wrote the exposition of the Grange, is also expected. So is Elder A. B. Lipp, our fearless reform lecturer. Rev. H. Hull, who has suffered so much at the hands of lodge men, has promised to be at the meeting. And a great many other men of power are to be with us. Let us lay greater and higher plans than ever before. Remember how many years has elapsed since our last State meeting. Let there be such a rally at Kirksville, of the friends in Missouri, as will cause the lodge power to tremble from one end of the State to the other. Let us go up in the strength of the Lord and the battle will be ours. Missouri expects every friend of the cause to do his duty.

J. T. CULLOR.

FROM OUR MICHIGAN COLPORTEUR.

SPRING ARBOR, Mich., Dec. 26, 1896.

EDITOR CYNOSURE:—I have just returned home from the East, where I had a very good time doing some good work for God and humanity. I will start out again soon, though I am troubled some with rheumatism so that it pains me to walk, but I feel that I must do what I can.

It rejoiced me to see that Rev. O. H. Perry, of Hanover, Mich., is so much interested in the *Lodge Lamp*. He lives about eight miles from here; and told me last winter that he had been an Odd-fellow and a Freemason, and had to give both up. He is now trying to help others out, and says at times he feels that he ought to go out and lecture against the lodge. I will try and get him at it this winter.

I was glad to get the last *Lodge Lamp*. I find so many who say that Washington and other good men were Masons. It was this that drew me into the lodge; so many good men and ministers were in it. The trouble is Masons never publish what Washington and other good men have said against the lodge. JASPER J. TUCKER.

REMARKABLE ESCAPE FROM DEATH.

SEATTLE, Wash., Jan. 2, 1897.

EDITOR CYNOSURE:—Since my last letter to the *Cynosure* I have had quite an experience. On Saturday, the 26th of December, I left the city via. the Seattle and International railroad for Arlington in Snohomish county. On the train I fell in with two ministers of a prominent denomination, both of them opposed to secret societies, but little posted on the great danger of the orders to the church and society in general.

I arrived at Arlington at noon and was met at the train by Bro. Harry Probstfeld, a grand good, Christian young man, who has been in the past in the employ of the railroad company more or less. Sometime ago the company sent out some cars loaded with rock for him to unload on the Sabbath. He refused to work on the Sabbath, but got some men to go down with him Saturday night and unload them. While he was lifting a rock, with his back to the edge of the car, the rock split, and over the brink he went and down thirty feet on the pile of rock they had been unloading.

He says that while going down from the car to the stonepile he was as happy as an angel, thinking about his having made his peace with God and consecrated his all to his service. The boys climbed down expecting to find every bone in his body broken. To their astonishment and delight, although he was badly bruised and unconscious, not a bone was broken. He still lives to praise the Lord and let his light shine.

He took me to the St. Paul hotel, Bro. Rea, proprietor. At night I spoke in the Hall. The Odd-fellows above me were initiating a candidate in the first or Initiatory degree. This gave me an opportunity to be more practical on the subject of Odd-fellowship. At the close of my address the Masonic M. D. of the place refused to shake hands with me. I told him I would shake hands with any man.

He said, "I will with any honest man."

I said, "I am honest enough to say '*Mah-hah-bone*,' are you?" He lost his jewel, to say the least. I afterward learned that he is a professed infidel.

On Sabbath morning I preached to a fair-sized audience at the Free Methodist church. In the afternoon addressed the Sabbath-school children on the evils of intemperance and other great evils. I spoke again at the class meeting in the evening, and preached again at night. I should have mentioned that Rev. E. H. Stayt arrived from Marysville soon after I got there, he having been there to bill me for Wednesday evening. He is a true man of God, filled with the spirit, and readily abominates all evils like the secret lodge system. His good wife chimes in with him in his work, and I may say all his people are loyal to God and his church. Even little Nellie, their daughter, nine years old, at the family altar prayed for Bro. Williams and his great cause which he represents. God bless her.

On Monday afternoon in company with Bro. Stayt, and after a good dinner at Sister Molden's, I boarded the train for Snohomish, the county seat, where I found a good home with the pastor and his family. I spoke at night in the Free Methodist hall to a small but very attentive audience. Rev. A. J. Hanson, the M. E. pastor, whom I knew for several years at Vancouver, Wash., was present and gave a few very hearty smiles during my address. A young Presbyterian brother gave me to understand, that though his father is an Odd-fellow, yet he is opposed to all secret societies. The same may be said of Rev. Stayt.

The next night I spoke in the large opera house in the city of Everett, to a small audience, owing to a Christian Endeavor convention and a revival in progress in the city. The next night I spoke in the Lyceum Hall at Marysville. Here we had a very fair audience. The meeting lasted near three hours. I spoke two hours and sixteen minutes.

At the close the young editor of the Marysville *Globe* said: "I have been an Odd-fellow seven years. I never knew till to-night that there is an organization opposed to secret societies. You've got Odd-fellowship 'dead sure.' I always knew in my heart it was wrong." He gave excellent evidence that he was done with it; signed for the *Lodge Lamp*, and agreed to give all the publicity possible to our coming convention at Seattle, and hoped to get down himself to attend it. Thus the good Lord blesses our weak efforts, always in time to encourage us when we most need it. I received at Arlington six *Lodge Lamps* and two *Cynosure* subscriptions; at Snohomish, six *Lodge Lamps* and one *Cynosure;* at Everett, six *LodgeLamps* and two *Cynosures* and at Marysville two *LodgeLamps*.

I returned to Seattle Thursday, via. steamer Greyhound, from Everett. I made out my monthly report, and on the first day of the new year called on and took dinner with Bro. J. C. Card and family of South Seattle. They showed us no little kindness. They are opposed to all shams, secret orders with the rest.

While at Bro. Card's, a gentleman called on some business. After he was gone they explained to us, that about two years ago, while he was off at lodge one night, a neighbor went in, killed his wife and little child, and took all his money. Had the man staid at home as he should, he would doubtless have his wife, child and money. Brother and Sister Card gave me $5 toward paying for the hall. Who will do likewise?

P. B. WILLIAMS.

LETTER FROM MINNESOTA.

ST. PAUL, Minn., Jan. 8, 1897.

EDITOR CYNOSURE:—"Yes," said a Congregational pastor of this city this morning, "I know of the *Christian Cynosure*, and I approve of all that is said against secret societies; but everything is so permeated with them that to oppose them is to destroy the foundations of society; therefore, I do not oppose them and I do not want the *Cynosure*."

He had spoken of a disease in his own body. I, therefore, quoted James 5:12, "But above all things, my brethren, swear not," the preface to the promised gift of healing. He combatted that Scripture by quoting Heb. 6:16, which is: "For men indeed swear by the greater; and the oath serves them for confirmation as an end of all gainsaying." Revised version. I rebutted what he said by quoting the words of Jesus, Matt. 5: 33: "Thou shalt not swear falsely.....But I

(*Continued on 9th page*)

CORRESPONDENCE.

PHILO CARPENTER PRIZE PAPERS.

BOSTON, Mass., Jan. 4, 1897.

EDITOR CYNOSURE:—Permit me to say to any of your readers who are contestants for the prizes offered from the estate of the late Dea. Philo Carpenter, for the three best papers on "Secrecy and Citizenship," that the matter of awards has been delayed by the illness of one who was to have acted as judge, but that it is being pushed with all practicable diligence, and the twenty-one manuscripts now in a fire-proof safe at No. 4 P. O. Square will be delivered to the judges as soon as three suitable persons can be secured, who are willing to undertake the work.

JAMES P. STODDARD.

A TRUMPET BLAST FROM TEXAS.

STOUT, Texas, Dec. 19, 1896.

EDITOR CYNOSURE:—Your paper comes as a welcome visitor to me out here in this lodge-ridden country. I am willing to stand alone with the Lord against the secret lodge system.

Permit me to say amen to Elder Rufus Smith's article, "To Friends and Strangers," published in your issue of Nov. 26th. I have had membership only in the same church he describes, and which is also set forth by Paul in Eph. 5: 25 27, "Husbands, love your wives, even as Christ also loved the church and gave himself for it. That he might sanctify and cleanse it with the washing of water by the Word. That he might present it to himself a glorious church, not having spot nor wrinkle or any such thing; but that it should be holy and without blemish."

I have not practiced the one church idea for thirty years as Bro. Smith has; I have been the Lord's free-man for more than twelve years. I once traveled East in search of light, but can now say with John 1:5,6, "This then is the message which we have heard of Him and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him and walk in darkness, we lie and do not the truth: But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The light and fellowship spoken of here is not found with a hoodwink over your eyes traveling east; but by the way of the cross or garden of Gethsemane.

I am often told that I can't accomplish anything by opposing the secret lodge here alone. I find a great many men who can say privately that they are opposed to the secret lodge, but are too faint hearted to speak out publicly. I was somewhat surprised when I met an old brother in Denton last summer, who claimed to have been sanctified more than twenty-three years, and when I presented him with a copy of the *Cynosure* and insisted on his subscribing for it, he said that he took the paper in Iowa, but there were so many Masons in Denton that should it come to him there they would spot him.

I related to him how the Masons had threatened my life, but the Lord never suffered them to touch a hair on my head. I cannot harmonize this brother's experience with 1 John 4:18: "There is no fear in love, but perfect love casteth out fear, because fear hath torment: He that feareth is not made perfect in love." Oh, for more men that would

> "Dare to be a Daniel,
> Dare to stand alone,
> Dare to have a purpose firm,
> And dare to make it known."

Very often, when I distribute anti-lodge literature, I meet with frowns and some murmuring, but I tell them that I serve Daniel's God. Last December when I attended a quarterly meeting at Shady Grove, the elder related a circumstance of a young friend of his who was under conviction for a long time, and feeling that there was something in his way, he questioned him in regard to his trouble; and he confessed to him that if he was converted he would have to preach the Gospel, but he never would consent to do that. The elder told him he must be willing to do anything the Lord required of him. But the young man continued in sin till his death.

After the meeting the elder was in quite a hurry to get to his train. I followed him and told him he had given us to understand that he belonged to the Masonic fraternity. "Yes," he replied. I told him God had delivered me from that institution and laid it upon me to warn others. I handed him some *Cynosures*. He promised to read them and thanked me and hastened away.

Last Sabbath I heard another presiding elder of the came church, from the same pulpit, preach on the seven graces, 2 Pet. 1:5 7. When he came to "temperance" he said we must be temperate in our eating, drinking and sleeping, and that he knew no better rule for the division of our time than that layed down by one of the oldest and best institutions in our country outside of the church.

After the sermon he confessed to me that he was a Mason. I said I once was, but God had delivered me from that institution, and it was strange to me that he could pronounce Freemasonry the best institution outside the church, when it excludes the name of Christ. He denied that it excluded Christ, but I proved it from Masonic standards. I handed him two copies of the *Lodge Lamp* and some tracts, which he promised me he would read.

S F. PROCTOR.

A VISIT TO THE CZAR OF RUSSIA.

WASHINGTON, D. C., Jan. 6, 1897.

EDITOR CYNOSURE:—Bishop Satterlee this week gave a very interesting description of his recent trip to Russia, for the purpose of presenting an American petition in behalf of the Armenian Christians to the Czar. When he first arrived at St. Petersburg and announced that he wished to present this petition in person and without the intervention of the American minister, because it was desired that the presentation should be devoid of even the appearance of political significence, he was told that it would be impossible.

However, he persisted, and as usual when people determine to persevere until a good deed is accomplished, he succeeded. He was received by the Czar and his wife with such simplicity that he says he could hardly realize that he was in the presence of the absolute monarch of the country in which all the outward pomp and circumstance of royalty finds its fullest expression. In addition to presenting the petition, Bishop Satterlee spoke to the Czar of the anxiety all civilized nations felt about the Armenians and Russia's probable action towards them. But he left without an idea of how the Czar felt towards them; he listened closely, but the answers he gave were short and diplomatically non-committal.

Turn where you will and the rum evil will still confront you. A Government Indian Inspector, Mr. J. G. Wright, who has only recently returned from an official trip among the Chippewa Indians at White Earth Agency, Minnesota, after speaking of the manner in which the 7,000 (or thereabouts) Indians on that reservation spend their time, added significantly: "Their morals in a general way are very good. They have a warm attachment for their wives, and would give little or no trouble if whiskey could be kept from them." Kind reader, how many white men do you know of whom that last sentence might also be truthfully said?

Those who believe that the upper ten of society offers proportionately as good a field for missionary work as the lower ten thousand, will be pleased to know that Mrs. John W. Foster, wife of the ex Secretary of State, proposes to duplicate some of the remarkable missionary meetings held in the large house occupied by Postmaster General and Mrs. Wanamaker during the last administration. Mrs. Foster has invited a number of society ladies to attend a meeting at her house Friday morning, to hear an address from Mrs. Booth Tucker, of the Salvation Army, who is to be accompanied by Brigadier Susie F. Swift, a graduate of Vassar College, and Dr. Frederick Nice, once a surgeon in the German army and now an humble ensign in the Salvation Army, who is known far and wide as a skilled player of the violin.

C. A. S.

LETTER FROM FAR OFF INDIA.

CAWNPORE, N. W. Province, India,
Dec. 3, 1896.

DEAR CYNOSURE READERS:—Simultaneous with the unfolding, to me, by the spirit of an evangelistic tour through Central and N. W. India, came the word, "Speak unto the children of Israel that they go forward." The possibility of such a trip had been brought to mind some months before, and the conviction had been deepened into probability as the weeks went by, until in the latter part of September the above word was given and all made clear that the time had come for the going forward as the Spirit should lead the way, to be a witness unto Him and to proclaim a full deliverance from all sin.

Some deeper lessons in the deep things had been given as a special preparation for such an important work. Special lessons in faith, with directions as to the manner of going, were a part of the fitting up. The manner of going, doing, etc., were clearly set forth in Christ's charge to his disciples, as he sent them forth to preach. Matt. 10. The message was to the "House of Israel." No provision was to be made for the journey; but trust in God for all needs to be supplied. This for special direction, and Ezekiel 3d for the special commission, with many promises and assurances of his presence and help, were given by the Spirit, and with much joy and a restful trust in him the start was made Oct. 12.

This going forth involved a long journey—nearly nine hundred miles—among strangers, and all unused to India's ways of travel and customs. This, with the impaired hearing, made it appear a difficult way to anything but the eye of faith. The hand of faith grasped the promises and assurances, that all needed help would be given, when and however needed. To the praise of his grace I can say at this writing that the way has been smoothed before me. Just when I needed help it has been given in a very special way, and of difficulties there have been none. All praise be unto Him. My first stop was at Cawnpore, where I put a little Eurasien girl in the M. E. Girl's school. She had been rescued from a Romish school in answer to some earnest prayers and efforts on the part of some of the watchman workers, inspiring much thanksgiving to God on this account.

From Cawnpore to Lucknow, the day following our arival at C——, was the next step in the journey. The annual meeting of the Methodists, but attended by all Christian workers and missionaries, was in session and hither we were clearly led. We were most kindly entertained by Miss Thoburn, who is in charge of Lat Bagh school and college. The week spent here was pleasant and profitable, though a great sorrow came when the telegram was received at this time announcing the translation of our beloved co-laborer, Victor Gladwin, from labor to reward. The grace of God was sufficient for this "fiery trial," of which we had a vague warning before leaving Bombay and the sick one. Getting a new insight into India's needs, mission work, etc., is a source of great personal profit. Witnessing to a joyful and "full salvation" is, we trust, the means of much profit to others. With this hope to cheer us, together with some grateful expressions from those who had been helped and encouraged by our testimony, we next went on our way to Fyzabad, seventy-five miles distant from Lucknow. This is a military station with many soldiers in camp, and to these soldiers, for whom we feel a special interest, we felt the Spirit leading us.

That it was the Spirit's call was evidenced by the remarkable way we were provided for, though an entire stranger to all but two soldiers who were at the Lucknow meeting; and also by the fact that the Christian soldiers were meeting daily to pray for the experience of entire sanctification, but of which they had not the light and instruction sufficient to enable them to understand the way "into the holiest of all." Precious were the meetings held daily at the Soldiers' Prayer Room. There were open hearts to receive the instruction and testimony on the destruction of inbred sin, and the cleansing from all its defile-

ment. Many of these British soldiers are the flower of England's homes, in their young manhood, and to see them Christian soldiers, and pressing on into the fulness of spiritual life, is a source of great joy to those who are specially laboring among them. We were most kindly entertained by the ladies of the English Zenana Mission, and helped in our work by the pastor of the Wesleyan Methodist Mission. The last meeting in the church of this mission was a profitable one, there being a number of soldiers who gave testimony to the light and blessing they had received during our three days meeting together.

Beautiful Fyzabad with its long, finely-shaded avenues, extensive, well-kept soldiers' quarters, orange groves, droves of camels and many wild monkeys sporting on the housetops, or by the roadside, was a place of much interest to our Western eyes, but it will especially be remembered as a place of special interest, and peculiar blessing and help to souls. A letter at hand today from one of the soldiers there tells of increased blessing and progress in the spiritual life as the result of the meetings during our stay there. It cheers us on to greater and more earnest efforts for souls, and causes new praise to Him who leadeth us on. Praise be unto Him.

The past month has been spent in this place, chiefly in visiting from house to house, talking and praying with the people. There is much darkness on spiritual things in the minds and hearts of many, regarding God's requirements, his laws, and the power of Jesus to save to the "uttermost." People sin and transgress God's laws with such recklessness and indifference. It is appalling, and so few lay it to heart, even among those who are working for the redemption of souls. "The soul that sinneth, it shall die," is a divine declaration all unheeded. So also is, "He that is born of God doth not commit sin," too largely passed by as not really being an emphatic evidence of the new birth or true conversion. Is not the reason of such careless indifference largely the lack of proper teaching and preaching against sin, and the absence of clear, joyful testimony to being saved from sin?

Ignorance as to what sin is, is another deplorable state that has fallen on the people. God's laws are trampled on. His admonitions and warnings are unheeded. His plainest commands disobeyed, and the desires of the natural, unsanctified heart are gratified with the remark, "I see no harm in it," given as an excuse for their misdoing. Ignorance and blindness is expected of those who have never known the power of the saving grace of God; but clear vision belongs to those who have been made partakers of spiritual life, yet many who have a "name to live" are ignorant of these things.

In going about from house to house among all classes and conditions, one has an opportunity to see what a great awakening is needed, on the part of many, as to the plainest truths of God's word. We are more than ever convinced that nothing but the primitive teaching and testimony, together with the practical daily living of the simple, humble religion of Jesus Christ, will be able to meet the demands for the awakening, convicting and conversion of sinners of all kindreds and tribes.

India needs this kind very much. We are glad to be one who is going this plain, humble, joyful way; and to go in and out before the people testifying to his power to save and confirming it by our daily life. It is a wonder to some, and to some it is too simple, too much despised, too far removed from all show to be of much worth in convincing souls of their needs or of bringing them to Christ. "Conform to the world somewhat so as to have more influence with the world," one says. Put a billiard table into the room next the prayer room. This will draw the young men and give them recreation and may be they will go from there into the prayer room and be converted, says another, who is working to draw souls to Jesus. Worldly means to attain spiritual ends! This is a modern way. "And I, if I be lifted up, will draw all men unto me," is God's way, and it has always been successful. The other is not. Although it has a drawing power, it draws not to Christ. These are some of the things we meet with, and which give us occasion to speak some earnest messages in order to deliver our soul.

A day spent at the ancient heathen town of Bithmour, sixteen miles up the Ganges river, gave a deeper view of heathenism in its practical workings than we have had before. It was the occasion of a great annual festival when the Hindoos flock there by the thousands to bathe in the sacred waters of the Ganges, and worship the nutal rod, supposed to be a nail from the shoe of their god Burma. Sorrowful sight! Oh, the depths of the superstition of heathenism! Who will go to the rescue of these? Who can go but those who know the power of Christ to save from all sin, and who can and do show him forth in a humble, holy life? Oh, for the Moses of faith and devotion to lead this down-trodden nation into the land of rest and plenty! Oh, for the Aarons of holy fervor and sanctity to go before while the waters part in twain and the redeemed of India go forth dry-shod into the Canaan of Christian life and liberty! Amen. With much joy, much intercession,

Yours for God and India,
HENRIETTA E. MUZZY.

Into the lodge and out again, trapped and then half withdrawn, fascinated and afterward disgusted. How many a lodge victim's story this tells.

TOCSIN OF TRUTH,

FROM THE OLD LIBERTY SINGER.

DETROIT, Mich., Jan. 4, 1897.

EDITOR CYNOSURE:—What will become of all our vital interests, and what will be the the state of society and the condition of our country should the deadly and demoralizing influence of the liquor power over our civil and religious institutions, our politicians and our priests, continue to increase its baleful domination for ten or fifteen years to come at the rate it has for that period in the past? If our so-called "good citizens" and our professed Christians reject the earnest warning and appeals of the prohibitionists and continue to support liquor license parties—such as elect dough-faced legislators who bow the knee to the behests of the liquor men, and support "time serving" ministers of religion. Instead of crying aloud and sparing not, showing the people their sins, they strike hands with the murderers of fathers and mothers, for the legalization of their beastializing business all over the country. Is it not time for every true lover of our country, of law and order, and of good society, to stop and enquire, whither are we tending?

With 250,000 licensed murder and misery producing saloons running day and night through the week at a cost to the people of two billion and a half of much-needed money, and the destruction of over 150,000 lives annually, and with our government running its fiscal machinery with the bribe money, in other words, the "blood money," under the euphonious name of "internal (infernal) revenue" taken from the sensual and mercenary creatures, who, in the truthful and vivid language of John Wesley "drive their fellow men to hell like sheep," we may indeed well ask not only "where we are at," but what are we coming to?

If Thomas Jefferson had such fears for his country in view of the injustice and wrongs of slavery, how much greater reason have we to tremble for our country in view of the greater wrongs and wretchedness caused by the liquor traffic? No wrongs ever inflicted by slaveholders upon their victims could equal the inhuman outrages perpetrated by liquor-bedeviled husbands upon their hapless wives and defenseless children?

We had just such dough-faced and sycophantic politicians and preachers to contend against in the anti-slavery struggle back in the 40's and 50's:—the Dr. Adams, the Dr. Lords, the Dr. Hills, the Dr. Leachs. Where is the memory of these doctors to day? Does Dr. Rainsford and his coteries or anybody else in all Christendom believe if Christ or Paul was on earth to-day they would join with the gross and sensual in the clamor for open drunkeries on the Sabbath day? Monstrous! Then why should we? Christ came to save the people from their sins, not to lead them into sin or into temptation.

Frederick Douglas and I were holding abolition conventions in the Eastern States back in the 50's, when slavery's dark, pervading power was over all the land and the day of emancipation seemed remote as ever. Frederick was addressing the people in a discouraged and half-despairing tone, when the tall, turbaned figure of that renowned old negress, "Sojourner Truth," the last slave to be emancipated in the State of New York in 1827, being in the audience, rose to her feet, and extending her long arms exclaimed, "Frederick, is God dead?" This inspired and timely ejaculation from that old devoted ebony saint went like a thrill of electricity through the great audience, and turned the whole current of feeling from doubt and despondency to faith and hope. Cheer after cheer resounded through the great hall. That grand woman, that trusting soul, lived to see, and not long after her faith in a living God verified in 4,000,000 of her oppressed people set free.

So better to hope tho' the clouds hang low,
And to keep your eyes still lifted;
For the bright blue sky will soon peep through,
When the ominous clouds are rifted.

There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

"And the Lord answered me and said, 'Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.'" Hab. 2:3.

GEORGE W. CLARK.

The reason why many Masons are silent and do not denounce Masonry and warn others not to join is, that, not without reason, they are afraid.

LETTER FROM NEW ORLEANS.

CLINTON, La., Dec. 11, 1896.

DEAR CYNOSURE:—It may be of interest to your many readers to hear something from this part of God's vineyard. We left New Orleans Wednesday to meet the Fourth District Baptist Association of Louisiana, which is holding their twenty-first annual session in Mt. Pilgrim Baptist church, Rev. J. Nettles, pastor. We were most cordially received by the brethren, and given half an hour, which we gladly accepted, and used as best we could.

During my address I took occasion to reprove lodgism, rumism, Romanism and adulterers, and was heartily endorsed by the large delegation. There were 125 churches with 300 delegates represented. Rev. Joseph Foster, pastor of Mt. Pleasant Baptist church, of Baton Rouge, preached the doctrinal sermon. He told the delegates that many of them had their Gospel guns spiked with secret lodge ammunition, and were bound with a diabolical oath not to oppose sin; and that God is angry with them for their hypocrisy, and will punish them for their evil deeds by and by. The sermon was heartily received.

This association is the third largest in the State, having about 11,000 communicants, and fully 90 per cent of their members and ministers are opposed to secret societies in every sense of the word. The association is supporting and controling an academy at Baton Rouge, with Prof. J. L. Crossly at its head, which is doing much to disseminate the pure Gospel truth throughout the district which comprises Iberville, East and West Baton Rouge, East and West Feliciana and Point Coupee parishes.

We were glad to see that the brethren of glorious old Fourth District are again awakening to their good senses, and are declaring themselves against secret societies, intoxicants and divorces. On Thursday night Rev. H. Johnson, of Fort Hudson, preached an able sermon on mission work. He also scored the lodge-gentry unmercifully. The association unanimously adopted a resolution declaring themselves against ministers or laymen divorcing one husband or wife and marrying another man or woman while the former lives.

We recomend a few ministers to you who we believe will read the *Cynosure*, and use it profitably. The New Orleans *Tribune* has done much during the year to stir the brethren of the district up and put them to thinking, and at this session they put their thoughts into action. May God help you to continue the warfare against sin.

F. J. DAVIDSON.

It would be a great mistake to imagine that all the enemies of Masonry are outside, and that all inside are friends.

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WHOLE WHEAT BREAD.

How to Make This Most Wholesome and Palatable Food.

Whole wheat bread should be used almost to the entire exclusion of that made from fine white flour, which passes through so many processes that all the most essential properties are extracted. The albuminoids and phosphates in this whole wheat are retained, the hull being only excluded. After experimenting with the different recipes, it is concluded the following makes the better bread: Three pounds of flour, a cake compressed yeast, 2 tablespoonfuls lard, 2 of sugar, 1 of salt, mixing either with milk or water, will make three loaves about the size of our bakers' 5 cent loaf. First put your flour in basin, then mix through it thoroughly the lard, salt and sugar. Now use wooden spoon for stirring in lukewarm water or milk, being careful to pour in slowly, as it must be so thick a spoon can scarcely stir. Should you have it too thin, your bread would be sticky and soggy. Last put in the yeast, which has been dissolved in half a cup of lukewarm water. Now stir it for ten minutes, when it will be ready to stand in a warm place to get light, which will not require the length of time of other bread. When light, put into pans, letting stand to rise again, which will be but a short time. Then bake one hour in an oven not hot enough to burn. It will come out a lovely brown. All housekeepers are no doubt aware that bread made in small loaves is better than the large ones, for the reason that when a loaf is cut and the air reaches it it will soon dry. But as each loaf is cut it seems fresh. Keep wrapped in a coarse towel and in a tin bread box. It also makes lovely toast.

If children are given this bread rather than so much of the fine white, they will not want to be eating all the while, as this supplies the necessary food qualities the bones and nerves require.

How to Relieve the Bite of a Dog.

While waiting the arrival of a doctor place a tight ligature above the affected part, and, if possible, at once have the wound vigorously sucked; then apply hartshorn. Should a doctor not be available after this treatment a piece of potassa fusa can be placed in the wound and allowed to dissolve. This has a cauterizing influence upon all parts of the wound. Nitrate of silver as a cautery has been proved dangerous.

It is a very foolish thing to kill a dog that has bitten anybody, for he may be a healthy and harmless animal.

How Long Distances Can Be Run With Ease.

There are many manners of walking, some of which are much devoid of grace. But M. de Raoul has come to the conclusion that, as far as fast walking is concerned, the best method is that which he calls marche enflexion. The principle is to run without leaping, to raise the body above the ground as little as possible, to keep the knees bent, the upper part of the body inclined forward, so that practically you are always running after your center of gravity. The feet must be raised only very slightly. Any man between 20 and 60 can be taught to run as long as his legs can carry him without getting out of breath. Some men can, on the very first trial of the method, run seven or eight miles without stopping, while, with the ordinary tactics, they could not have run over a mile. The first kilometer (a kilometer is five-eighths of a mile) is usually covered in 7¼ minutes, the second in 6 minutes and the third in 5 minutes and 45 seconds. An interesting feature of M. de Raoul's researches is that even after a long run, according to his method, a stiff walk is no trouble at all. The muscles which work in both cases do not belong to the same set, and while one exercise is performed the muscles which minister to the other rest.

How to Make a Bureau Scarf.

A bureau scarf which will be a novelty to some of our readers was of white linen, cut just a little smaller than the bureau top. This was finished with a very elaborate cut work pattern, but the work was done with butter colored roman floss instead of linen thread. This was used over a pad of blue sateen, the edge of which was trimmed with the narrowest of butter colored lace, which was visible outside the cut work edge.

How to Care For Fuel.

When the fire is burning, a small shovelful at a time will keep the oven in prime condition and cook everything as well as if the heat was intense. If you let the coal in the latrobe all get on fire at once, it will drive you out of the room with heat, but it will all burn to white ashes in an hour, when by feeding down properly it would have heated the house, and the one feederful would have sufficed for a whole day.

How to Keep the Water Cooler Pure.

To purify the water cooler, either porcelain or zinc lined, pour a little vinegar on a clean cloth and wipe it well once or twice a week.

PEACH TREES.

FOR THE NORTH. Why not grow your own peaches? I have an Iowa peach that has been grown in the State for sixty years. The original tree is still alive and fruiting.

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37. Why a Christian should not be a Freemason (German).
42. Our Duty and Ability to Know the Character of Masonry.
44. D. L. Moody on Secret Societies.
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An Address by Rev. B. Carradine' D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

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WM. I. PHILLIPS, - - - PUBLISHER.

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WHAT CLINCHED THE ARGUMENT.

A month after Rev. W. B. Stoddard lectured in the Menonnite church near Woodside, Pa., he received a letter from E. J. Berkey of that place, in which he said:

"You know there was to be a funeral a few days after the lecture. Quite a number did not know whether to believe all you stated in your lecture. They said one could not get the secrets unless he was a member of the lodge. We gave them the names of the authors you quoted, and in addition, told them to attend the funeral. They did so, and it was carried out to the letter, so that they said if you told the truth that much it certainly was all right. I believe that funeral was so designed of God to confirm your work at this place. The man was a distiller, and a very profane man, and had made no profession, and said, 'His lodge was good enough religion' for him.

"They went to the house and told the minister he could have a prayer and a few words, and then 'He is ours.' There were no songs or anything. They did not wear the white 'bibs,' but otherwise it was just as you stated. They were all the 33d degree Masons, and the little 'common Masons' were not recognized at all, and it made some of them rather indignant. At the grave they performed the regular services, but instead of sending him to the 'Grand Lodge above,' they sent him to the 'Grand Home above,' which was, no doubt, put for the occasion. The principle was the same, at least."

SAMUEL C. LAWRENCE.

We are requested by a correspondent to publish the name of the distinguished distiller of New England rum, who sat in the pulpit with Dr. Lorimer on last Easter Sabbath, representing the Knight Templars of Massachusetts as their Eminent Grand Commander. Rev. James P. Stoddard, of Boston, answers this question as follows:

"Samuel C. Lawrence is a member of Mt. Hermon Lodge, Medford, Mass. His Masonic title given in the papers at the time the Knight Templars were in Boston was, Eminent Grand Commander. He is not a member of any church, but the "stock" is Universalists. He is married, but has no child of his own. He has an adopted son. He is a liberal giver and used to attend the Congregationalist church. Of late he attends the Unitarian church. His rum is not sold in Medford, and but a small part of it disposed of in this country. It is taken from the distilleries and put in 'bond,' and then shipped to and sold in foreign ports; quite largely, as is supposed, in Africa. He is said to be strictly temperate and public-spirited. This is about all I have been able so far to learn about him, but this much is reliable."

THE COURT METHOD.

Crime has a method which it carefully pursues in order to escape punishment. The opposite method is pursued with equal care by those who bring crime to punishment. The method of crime is secrecy. The antagonistic method is exposure. So far as secrecy is preserved, crime is apt to be safe; and so far as exposure goes, criminals are alarmed and often punished.

Freemasonry is a crime which cherishes the method as vital to its protection. It fights exposure so passionately and violently that it halts at no extreme like falsehood, conspiracy, persecution or murder. By any and every means secrecy must be preserved. If no other extreme measure is taken, yet there is invariably an oath.

While Freemasonry thus shares the method of all other crimes against law or good order, the method found effective against all other crimes should be applied. Like other crimes, Freemasonry desires and cherishes secrecy; like others who antagonize crime, we should use the method of exposure. Crime is blasted by light, and this truth holds of Freemasonry.

When some other crime is committed detectives search out the truth, then witnesses tell the truth. A large part of the work of courts is to obtain testimony and so use it as to give crime an exposure. This is a lesson. To set Freemasonry vividly to view is to give it almost the severest treatment. It is so bad that to show it, is to make it abhorred. It is so low, degraded and mean, that to show it, is to make it detested. It is so false, erroneous and foolish, that to show it, is to make it despised. Like other deeds of darkness it wilts and fades under exposure. Exposure of the salient features of Freemasonry is a true method.

PERSONAL MENTION.

—Rev. J. M. Faris, a good friend of our cause, is preaching at Utica, Ohio.

—Only as Masonry is anti-Christian is Christianity Anti-mason.

—One can hate the lodge in a way that is itself hateful; a godly hatred is rooted in holy love.

—Rev. W. B. Stoddard preached in the Fifth Congregational church, Washington, D. C., last Sabbath.

—Rev. Wm. Paden, who once did good work as a lecturer for the N. C. A., is now preaching at Wahoo, Neb.

—Are you a Christian? Are you a Freemason? Then how many religions have you? How will you give account of both of them to God?

—What an abominable thing is the Masonic use of the name John. It it like a doggerel parody on Rock of Ages or Jesus, Lover of my Soul.

—"What, shall I take the members of Christ and make them the members of an harlot?" Shall I "go a whoring" after Baalism and "abominable idolatries" revived under a new name.

—John W. Pritchard, editor of the *Christian Nation*, New York, has been confined to the house, since Aug. 11th, by an injury received on a Broadway cable car. We are glad that he is recovering.

—Bro. H. P. Marks of Madison, Wis., writes: "The more I read the *Cynosure* I am constrained to say, it truly is one of the best Christian reform papers. I am glad to learn that your circulation is increasing."

—"Miss Eva M. Shontz' address at the Willard Hall convention," says one of our exchanges, "was impressively dramatic, and with unusual oratorical powers and a magnificent voice she took the audience by storm."

—Mrs. Hattie E. Powers, of the Beacon Light, Philadelphia, writes: "Our meetings are well attended and increasing in interest. A number have been saved from the lodge. Thank God, the Beacon Light is still shining."

—John Gettleson, an old man, who for a number of years has resided at Wheaton, died Dec. 7. In his youth he had served in the Kansas Free State conflict, and had stood guard around Lawrence under command of Capt. Jim Lane.

—Clara C. Hoffman, corresponding secretary of the N. W. C. T. U., writes: "I am not favorable to secret societies because I could never see the use of them, and always feared the abuse would overbalance the good done by them."

—Rev. J. H. Leiper, whose excellent address at the Pennsylvania State Anti secret Convention will be published in our next issue, has for a number of years been devoting his splendid talent to lecturing on Sabbath Reform in Eastern Pennsylvania.

—Pres. W. P. Johnston, of Geneva College, Pa., writes that Pres. Blanchard lectured there Sabbath evening, Dec. 12. He says: "If good men would become absorbed with the subject with which he dealt, it would be good for the church at large."

—"Thou shalt not bow down thyself" was the command in the decalogue (Ex 20), and one of the "abominations" of unfaithful Israel was "bowing toward the East." (Ezek. 8:16.) This act adopted from ancient sun worship is still perpetrated by professed members of the spiritual Israel in Masonic lodges.

—Bro. L. B. Lathrop, of Capitola, Cal., writes: "It affords me pleasure to know that the Masons overshot themselves in trying to shut the *Lodge Lamp* out of the mails. I got twenty subscribers for Bro. P. B. Williams, which I would not have gotten if it had not been for Masonic interference with our mailing rights. I presume that thousands of others have done the same thing."

—Pres. Blanchard, on his way home from the New England Convention, lectured in Rev. W. J. Coleman's church, Allegheny; in the Congregational church in the same city; in New Alexandria and Wilkinsburgh, Pa., and in Geneva College, Beaver Falls, Pa.

—Rev. Sam Jones took the Red Cross, Knight Templar and Knight of Malta degrees all on the night of Dec. 29, at Rome, Ga. A wreck on the railroad prevented him from reaching Rome on time, but a special train was dispatched to bring him, arriving at Rome at 8 P. M

—The *Preacher's Magazine* for December is one of the best issues ever presented to its readers. It contains rich and varied theologic thought. "The Story of Gideon" is one of Rev. Mark Guy Pearse's excellent productions. Choice homiletical matter adorns the magazine. Suitable and instructive notes and illustrations add a charm to this number. The Notes on International Lessons by Dr. William E. Ketcham are excellent and helpful.

—Rev. W. O. Dinius wrote from Huntington last Saturday: "Sorry I cannot meet with the Board this morning. I closed our meeting here last night after having some thirty converts. It was a blessed meeting. God helped me to contrast lodge and true worship. I might have had more converts, but less saved, had I not done so; but salvation in Jesus' name is my theme and I enjoy it. I begin at Servia Monday evening. Pray for victory there."

—General Horace Porter, in his "Campaigning with Grant" in the Christmas *Century*, deals with Genaral Grant's demeanor during the battle of the wilderness. General Porter says that even during the most critical moments General Grant manifested no perceptible anxiety, but that he was visibly affected by the sight of blood. During the second day of the battle Grant smoked about twenty strong cigars, his highest record in the use of tobacco. And let the youth of our land take warning that Gen. Grant's death by cancer of the throat was in all probability the penalty for this excessive use of tobacco.

—Rev. I. L. Buchwalter, of Lisbon, Ia., has a strong article in the *Religious Telescope* of Dec. 16th, in which he says: "Perhaps the greatest need of humanity, among the moral forces at work to hasten the coming of the good and glorious time looked for, is good, intelligent, pious, and faithful mothers. The very center of our Christian civilization is the home, and the center of the home is the mother. It is very certain that if parents would more carefully follow the Bible standard in guarding the sacred inclosure of the home, this planet would soon turn up a brighter and better prospect to the moral universe."

—General Andrew Jackson, shortly after the Battle of New Orleans, wrote an account of the engagement in a letter to James Monroe, afterward President. This letter will be published, it is believed for the first time, in an article on "Napoleon's Interest in the Battle of New Orleans," in the January *Century*. In this battle, although the opposing forces were about equal, the English lost 2,117 killed and wounded, while the American loss was only six killed and seven wounded. Mr. Monroe showed General Jackson's letter to Napoleon, and when the latter learned that the victory was mainly due to the deadly aim of the Americans, he planned the formation of troops of sharpshooters, armed with guns of the American pattern. Waterloo prevented the carrying out of the scheme.

—Rev. Dr. B. Baldwin, of the U. B. church, Montpelier, Ohio, whose ministry we much enjoyed while at Petoskey, Mich., a few years ago, has written a volume of sermons which are the products of over a quarter of a century of hard study under the high pressure of missionary, itinerant and evangelistic Christian work. His voice has been heard in many States, thousands have sat entranced, thrilled by his eloquent utterances in proclaiming the "unsearchable riches of Christ," and have wished and urged that these utterances might be placed before them in a permanent form. These discourses are a response

in part to these wishes. They who desire to renew their acquaintance with the thought of the author, or the young minister in search of a model, or who seek the reflection of a peculiar denominational life, or the excitation to a higher realm and exalted cast of thinking, or they who build fortresses against the onslaughts of infidelity, and the insidious attacks of dangerous heresies, or any who desire to more fully equip themselves for hand to hand work with sinners will find much in the following pages very helpful, nuggets of truth, brilliant illustrations and strikingly clear comments one may here glean and add to his general stock of knowledge. That this initial volume is worthy of a wide reading is the judgment of all who are acquainted with the ability and sincerity of the author, and it is believed that all others acquainting themselves with it will corroborate this judgment. This valuable book may be had of the author for sixty cents a copy.

MEETING OF BOARD OF DIRECTORS.

The Board of Directors of the National Christian Association met at the Association rooms at 221 W. Madison St., Chicago, Saturday morning, Jan. 9th. In the absence of the chairman, Pres. C. A. Blanchard, Prof. H. F. Kletzing, of Northwestern College, presided. The following members were also present: Rev. Dr. J. A. Collins, C. J. Holmes, Esq., J. M. Hitchcock, Esq., E. A. Cook, Esq., Prof. Elliot Whipple, Rev. T. B. Radabaugh, E. B. Wylie and Rev. T. B. Arnold. Secretary Phillips and Editor Gault also met with the Board.

Secretary Phillips gave a report that covered the whole wide field, and it was made evident that the district agents are doing excellent service, notwithstanding the natural difficulties which are rather intensified by the continued financial depression. Mr. Phillips has recently made visits to distant parts of the country in the interests of the Association, and has met with uniform courtesy everywhere. As treasurer of the Association Mr. Phillips of course laments the inability to support a more extended work in the various districts. It is certain that donations made now will be like "a friend in need" to the Association and its work.

A committee appointed at a former meeting to suggest improvements in the form of the *Cynosure* reported, but no action was thought wise just at present. High appreciation of the tone and scope of the columns of the paper was expressed by all, and it is the desire of the Board to put the paper into a form more convenient for binding and preserving.

It was the unanimous feeling that the calls from the foreign missionary fields for literature should be encouraged, although the special fund for that purpose is overdrawn. A small appropriation was voted to fill requests now in hand from certain missionaries friendly to the cause of anti-secrecy. We may again suggest the great good gifts for this purpose would accomplish just now.

Just at the close of this meeting the Board, recalling gratefully the blessing attending the Annual Meeting of last year, appointed a committee of three to arrange for a similar series of meetings in various churches at the time of the next Annual Meeting in May. The following were made the committee: J. M. Hitchcock, chairman, Wm. I. Phillips and M. A. Gault. As is the invariable custom the meeting was opened and closed with prayer to the Father of all, in the name of his Son, Jesus Christ. Dr. J. A. Collins closed the session with a tender petition for guidance and wisdom for all, in all departments of the work.

H. F. KLETZING, *Chairman pro tem*,
EDGAR B. WYLIE, *Secretary*.

A SPLENDID IDEA.

Our worthy co laborer, Edward Brakeman, of Geneva, Ohio, suggests, in the following letter under date of Dec. 23, an excellent plan for increasing the circulation of anti-secret literature:

As old age and its usual effects prevents me from aggressive action in public against "secretism," and as none of the papers for which I write dare publish a ringing protest against lodgery, such as I would like, I have thought of the following plan to reach very many who would like to know more about secret societies, if once their attention could be called to the matter. I believe there are hundreds, if not thousands, in every populous locality, whose practical attention to the subject might be secured by reading in their paper an advertisement something like the following:

TURN ON THE SEARCH-LIGHT.

Do you wish to know all about the interior working of every prominent secret society (so-called) in this country, and illustrations of the same? Write to P. O. box (here give number and name of office), with stamp enclosed for return postage, and you will be given by return mail directions how and where to obtain the desired information, with a pamphlet and catalogue of publications.

Of course the place to which I should refer any that might enquire, would be your office. I would like to make arrangements that my place be a depository for such publications as the above "ad" refers to, but when it became generally known, I am of the opinion I would have soon more ashes than books on hand. Hence the first suggestion. Now can you supply me with something that I can envelop to any enquirer which will contain a full list of your publications on secretism? Say something like the last leaf of the *Cynosure*. I make a practice of giving away the *Cynosure* after I have read it through, and such other of its kindred as I get from your press.

If every reader of the *Cynosure* would let his light shine in some such way, lodge darkness would soon flee away. If there is anything in this if placed in the *Cynosure* that would help us in our contest with the devil, it is at your service. God bless you and all your co-workers in dismantling the forts of Satan, is the constant prayer of your aged brother in Christ,

EDWARD BRAKEMAN.

REFORM NEWS (*Continued from 5th page*).

say to you, swear not at all." He replied, "That is subject to modification." "But," said he, "I will not argue the question," and he dismissed me from his house.

He said enough to me to make it seem that he, in common with the multitude, regarded perjury when committed against the law of God as formulated in the Bible, to be a thing of no account. It may be that the foundations of Protestantism are so far permeated with secret societies as to give occasion for Archbishop Ireland's remark in his book: "As a religious system Protestantism is in a process of dissolution; it is without value as a moral or doctrinal power, and it is no longer a foe with which we need reckon." And again, the Romish Bishop says: "As we love America, as we love the church, it suffices to mention the work, and our hearts shall leap toward it with crusade enthusiasm."

Will Protestantism continue in the same course that God's ancient church did, namely, the secret society abomination fill the land with violence, provoke the wrath of God as did his ancient church, until his chosen people were taken captives by their enemy? We see the bloody harlot waiting and watching for the prey. Bro. Ronayne or Miss Flagg can show us how the secret empire is identical with Romanism.

My next call was upon a Lutheran pastor, whom I found in his study reading this week's *Cynosure*. His conversation with me was encouraging; he looks the subject squarely in the face and means to meet it with Gospel truth, and will, if he can, attend the State Convention.

We have enough now who agree to take part as speakers in the convention to warrant success as far as public addresses are concerned, and we expect to have the program made out soon.

W. FENTON.

A GRAND OPPORTUNITY.

SPECIAL TO PENNSYLVANIA FRIENDS. READ EVERY WORD CAREFULLY. DETERMINE WHO ARE ON THE LORD'S SIDE.

WASHINGTON, D, C., Jan. 8, 1897.

EDITOR CYNOSURE:—The enclosed circular letter with the following petition is being sent to friends in Pennsylvania:

To the Honorable Representatives assembled at Harrisburg, Pennsylvania:

The undersigned, residents of the State of Pennsylvania, respectfully petition your aid in enacting such laws as shall prohibit those who hold connection with any of the so called oath-bound secret societies from employment in civil office, from securing corporate or charter privileges for lodges, and displays at the laying of corner stones of public buildings.

We believe such laws required for the public good.

The circulation of these petitions affords a grand opportunity to find out who are on the Lord's side as opposed to the lodge. The first issue of these petitions is to *Cynosure* readers. We aim in sending out to put a petition in each town where friends are known. We request any who have not received petitions, and can give a little time to aid in circulating them, to drop us a card at once. We will be glad to supply all such.

If any who have received petitions cannot for any reason see to their circulation, they will please notify us at once that some one may be asked to do the work in their town. If we do not hear from friends who have received petitions, we will recognize that they are willing to act as the committee to see to the circulation in their town or locality, and shall look for a report later.

We shall hope that friends and churches interested will send a small contribution. If this is worth doing at all, it is worth well doing. We can secure the names and hire the help necessary to give all pastors in the State a chance to sign these petitions with their congregations if you place the means in our hands. We shall go strictly on the cash basis. As fast as you send we shall use. Prompt action is therefore desired. State, as soon as convenient, what your church will give. Get the young people interested. Oh, how much the young people's societies can help in this! I am sure friends are going to take hold and work, and that we can give a grand report later.

W. B. STODDARD.

THE CIRCULAR LETTER.

To the friends of the anti secrecy cause in Pennsylvania:

DEAR FRIENDS:—At a convention held in Oaks, Pa., Nov. 19th last, the following, with other resolutions, were adopted:

Res 7. The State should require her officers to be free from all connection with secret orders; should refuse to permit such societies to lay the corner stones of buildings erected and paid for by the public; should refuse them the privileges of corporate bodies, and should withdraw charters already given.

Res 8. The State secretary is requested to prepare and circulate a petition addressed to our State legislators at Harrisburg to accord with the sentiment of the 7th resolution. The State officers are requested, as our committee, to present the same.

In accord with this request petitions have been printed and are presented for circulation. We call upon all pastors in the State, together with all friends, to aid in securing signatures.

OUR REASONS MAY BE ASKED.

1, Evidence is not wanting to prove secret orders are undermining our government. Justice should secure the legislation asked. Who can disapprove the statement—"those who are under special obligation to a class are not fitted to rule over the whole."

2. God holds his people responsible for the use of all opportunities to aid in securing right government. Is not this a means within our hands? For these and equally as good reasons,

WE REQUEST

A. All pastors to present these petitions to their congregations, urging that all in sympathy sign, and secure the signatures of any who may be reached in the community. A systematic canvass is desired.

B. All friends to give special attention to securing signatures NOW. If pushed the State may be canvassed in two months, or less. Send for what petitions you can likely use. Mention the names of pastors known to specially favor Christian legislation. When you have made a reasonable effort to secure all the signatures in your church, town or locality, return petitions to the secretary.

C. All friends to send a small contribution to aid in meeting the expense of printing, postage, and sending out these petitions.

To secure the best results, thousands of petitions with circulars should be sent to all parts of the State. We feel confident friends will recognize the importance and magnitude of this work and help as they may be able in its accomplishment.

Send all pledges, contributions and petitions, when signed, to the secretary, who will acknowledge receip and report in due time.

What do you say, friends? How much do you desire the freedom of your country? What may you be expected to do in this matter? We look for a strong, clear and united reply Address,

REV. W. B. STODDARD,
215 Four-and-a-half St., N. W. Washington, D C.

NOTE.—There are two petitions, one to the Senate, the other to the House. Friends are requested to sign both.

Our Christ.

Holding His hand, my steadied feet
May walk the air, the seas.
On life and death His smile falls sweet—
Lights up all mysteries.
Stranger nor exile can I be
In new worlds where He leadeth me.

Not my Christ only—He is ours,
Humanity's close bond,
Key to its vast, unopened powers,
Dream of our dreams beyond.
What yet we shall be none can tell.
Now are we His, and all is well.
—Lucy Larcom.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Jan. 17. Comment by Rev. S. H. Doyle.

TOPIC.—Revivals at home and in mission fields.—II Chron. xxx, 13-27. (A missionary topic.)

This chapter tells the story of a remarkable revival. It was brought about under the direction of Hezekiah, the good king of Israel, who had succeeded Ahab, the wicked king. The story really occupies the twenty-ninth as well as the thirtieth chapter. It places before us in an interesting and striking manner the characteristics of a revival in religion, whether at home or on mission fields. Taking in the whole story, we find these characteristics to be:

1. A consciousness of need. Hezekiah realized this need. God had been neglected. He had been forsaken. The doors of the temple had been closed, the lamps put out and neither incense was burned nor burnt offerings offered. The consciousness of need is a necessary element to a true revival in religion. Men must be made to feel their need of a Saviour before they will come to Him to be saved.

2. Preparatory steps. 1. The first step was reformation among the religious leaders. Hezekiah summoned the priests and Levites and ordered them to sanctify themselves. A revival must begin with God's people in the first place. This is what revival means—a reviving of those who are already Christians. Awaken the church and the world will be awakened. Revive the saint and the sinner will easily and speedily be revived. 2. Obstacles overcome. There will always be apparent obstacles in the way of a revival. The regular time for the passover, which was to be used in reviving the people, had passed by a short time. Many would argue that they should wait the regular coming of the time again. But Hezekiah believed that now the iron was hot and it was time to strike. So applying a law to the congregation which gave individuals the permission to keep the passover in the second month he determined to celebrate it in the second month. God's laws will point out some way of overcoming difficulties if we are sincere and in earnest. 3. Invitations were sent out. The king issued a decree calling upon the people to return to God. Some mocked it, but others heeded it. There will always be mockers and scoffers, but still the work should be done. Invitations should be given to all to come to God and to the church. Personal solicitation is a very important preparatory step to a revival. People must be brought under the influences of the gospel, and nothing will bring them quicker than a kind personal invitation.

3. The revival. The time came. God was present. The people were present. There was earnest prayer. The people turned from idols. There was spirited music. It was a great success.

Bible Readings.—II Chron. xxxv, 1-6; Isa. i, 1-18; Ezek. xxxvii, 1-14; Ps. lxxxv, 6, 7; Hos. xiv, 1-9; Joel ii, 28-32; Hab. iii, 2; Zech. iv, 6; Mal. iii, 10; Math. xxviii, 19, 20; Luke xv, 1-10; John iii, 1-16; Acts ii, 1-47; Acts iii, 19-21.

SUBJECTS OF PRAYER.

Suggested For Christian Endeavor Prayer Chain.

JANUARY—FOR THE CONVERSION OF THE WORLD.

Pray that the beginning of the new year may witness the beginning of a universal revival of religion. Pray for a great manifestation of the power of the Holy Spirit throughout the world, and that the unsaved everywhere may be turned to Christ.

FEBRUARY—FOR ARMENIA.

Pray that Armenia may be spared further persecution, and that a way to prosperity may be opened to the thousands left destitute by the Turk.

MARCH—FOR OUR CHURCHES.

Pray that churches may be filled with the evangelizing spirit of Christ; that the members may dwell together in Christian unity and service; that they may loyally uphold the pastors' hands, and that the great mission of the church in winning men and training them into Christlikeness may be fulfilled.

APRIL—FOR UNSAVED FRIENDS AND RELATIVES.

Pray that the members of our own families may be won for Christ, and that Christians may be faithful in witnessing to them for the Master. Pray for the unsaved friends and relatives of others.

MAY—FOR THE CAUSE OF TEMPERANCE.

Pray that the drink traffic everywhere may be destroyed, and that all Christians may labor together for this end.

JUNE—FOR UNIVERSAL PEACE.

Pray that war everywhere may give way to arbitration, and that Christian nations may become examples of fellowship and mutual toleration.

Floating Endeavor.

Two English merchantmen recently stopping in San Diego harbor were visited systematically by the local Endeavorers, with the result that before the ships left port an officer on each and 19 men on one and 12 on the other had confessed Christ. A prayer circle was formed on each ship.

Having Their Own Way.

If you could have your own way, you would speedily ruin yourself and do great harm to all that stand in close relation to you.—American Friend.

Much Easier.

How often is it found easier to teach 20 what were good to be done than to be one of 20 to follow our own teachings!—Presbyterian Messenger.

Hardly Consistent.

The man who is too poor to buy a newspaper is generally rich enough to take his whole family to the circus.—Christian Instructor.

Christian Magnanimity.

To have the advantage of an enemy and yet abstain from using it is to display true Christian magnanimity.—American Friend.

Divided Skirts.

No girl who has faced the wind in a divided bicycle skirt on a frosty day will return to the old open, flapping skirt that impedes her movements as it chills her knees. The divided skirt has the "yeas" by a great majority, and she will cast about to see how she can make the prettiest divided skirt she knows how. There are divided skirts and divided skirts, you know, and there is a wide difference in kind.

A new bicycle costume is made of heavy Scotch cheviot in a small, irregular brown and tan check. The skirt is a well hanging divided skirt, reaching to the shoe tops, with two broad box plaits at the back and front that are so full that one never suspects the dividing line at all.

The jacket is a short, snug garment, cut in an irregular way at the front to show quite an expanse of the brown linen blouse front. A broad white braid follows the edge of the jacket, and at the back seam of the sleeve the braiding is quite elaborate.

A dark brown suede belt and a soft white berretta complete this outing toilet. The black berretta is worn also, and on very cold days a chamois jacket is slipped on underneath the bicycle suit.—New York Commercial.

A Chicago Experiment.

The new training school for domestic service in Chicago will be watched with interest because it claims to be founded "upon wisdom gathered from past errors and failures of like efforts." The institution is incorporated under state laws, with a house provided with ample grounds for its extension if warranted by the success of the venture. The first class consists of 25 young women, who have the best of references for faithfulness in performing their duties. The instruction given will be not only in cookery, but in all branches that have to do with economy, comfort, health and the proper maintenance of a house. The most improved methods will be taught. The pupils are received free of charge; also without compensation from the school for the first six months. After this probation $3 a week will be given to each pupil until she graduates, which will be at the end of two years. At the end of that time a diploma and the sum of $100 will be given. Special courses of instruction will also be given to those who desire to fit themselves for one branch of work only, but only after the preliminary six months' training required as a basis for any kind of service.

Vassar Students' Aid.

Vassar college was very glad to welcome on Nov. 21 the Vassar Students' Aid society. During the seven years of its existence the society has enabled a large number of students to take the college course. Its beneficiaries at the college last year numbered 20, a small number, however, in comparison with the applicants for aid. Competitive examinations or other means for testing special fitness determine the successful candidates. The aid is give in the form of a loan without interest, usually to the amount of $200, or a half scholarship yearly. The society hopes also to be able to offer a fellowship soon. The regular membership of the society is composed of graduates, former students and teachers of Vassar college. The 14 local branches admit others who are interested in its object as associate members. At the recent meeting the New York, Brooklyn, Orange (N. J.) and Poughkeepsie branches were represented. The president is Mrs. Truman J. Backus and the secretary Mrs. William M. Dean, both of Brooklyn.

Won Many Honors.

Miss Anita Hetherington Haggerty, one of the three young women recently appointed receivers by Justice McLean of the New York supreme court, has won honor in everything she has attempted. A graduate of Vassar, who later enjoyed the privilege of foreign travel and study, she took her LL. B. at the University Law school in 1895, ranking among the first ten in her class, received the degree of master of laws at the university commencement last spring, and was appointed by Chancellor McCracken and the Woman's Legal Education society as assistant lecturer for this year in the woman's law class. Miss Haggerty has had valuable experience in her profession for the past two years in the law office of De Lancey Nicoll. She retains a fondness for music and art which has made her skilled in both. She is also a proficient linguist.

Tab Trimmings.

Among trimmings square tabs are much affected. Revers and basques are finished with them; the hems of dress skirts are battlemented, and outstanding tabs are attached to straight collars and wrist frills. Most of these tabs are about 2½ inches long and not more than 2 inches wide. They are detached as a rule and are secured to a moderately wide band which slips inside the collar of the bodice. Sets of these decorations in white linen are made for the neck and sleeves, and when of this material narrow lace insertion is let in about a quarter of an inch from the edge of the tab, and for dressy wear a tiny lace frill is added, but the plainer sets with the insertion alone is considered the most stylish.

French Ideas of American Women.

Some young western farmers in New York were once asked by a smart reporter why they had come to Castle Garden in search of wives. "If we married an American girl," answered one of them, "we should have to employ a foreign woman to take care of her." And it is just this half oriental attitude toward the weaker sex which is one of the most disquieting features in American social life. The wild rose of English woods and hedges is not a whit less fragrant and dewy than the finest blooms of the manor garden, and the gardener's daughter and my lady are, each in her own particular way, as suggestive as an English landscape shrouded in mist. In like manner the American has all the hardness and brightness and crispness of her native air. But what she gains in one direction she loses in another. She does not live in an atmosphere such as artists love. She does not make one feel that her clear, calm eyes are the windows of a soul whose depths have never been sounded. She does not give one the impression of richness, intellectually and physically. She has not the repose of manner which suggests strength and vigor. Her qualities are all, with one exception, matter of fact. She has charm, and it is a quality peculiarly her own. It has very little in common with the charm, founded on passion, of a Cleopatra or a Lucrezia Borgia, but it has fragrance which, when allied with beauty, does much to atone for the want of those feminine graces she has, unhappily, come to believe are incompatible with independence. It is her most reliable weapon of defense.—Contemporary Review.

How to Wear Flowers.

Let no one attempt to wear flowers ignorantly. It is no longer permissible to wear a corsage bouquet, and other time worn methods of decorating oneself are likewise out of favor. If one does not know just where to place the chosen blossoms, it were far better to appear unadorned than to commit so pronounced a breach of social etiquette. For the many who are uninformed the following points of information will be of advantage. They have been issued by the most authoritative coterie of fashionable women:

Chrysanthemums are being worn by thousands of women who have not a suspicion of the proper method. The only approved style is to wear a single blossom, and it may be as large as the wearer pleases, directly under the chin, the stem reaching down toward the waist.

And, finally, there is a new place for the bunch of violets. This is to be worn on the sleeve, on the outer edge of the right cuff, whether it be worn with a coat or dress. All manner of fancy pins are in vogue to pin the violets in their new position, a fact which argues that the new fancy is already well established.—Philadelphia Times.

The Aigret.

Fifty-one national societies were represented at the meetings of the National Council of Women held in Boston on Dec. 3 and 4. With few exceptions, the reports from these organizations showed gratifying progress in work undertaken. One of these exceptions was found in the report read by Mrs. M. A. Lovell of Philadelphia of the work of the Anti-vivisection society. Part of the effort of this society is directed toward the bird despoiling and slaughter for millinery purposes. Mrs. Lovell eloquently denounced the practice and begged every woman present who wore an aigret in her hat to tear it out before she left the building, adding, "I have had only occasional glimpses of the speakers here today through a grove of the plumes plucked from the breasts of mother birds, while hovering over their young." She reported that almost no progress had been made toward getting women to stop the encouragement of those cruel practices, the demand for bird plumage being practically no less than it has been for a number of years.

The Corset Question.

If it really is true that the queen of Portugal has ordered the women of the court to remove their corsets, we may look out for a fresh assortment of modes. Style in gowns will change, because the fitted frock as we wear it today is not pleasing without stays.

Interest in physical culture will intensify greatly, since, with less expected of dress, more will be required of figure under the clothing. Modes in hats shift with those in gowns. And the same is true of shoes.

I do not know how much influence

the queen of Portugal has upon the world of fashion, but I presume it is enough to make other leaders at least pause to think again the harm that the corset does. It is said that this queen's action comes from the shock which she experienced upon seeing the interiors of some of her maids in evening dress by the help of an X ray.

Why would it not be an excellent idea to let all of us see in that way the effect of tight clothing upon women?

Of course common sense would revolt against the exhibition, just as common sense is and has been opposed to every effort of the human being to become acquainted with himself. But we are not all governed by common sense, thank heaven!

Let us know the worst about woman and her corsets. It cannot be so bad in its effect as not to know it.—New York Press.

Aiming For Two Reforms.

In France a lady with the suspiciously Teutonic name of Schmahl is the head and front of the agitation for women's rights. Oddly enough, Mme. Schmahl is an English woman born and bred, her permanent residence in France having only been during the last ten years. However, neither nationality, race nor creed offers any serious obstacle to feminine co-operation in the task of winning equality with man. As chief supporter of L'Avant Courriere, Mme. Schmahl has succeeded in annexing, as other supporters, two ladies who are as widely apart as the poles in religious sympathy and social status. One of these is the dowager Duchess d'Uzes, an aristocrat and a fervent Roman Catholic, while the other is Mme. Sarah Monod, a member of a well known Calvinistic family at Geneva. Their programme is limited to two reforms, which they may hope to compass in one legislative session—namely, the right of women to act as witnesses to all legal documents and the protection of the earnings of a wife from her husband's interference.

Her Wet Day Wear.

A bright, stylish woman, who has to go out every day in all weathers to attend to daily business, has designed her own rainy day costume and wears it with any amount of comfort and pleasure. It is made of Scotch tweed, the skirt being box plaited and the waist made a full blouse. The skirt reaches to the tops of the shoes, and rubbers and gaiters are always worn with it. The whole suit is made large enough to slip over the ordinary street gown, the designer frequently looping up the skirt of the usual street gown and wearing it under the other.

Grand, Gloomy and Peculiar.

The new boots adopted by the Brooklyn Women's Health Culture club are "grand, gloomy and peculiar," according to some of the accounts of them. But they are sensible and comfortable, at any rate, with low, flat heels, thick soles and toes that are like neither razors nor clubs. The boots reach almost or quite to the knees and are laced snugly. They are really stylish looking, and as a protection from the rain and the mud they are a lasting success.—New York Tribune.

Life Insurance For Women.

Mrs. S. Gurney Lapham of Syracuse, who lectured recently at the home of Mrs. Russell Sage, in New York, on "Life Insurance For Women," says that $1 a week invested in an endowment policy assures to a woman not only protection in case of her death for those dependent on her, but if she lives the guaranteed return at a specified rate of all the money paid and the compound interest, the amount of which will prove a substantial prop in declining years.

Nearly 60,000 women voted for the first time at the recent general elections in South Australia. The exact figures are 59,066 women, which compare favorably with 77,464 men.

A woman with a pretty hand spoils it by wearing rings, but you couldn't make one in a thousand believe it.

FORMS OF INEBRIETY

SOCIAL, SOLITARY AND PERIODIC DRUNKARDS.

They All Reach the Same Goal In the End—Insanity and Death—Delusions of Diseased Brains—Causes Which Produce the Appetite For Rum.

From hospital records it would appear that the chief cause of inebriety is an inebriate parent. In many cases inebriate parents have insane as well as inebriate children.

Out of 500 cases treated by Dr. Crothers, the alcohol expert, 225 cases could be traced to the use of alcohol in parents and grandparents, and in 120 to defective brain states from neurotic diseases, with consumptive and rheumatic diathesis.

Out of a total of 1,500 inebriates, there were 755 having a history of intemperance in their families, besides a record of insanity in 6 per cent. Parents, one or both, were responsible for two-thirds, and grandparents for one-twenty-fifth of these transmissions.

But the whole question of inebriety is an intricate and perplexing problem. Doctors in general seem to have arrived at the conclusion that habitual inebriety should be treated as a disease rather than as a criminal offense. In most retreats cruelty has given way to kindness.

Patients are now treated as are those laboring under a baffling had inveterate disease.

According to Dr. Norman Kerr, in his book on inebriety, there are many forms of this, but that it is hard to denote the worst. For instance, there is the social inebriate. He drinks openly and without disguise, and rarely except in congenial companionship with other drinkers. In his cups he is fond of good company, and it is frequently to his fondness for company that he is indebted for his introduction to drinking, if not his initiation into the habit of intoxication.

The solitary inebriate leads a far different life. He generally shuns the company of his fellows, shuts himself up with his bottle and dulls his senses into foolish dreams of coming greatness. He generally drinks in the evening or even after he has retired, rising frequently in the night for his deep potations.

All drunkards, however, are not subjects of disease. There are many who drink from "sheer cussedness," in whom at the outset of their careers the closest scrutiny can detect only moral obliquity. Such are not happy unless when indulging in forbidden pleasure. They drink as they gamble—for the love of pleasurable excitement.

There are yet others who indulge simply because they yield easily to temptation or like to be in the fashion of a fast set in which they move. Generally speaking, these are not victims of a disease, at least in the early stages of their drinking.

Both of these classes of drunkards can drink or refrain from drink at pleasure before a clearly defined diseased condition has been established. They gradually fall, not because they are greater sinners than their fellows, not because they are worse morally, but because they are weaker physically.

It is rare that victims of hereditary inebriety are periodic in their libations. They usually drink constantly and freely and have no time for the sobering up until tired nature masters them. They are complete slaves to the habit and are practically insane as long as they can stand upon their feet.

Periodic inebriety also affords extraordinary examples of temporary insanity. One man becomes the embodiment of piety, oracularly delivering solemn religious counsel to all with whom he drinks, though in his intervals of abstaining soberness he is an avowed atheist.

Another labors under the delusion that he is the "last man" and bids all his fellows an affectionate farewell. A third is literally "mad." He can be controlled only with difficulty. A fourth insists that he is dying from smallpox.

In fact, there is no end to the hallucinations of drunkards. But whether hereditary or otherwise, whether social or solitary or periodic, all the confirmed inebriates find the same goal—a warped and diseased brain and a drunkard's asylum.—New York Telegram.

Crush Appetite.

To be as good as our fathers we must be better. They silenced their fears and subdued their prejudices, inaugurating free speech and equality with no precedent on the file. Europe shouted "Madmen!" and gave us 40 years for the shipwreck. With serene faith they persevered. Let us rise to their level. Crush appetite and prevent temptation if it rots great cities.—Wendell Phillips.

Barmaids of England.

There are said to be 90,000 barmaids in England and practically none in Ireland. Very few Scotch girls will accept such a position. An appeal is being made to English women to rescue these girls from the slavery of the bar.

Three Bottles Per Man.

At a recent banquet given by the lord mayor of London 250 dozen bottles of wine were broken, or an average of three bottles for every guest, so says The Westminster Gazette.

Temperance Notes.

The Transvaal folksraad has enacted a new liquor law embodying total prohibition of the sale of liquors to natives.

Ivan Turgeneff, the Russian novelist, neither smokes nor uses alcoholic drinks.

The corporation of the city of Glasgow has not granted a new liquor license for eight years.

The devil has a good start in every home where there is a moderate drinker.—Ram's Horn.

Four of our great Protestant denominations now refuse to admit rum sellers to church membership.

The reason why so many break the pledge is that their grandfathers never took it.

If a boy were to get drunk, would he make a man of himself?

The man who can afford to get drunk is too rich.—New York Voice.

SABBATH SCHOOL.

LESSON IV, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 24.

Text of the Lesson, Acts iii, 1-16—Memory Verses, 13-16—Golden Text, Acts iii, 16—Commentary by the Rev. D. M. Stearns.

1. Although this book is called the Acts of the Apostles, it might be called the acts of Peter and Paul, for these are the two through whom the Spirit is seen working. John is seen here associated with Peter, but Peter seems to be the principal actor. It is most interesting to follow these two, who, with James, formed the inner circle of the Saviour's friends. The ninth hour would be about 3 p. m. (Luke xxiii, 44), the hour when Jesus died, and we might safely imagine these two talking of it as they walked to the temple together.

2. Here is a pitifully helpless case, a man over 40 years of age (chapter iv, 22), who had never walked a step, and who was daily carried by friends and laid at the beautiful gate of the temple that he might receive alms from the passersby. He makes us think of the man 38 years sick at the pool of Bethesda (John v, 5) so discouraged and hopeless, but these are just the cases which show forth the power of God, as in the blind man and Lazarus (John ix, 3; xi, 4). Every sinner is a hopeless case in himself, but Christ Jesus came into the world to same sinners, to seek and save the lost

3, 4, 5. As he asks alms of Peter and John they both looked at him, and when Peter said, "Look on us," he thought surely he would receive something from them, but cannot possibly have had a thought of what he was going to receive. If one had told him that day as he was being carried to the temple, "This is our last trip with you, for you won't need to come again," he might have asked if they thought he would die or if another great healer had come, for it can hardly be but that he had both heard of and seen the Lord Jesus. But if so why had not Jesus healed him? Can it be that Jesus passed him by in order that Peter and John might have the honor and joy of doing so? Possibly.

6. "Silver and gold have I none." That was enough to make him drop his hand, for it was money he wanted. "But such as I have give I thee." What could he have worth giving if he had no money? "In the name of Jesus Christ of Nazareth rise up and walk." Could he believe his ears? Did he say, "Rise and walk?" And did he use that name, "Jesus of Nazareth?" Yes, even so. And there is something supernatural in their looks and words, for it is Jesus Himself who by His Spirit is looking through their eyes and speaking with their lips.

7. Peter took him by the hand, lifted him up and instantly strength came to his feet and ankle bones. It is a true story. It actually happened, and such things are being done in our own time by the very same Jesus, for He is the same yesterday, today and forever. The Christian Alliance and other papers record many such.

8. Standing, walking, leaping, praising God, he entered into the temple with Peter and John. Another illustration of Isa. xxxv, 6, and proof of the fact that the Lord Jesus lives and has all power. But let us not be understood as teaching or believing that every sick person could be healed if they had faith enough, and that the Lord has no use for physicians. The facts are that believers both then and now were sometimes healed and sometimes allowed to remain sick and die. The Lord sees fit to bless the skill and medicine of the physician, and sometimes to restore to health even from the verge of the grave without either. It is our place to have full confidence in and trust Him to do what seemeth Him good, magnifying Him under all circumstances (Phil. i, 20).

9, 10. The people saw him perfectly whole. They knew him as the lame man at the beautiful gate, but they never saw him after this fashion. Day after day and year after year had he continued helpless, but at last his deliverance came suddenly and unexpectedly. It is the waiting and the patient continuing that tries one's soul—the going on in the same routine and under the same trials with no prospect of deliverance. But deliverance will come in His time and way. Here is the patience and faith of the saints (Rev. xiii, 10).

11, 12. The lame man, now healed, holds on to Peter and John as if he thought his healing might depart if he let them go, and the crowd has gathered and looks in astonishment upon Peter and John as if they had done it. How prone we are to see the human instrumentality and honor it, and how prone our human nature is to feel that itself is some great one! We say and sing, "Not I, but Christ," but perhaps the Searcher of Hearts sees deep within us something that says, "See what Christ did through Me! You can't come up to that."

13. At once Peter points them to Jesus of Nazareth, the glorified Son of the God of Abraham, Isaac and Jacob, and accuses them of being guilty of His death and responsible for it. We are not apt to want a Saviour unless we know that we are sinners. The first thing necessary, therefore, to our salvation is a conviction of sin.

14. How often have we by deed or word denied Him and preferred the murderer? Whenever we are ashamed to own that we are His and that we do not care to do this or that, or go here or there because we know He would not like it, or when we prefer the company of the world to His company, is it not a denial of Him and a preference for the prince of this world? If we prefer the worldly one to the holy one, or unrighteousness to righteousness, what better are we than those who crucified Christ? Let us in imagination stand by the cross of Christ and honestly confess what we think of Him.

15. The central truth throughout this book and in all the preaching of the apostles is that Jesus is alive from the dead, and believers are witnesses to that fact; also that God had foreseen and foretold both the sufferings of Christ and the glory that should follow, and that He will come again to fulfill all that the prophets have spoken (verses 17 21). How, then, can we know anything of the things that are to come unless we are familiar with the prophets, for "surely the Lord God will do nothing, but He revealeth His secret unto His servants, the prophets" (Amos iii, 7).

16. Not Peter nor John, but the risen and glorified Christ had made this man perfectly whole, and the same Lord Jesus Christ foretold by Moses shall yet fulfill every promise to Abraham and bring blessing to all the kindreds of the earth (verses 22-26). His name, through faith in His name, will do wonders today, and those who, like Peter and John, have neither silver nor gold and are counted unlearned and ignorant men (chapter iv, 18) my be used by Him if only they are willing to be filled with His Spirit and give Him all the glory.

HISTORY OF A WEEK.

Tuesday, Jan. 5.

A Philadelphia snydicate is preparing to launch an opposition refinery to the sugar trust.

Eugene Ridgeway, aged 21 years, the last of the Kansas City gang of highwaymen, has confessed.

John P. Howe, an heroic member of the New York fire department, saved three men from death in a burning building at 94 Lexington avenue. He narrowly escaped death in so doing.

Every naval officer in New York or vicinity has been ordered to Norfolk.

Wednesday, Jan. 6.

A lanslide at Ste. Anna, Pelago, Italy, destroyed 182 buildings and made hundreds of persons homeless.

Spain has another revolution on its hands. News has just been received of an uprising to overthrow the government in Spanish Honduras.

Populists are given control of the house and Democrats and free silver Republicans of the senate in the Nebraska legislature.

The new artillery bill, which will be laid before the German reichstag, will propose an addition to the military budget of 177,000,000 marks.

Thursday, Jan. 7.

Senator Calvin S. Brice, at the head of a close syndicate of United States office-holders and capitalists, has nearly concluded arrangements for the establishment of a monopoly of the railroad, telephone and telegraph systems of China.

James Kirk, who in 1844 strung the first telegraph line between Baltimore and Washington, has been stricken with paralysis at Piqua, O.

A disastrous fire occurred at Vera Cruz, Mex., destroying factories and business blocks to the value of $200,000.

The total valuation of real and personal property in New York city, according to the assessment rolls just completed by the tax department, is approximated at $2,166,485,000.

After a three years' struggle $150,000, the sum contingent upon the $50,000 subscription of Dr. K. D. Pearsons, of Chicago, to Colorado college, has been secured.

Friday, Jan. 8.

The annual celebration of the wedding of George Washington was held at Sherry's, New York city, by the New York chapter of the Daughters of the Revolution.

McMasters & Co., wholesale dry goods, at Toronto, Ont., have asigned. Assets, $345,000; liabilities, $312,000.

The third and last of the torpedo boats being built for the United States at the Columbian Iron works has been successfully launched. Her total cost will be $97,500. She is 160 feet long and sixteen feet broad. She is to run twenty-four knots an hour.

Sergeant of Police Amer Keller died at Dayton, O., from concussion of the brain received by a ladder falling upon him at a fire.

Obituary: At New York, Mrs. Lloyd Aspinwall, 35. At Johnstown Center, Wis., ex-Sheriff R. T. Pember, 71. At Ottumwa, Ia., J. C. Fisher and Harris Devol. At Rockford, Ills., John Noling, 64. At Joliet, Ills., Seneca Sly.

Eight Spanish and Italian anarchists were arrested at Paris, and will be expelled from France.

Saturday, Jan. 9.

The London Times prints an eulogy on General Francis A. Walker, who died in Boston.

Obituary: At Flora, Ills., Rev. W. B. Peak, 84. At Windsor, Ont., Captain George Irving, 81. At Detroit, George Foote. At Crown Point, Ind., W. A. Northrup, 75. At Peoria, Ills., James Millard, 61.

The English board of trade returns show that the total imports for 1896 have increased £25,117,677 over 1895. The exports have increased £14,032,193 over those of 1895.

Monday, Jan. 11.

Minturn & Bell, implement dealers at Winterset, Ia., have assigned to C. Danforth. Assets are estimated at $20,000. Liabilities at $13,000.

In the inferstate commerce case against John A. Hanley, of the Santa Fe, at Chicago, in the United States court, for giving rebates the jury rendered a verdict of not guilty.

In spite of official denials the reports that the health of the pope is very delicate are confirmed by private advices at London.

ILLINOIS' NEW EXECUTIVE INDUCTED INTO OFFICE.

Imposing Parade Precedes the Inaugural Exercises with a Fine Array of Military and Civic Org nizations in Line—Gov. Mount, of Indiana, Also Takes Hold.

Springfield, Ills., Jan. 11.—At noon today the inaugural ceremonies of Governor took place. At 10:45 a. m. a procession began its march through the streets of the city. Hundreds of fraternal orders, marching clubs and civic societies, in conjunction with the state militia, made the procession a notable feature of the ceremonies. Among those in line were about 2,000 of the state guard including the companies of this city, the cadet companies from Alton and the Unuiversity of Illinois and the Champaign companies under the command of Captain D. H. Brush, of the regular army.

The Coming and the Going Meet.

After the parade Governor Altgeld received Governor-Elect Tanner in the executive chamber in the state capitol and acompanied him from there to the hall of the house of representatives, where the governor-elect took the oath of office. Then Governor Tanner began the delivery of his inaugural adress. The inaugural ball tonight, a new departure in this state, will be held in representative hall and will be one of the social events of the season in Illinois.

Gov. Altgeld Objected.

According to the original plans of the committee Governor Altgeld and Governor-elect Tanner were to review the troops from a stand erected for the purpose on the Adams street side of the court house, and there to join forces and proceed to the state house to the inauguration ceremonies. This plan was thought to be all right by the committee, but Gov. Altgeld seemed to think it was not fitting that he, being the outgoing executive, should officiate in the role of chief mourner, and kicked over the traces at once and flatly declined to concur in this plan.

Suggests a New Plan.

He, however, suggested another which was equally as distastful to the committee on arrangements. He wanted Governor-elect Tanner to come to the executive mansion and accompany him from there to the state house, where the inauguration ceremonies were to be held. Governor Tanner did not care much how things were arranged, but the committee on arrangements raised the point of etiquette that it was not at all in keeping with the occasion that Tanner should go to the executive mansion until he entered it as its occupant, and so this proposition met with a prompt veto at the hands of the committee. The result was the arrangement described above.

Preparations for the Event.

Preparation for the festive event had been pushed for several weeks and were very complete. Flags, Japanese lanterns, and hundreds of electric lights transform the state house into a brilliant festival hall. A false floor in the representatives' chamber made an ideal ball room. Immediately after the legislature adjourned workmen began removing the desks, seats, and the speaker's throne and temporary chairs were substituted in their place. Here is where Captain Tanner took the oath of office.

Death of Gen. Francis A. Walker.

Boston, Jan. 6.—General Francis A. Walker is dead. The end came very sudden, coming with hardly an instant's warning, and the sad news was received with surprise and no small measure of incredulity when it first became known in this city. General Walker was in his usual health Monday, and attended to his many duties as usual during the day. He passed Monday evening with his family, and retired at the usual hour. About 12:30 a. m. he spoke to Mrs. Walker, who was awake by his side, making some casual remarks. She answered him, and it was but a few minutes later when she was startled to notice that his breathing was becoming labored. She spoke to him, but received no reply. He did not speak again.

Gomez Is Tired of Fighting.

Madrid, Jan. 11.—The Epoca officially confirms the report that Maximo Gomez has informed the Cuban committee in the United States that the insurgents are demoralized, their supply of munitions of war being exhausted, and that they are unable to continue the struggle.

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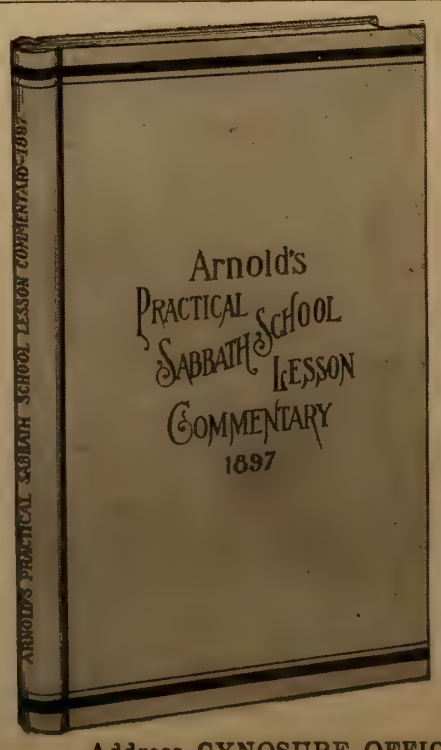

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THE PRAIRIE STATE.

ILLINOIS NEWS NOTES OF GENERAL INTEREST.

Summary of Important Events of the Past Few Days Reported by Telegraph for the Benefit of Our Readers—Items of Special Interest to Illinois People.

Springfield, Ills., Jan. 8.—Senate and house sat in join session yesterday in the assembly chamber to canvass the returns of the last election for state officers. The regular routine was followed in this matter and each Republican candidate from governor down was formally declared elected. The following committee was appointed by Speaker Curtiss and Lieutenant Governor Gill to wait on Governor Tanner and other state officers and inform them of their election and invite them to meet the house and senate at 12 o'clock Monday, Jan. 11, to take the oath of office: Senators Bogardus and Wells, and Representatives Parrish, Sharrock and Barnes. Prior to the joint session Speaker Curtiss announced to the assembly his committee on rules. It is composed of Speaker Curtiss, C. A. Allen, Ernest Schubert, Isaac Craig and Fred P. Morris.

Drawing of numbers for seats occupied nearly an hour of the senate's time. Both houses adjourned till 9 o'clock a. m. Monday and a majority of the members have gone home. Three contested election cases were referred to the election committee. Appropriation bills covering the expenses of the session were introduced in both houses. No change is apparent in the senatorial situation.

FLOOD SUFFERERS IN ILLINOIS.

Rescuers Have to Cut Their Way Through Ice to Reach Them.

Quincy, Ills., Jan. 8.—Farmers who have been down from the Indian Grave district report that the water in the flooded portion, fifteen miles above here, is subsiding very slowly, and that there is much suffering among the water-bound families and their stock. Several men went to the aid of the sufferers, and after working most of the night, cutting their way through the ice, they reached four families who had been calling for help for two days and part of whom had lived on parched corn for three days. The Quincy Humane society is also taking an active part in relieving the washed-out and water-bound families.

Twenty Pardoned in One Day.

Springfield, Ills., Jan. 6.—Governor Altgeld yesterday pardoned twenty convicts, twelve of whom were charged with murder. The sentences of the latter ranged from short terms for manslaughter to imprisonment for life for murder in the first degree. Their names are: Henry Jones, John F. Burke, Charles Dixon, Goin Harris, William Landers, John Crowley, Frank Weber, John Walker, Charles Robinson, Lawrence Farley, Kathryn Kelchner, and William B. Sibert. The reason given by the governor for the issuance of the pardons is that they were recommended by the state's attorneys of the counties represented.

His Shot Went Fatally Astray.

Decatur, Ills., Jan. 11.—Theron Fletcher, a prominent grocer, shot at a sparrow with a rifle yesterday. The bullet struck Mrs. Walters, colored, in the left temple. The doctors think she will die. Fletcher was not arrested.

THREE CABINET POSITIONS FILLED.

Sherman for State, Bliss for Navy, and Goff for Attorney General.

Chicago, Jan. 11.—The Chicago Journal's Washington correspondent telegraphs as follows: "I am able to state positively that President-Elect McKinley has these cabinet selections: John Sherman of Ohio for secretary of state; Cornelius Bliss of New York for secretary of the navy; Judge Nathan Goff of West Virginia for attorney general. Also that affairs have so changed in Ohio politics as to warrant Mark Hanna's believing that Governor Bushnell will appoint him to the senate.

"Judge Joseph McKenna of California can be secretary of the interior if he will take the place. No selection has been made for the treasury, war, postoffice, or agriculture departments. Major McKinley offered Senator Allison the state portfolio when the senator visited him the other day. Allison declined, greatly to McKinley's disappointment. It is believed by McKinley that Sherman will accept, and this enables Hanna to switch from the treasury department, for which he was slated, against his inclination, to the senate, for which he has a strong liking. Should Bushnell or Sherman at the last moment decline to comply with McKinley's wishes, another man for secretary of state will have to be found, and Hanna switched back to the treasury.

"But I am creditably informed that McKinley is confident that Sherman and Bushnell will not disappoint him. No selection for McKinley's private secretary has been made. Major Carson, Washington correspondent of the Philadelphia Ledger; Moses P. Handy, editor-in-chief of The Chicago Times-Herald; Perry Heath, and Charles Dawes of Evanston, Ills., have been under consideration."

Campania's Stormy Passage.

Liverpool, Jan. 11.—The Cunard line steamship Campania, which arrived here Saturday, after leaving New York on Saturday last, had a most stormy passage, encountering strong gales and high seas all the way over. Senator Edward G. Wolcott of Colorado, who is understood to be visiting Europe in the interest of bimetallism, was in good health when he landed here. He read with interest the dispatches from the United States during the week, but he refused to say anything except that the work he had in hand lies chiefly in London, to which city he is proceeding immediately.

Failure in Washtubs.

New York, Jan. 11.—The Stewart Cereamic company, manufacturers of washtubs and ceremaic ware, Saturday assigned to Anthony R. Porter. The company was incorporated under the laws of New Jersey in 1892, with a capital stock of $200,000.

Perkins Renominated in California.

Sacramento, Cal., Jan. 6.—George C. Perkins was declared the nominee for United States senator by the joint Republican caucus last night. Twenty-three senators and thirty-six asemblymen went into caucus, and Perkins received 59 votes and the proxy of Sims, making a vote of 60. Perkins needs but one vote to elect, and that is said to be sure.

Costly Fire at Minneapolis.

Minneapolis, Jan. 11. — Fire which broke out in the Anchor flour mill at 1 o'clock Sunday morning threatened for a time the entire milling district. The fire department succeeded in confining the flames to the packing department of the Anchor establishment. The loss will reach $150,000. Fully insured.

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SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Jan. 4 to Jan. 9:

D Yant, H Baldridge, A Knox, D L Amspoker, S A Denniston, Theron Palmeter, Rev P G Linaweaver, Louis Desmarais, I O Weidler, Ira Green, J P Rood, John Brunner, Mrs E M Livesay, A M Shaw, O F A Spinning, R M Stevenson, Mrs Mariah F Carr, S D Guengerich, J D Guengerich, George Trieshman, I H Gorrell, James Knowles, D S Faris, Mrs A C Hand, Mrs Lydia C Andrews, Rev W B Stoddard, J Osgood, Norman Countryman, Alfred Sargent, Rev S B McGrew, Chas Hedler, G W Needels, J R Letts, Otto Robertson, Mrs Hattie Powers, A M Miller, A C Staples, R P Downing, Wm J Connery, Rev Jacob Chavis, John Morreson, Mrs Nutting, O Breed, H Holt, Fred Huber, Mrs Peter Mooers, William Patterson, S M Nelson, D H Coulter, Martin Light.

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6 Pairs Star Heel Plates.
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1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
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FARM FIELD AND GARDEN

FIND OUT HOW YOU STAND.

A Business Talk to Farmers by a Business Man.

A man of business expresses himself as follows in the columns of The New England Homestead: It is certainly worth while to make a good deal of an effort to square up such accounts. If the settlement shows that you owe a balance, pay it, if possible, in cash or trade, especially if you can get a discount off for so doing. If it appears that the other man owes you, it is equally important to square up the matter, and if you have doubts about his ability to pay you had better sacrifice something now to fix it up than run the risk of a bigger loss later. The least that can be done is to have a perfect understanding of the account. Even if the balance is not settled both parties then know exactly how much it is. This done, you are in shape to take an inventory.

First, I make a full list of everything on the farm—different lots of land, the buildings, the animals, all tools, machines, vehicles, etc., and amount of each crop, feed, manure, fertilizer, wood, lumber or other stuff on hand that is used on the farm. This list includes everything, from the most important and costly down to that of least consequence. To see that nothing is missed have a grand clearing up about buildings and farm. You may find lots of little things that have been lost. Then each article must be closely inspected to judge its value, and this leads to many repairs that would be neglected otherwise, but that can be easily made during winter at small expense. The list must include any and all other property; also debts owing to you, notes or cash on hand, etc. The valuation to be applied is what each article is worth in the business of the farm. No use deceiving yourself by putting the value of an article too high or too low. You want to get it as near right as possible.

The total of all these items of what you own makes up your assets. The total of what you owe constitutes your liabilities. If the latter exceed the former, you are by so much "in a hole." If your assets exceed your liabilities, you are that much ahead, unless you have deceived yourself by putting too high a value on your inventory. Even if you don't keep a book account during the year your inventory, if compared with the one taken a year ago, will show whether you have gained or lost during the year. It will show how the list of your stock, crops, etc., compares now with then. It will give you lots of points about making the most of success and failure. It will be an eye opener to any farmer, however good or poor it may be.

Protect the Trees.

A good law in Massachusetts allows the selectmen of any town to appoint a tree committee, who may go over all the highways of the town and designate what trees must not be cut down by driving a spike into them six feet from the ground. This protects from ruthless owners, who have no taste for the beautiful, trees in which should center public interest and local pride. The Farm Journal, commenting on the foregoing, says: The sentiment may well be commended to the lawmakers of other states. And when insect depredators are despoiling the foliage and making a town hideous and loathsome, thus directly damaging its real estate values, the local authorities should have the power to buy and use sprayers or compel owners to do so, by which to protect the interests of the townspeople and the traveling public.

Nut Trees For the Central West.

The improved Spanish chestnut, known under the name of Paragon, would do well. The nuts are fully twice as large as the American chestnut and nearly or quite as sweet. It is usually grafted on the common chestnut, about 4 or 5 feet above the ground, but as it outgrows the latter it is liable to break off at the point of union, so it is better to graft at the surface. Then, in transplanting, the point of union can be set, say two inches under the surface, as in the case of a dwarf pear tree.

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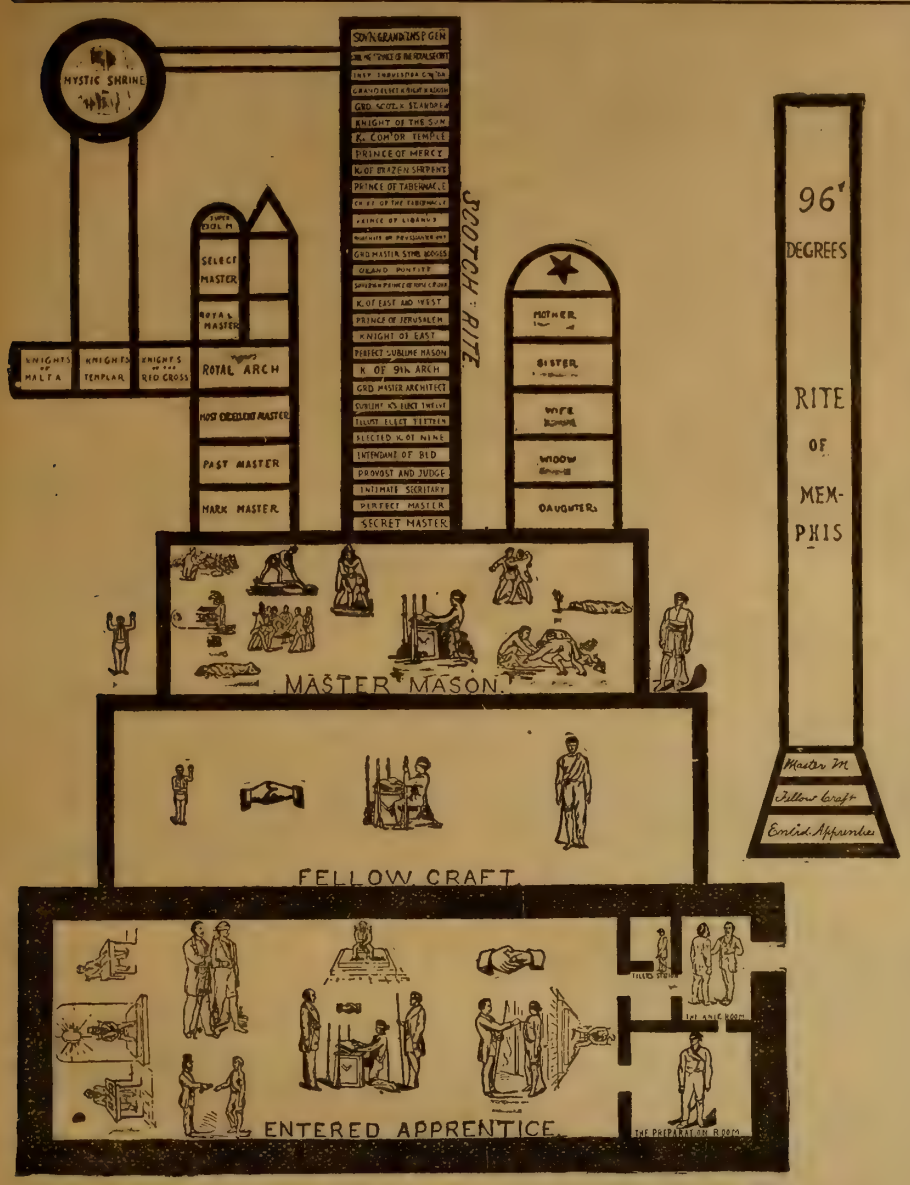

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SEVEN NUNS PERISH.

SMOTHERED TO DEATH IN THE RUINS OF A CONVENT.

Pinned in the Fourth Story They Are Unable to Escape Owing to the Rapid Spread of the Flames—List of the Lost—Whole Building a Mass of Ruins.

Ottawa, Ont., Jan.—The convent of the Ursuline nuns at Roberval, on Lake St. John, about 120 miles north of Quebec, was destroyed by fire which broke out at 6 o'clock yesterday morning and seven sisters are known to have perished in the flames, while about fifty inmates had very narrow escapes from a similar fate. Were it not that most of the students of the convent had gone home the loss of life would probably have been greater.

The students were to have returned today. The convent is situated on the shores of the lake, about one mile and a half east of the summer and fishing resort called the Hotel Roberval, and of the village proper. Shortly before 6 o'clock the villagers were alarmed by seeing a reflection from the neighborhood of the convent.

At first it was supposed the fire was in the church, about half a mile from the convent. Naturally the greatest excitement prevailed, which was augmented when the alarmed villagers hurried to the scene and found the flames bursting from the convent building. Ordinarily there are about thirty nuns in the institution and about fifty pupils.

Nuns Smothered by Smoke.

The village has no water works, and the work of saving the contents was therefore difficult, while the flames had made such headway that their extinguishment was an impossibility. Many of the nuns and pupils slept in a domitory on the second story and these managed to escape; but others occupied a dormitory on the fourth floor at the north end. There was a fire-proof tower near this, but the rapidity with which the flames spread prevented the nuns from reaching it. They were smothered by smoke. The religious titles and names of the dead respectively are as follows: Mother St. Francois de Paul, Eliza Gosselin, of St. Jean Chrysostome; Mother Providence, Emma Letourneau, of Quebec; Mother St. Ursule Corinthe, of St. Foye; Mother Anna, Laura Hudon, of Herbertsville; Mother St. Antone de Padua, Catherine Boulte, of Deschambault; Mother St. Dominque, Marie Louise Girard, of Roberval; Mother St. Louise, Rose Gosslin, of St. Jean Chrysostome.

Probable Origin of the Fire.

Another nun was badly burned in trying to extinguish the fire. The convent and the school are nothing but a mass of ruins. Just how the fire started is not known certainly, but the day being the feast of Epiphany it is supposed that a lighted sandle near the cradle of the "infant Jesus" ignited the draperies and floral ornamentations, and in an instant the whole place was a mass of flames. The fact that parts of the convent were uncompleted caused the fire to spread more rapidly. The monastery was a stone building five stories high and 120 feet frontage, and was built eight years ago. The Ursuline nuns of Quebec, by whom it was controlled, are the oldest cloistered order in Canada, and it was in a cavity made by the bursting of a shell within their convent at Quebec that General Montcalm was buried after his death upon the plains of Aabraham.

BY FIRE, WATER AND BLAST.

Twenty-four Other Lives Lost at Home and Abroad.

Sistersville, W. Va., Jan. 7.—Two men were killed and two injured by the explosion of a boiler of the Fisher Oil company yesterday. The killed are: Sam Bigler, the boss, of Matamoras, O.; Milliam Austin, driller, of Warren, Pa. Injured: James Nolan, may die, and Charles Hinkle.

Pickens, S. C., Jan. 7.—The dwelling of Rev. M. L. Jones was destroyed by fire about 9 o'clock at night and two of his children were burned to death—his 12-year-old son Elbert, and his 15-year-old daughter Mary. They had been left at home alone, and were burned in their beds.

Leadville, Colo., Jan. 7.—By an explosion of giant power at Twin Lakes Station yesterday Peter Fagin and Michael Sebia were killed, and Joseph Larkin fatally injured. They were employed at grading on the Colorado Midland railroad and were thawing the powder when it exploded.

Brest, Jan. 7.—The steamship Belgique, while bound from Antwerp for Bayonne, France, was wrecked Tuesday night on Catshead Rock. Fifteen of the eighteen persons on board were drowned.

CASE OF THE MEADOWCROFTS.

Reasons Why Governor Altgeld Commuted Their Prison Sentence.

Chicago, Jan. 7.—The latest case of executive clemency in this state was that of the Meadowcroft brothers, bankers, who were convicted in the court here of receiving deposits right up to the hour of failure. In commuting their sentence to sixty days in jail Governor Altgeld says he acts on the advice of the trial judge and states attorney. The judge says he did not recommend clemency. His letter to the governor says:

"It was shown at the trial that at the time of death of the father of defendants the bank was insolvent." He further says: "No moral turpitude in the sense as usually applied to criminal cases was shown at the trial, nor was it shown that the defendants used the funds of the bank in illegitimate speculation, of for any purpose outside the scope of legitimate banking, or that they flagrantly abused their trust." The governor says that when the two young men took the bank they supposed it to be perfectly solvent, but at the expiration of three and one-half months it was discovered that much of the paper which the bank held, and which had been taken in by the father of defendants, had become practically worthless.

Weyler Arrives in Havana.

Havana, Jan. 4. — Captain General Weyler is back in Havana. He left camp at Bayate at 6 o'clock yesterday morning, arriving with an escort of cavalry at Artemisa at 12 o'clock and at Mariel at 3 o'clock. He immediately left there on the cruiser Legazpi, arriving in Havana at 8 o'clock last evening.

LAWMAKERS AT WORK.

Synopsis of Proceedings in the Senate and House.

Washington, Jan. 6.—Neither house did much business on reassembling after the holiday recess. In the senate Peffer introduced a bill to "improve the banking business," and Shoup one as to alien ownership of land. Call introduced two resolutions, one asking the president for information regarding the conviction of Sanguilly at Havana, and the other ordering Olney to demand Sanguilly's immediate release. Peffer spoke on his proposed monetary comission. The bill to reduce the cases in which the death penalty is inflicted under United States laws was passed.

In the house a resolution was adopted inquiring why patents were not issued to certain railway lands in Kansas sold by the Union Pacific railway to settlers. The Loud bill restricting the matter that can be sent by second-class mail was debated without action.

Washington, Jan. 7.—In the senate the bill to grant $1,500 to ex-Consul Waller was indefinitely postponed; a resolution was adopted calling on the interior department for a statement of subsidies paid the Pacific railways; Call spoke on Cuba and read a letter from a prominent American declaring that Charles Govin, an American citizen, had been chopped to pieces by the Spanlards in Cuba. Call's resolution calling for information about Americans imprisoned in Cuba was agreed to. The proposal to ask clemency for Mrs. Maybrick, in a British prison for poisoning her husband, was indefinitely postponed.

The house passed the Loud postal bill restricting matter to be carried second class in the mails. Some other business of no general intest was transacted.

Washington, Jan. 8.—The senate yesterday received a number of petitions as to Cuba and for and against the Loud bill. Mills introduced a resolution declaring it the right of congress to recognize new governments, recognizing the Cuban republic, and appropriating $10,000 for a minister at the capital thereof. A number of bills of minor interest were passed and the free homesteads bill was discussed without action. Morgan introduced a bill providing that the government fund the Pacific railways debts, take over the roads and run them until the bondholders were paid. Adjourned to Monday.

The house debated the Pacific railways funding bill all day without action except some minor amendments.

Washington, Jan. 9.—The house put in the day on the Pacific railways funding bills, the feature being a vitriolic speech by Johnson of California in favor of the bill and excoriating Editor Hearst, of the San Francisco Examiner, and Mayor Sutro, of that city. The reply by Cooper of Wisconsin was equally red-hot. A night session was held, but nothing was done for want of a quorum.

Washington, Jan. 11. — The house Saturday closed the debate on the Pacific railways funding bill. But one amendment was adopted of minor importance. No other business was transacted.

TRAIN RUNS INTO A STREET CAR.

Six Persons Serious Injured, Three of Them Possibly Fatally.

Minneapolis, Jan. 11.—At 7:45 p. m. Saturday a Great Western passenger train ran into a suburban street car, injuring a number of passengers, one of whom may die. The injured are: W. W. Riddle, professor of mathematics, State university, seriously injured about head, probably fracture of skull, may die; E. S. Oakley, student at the University of Minnesota, seriously cut about face and head, will recover; Miss Helen A. Austin, student at university, cut about the scalp and badly shocked; Miss Erickson, injured about the head and body; F. W. Stevers, motorman, cut about the head and face, right arm fractured, internal injuries, recovery uncertain; Daniel Johnson, motorman, seriously cut about head and badly shaken up, result uncertain; an unknown woman whe refused to give her name, only slightly injured beyond a severe nervous shock.

Quay's Man Beats Wanamaker.

Harrisburg, Pa., Jan. 6.—The Republican joint caucus at 9:40 last night nominated A. Boies Penrose for United States senator to succeed Cameron, on the first ballot. The vote was: Penrose, 133; Wanamaker, 75; Cameron, 1; Representative J. B. Robinson, 1; Judge Charles E. Rice, 1. Absent or not voting, 4. In a speech to a meeting of his supporters last night Wanamaker declared it his purpose to keep up the fight against Qauy for the latter's defeat if he runs for senator in 1898.

Split in Delaware.

Dover, Del., Jan. 6.—The Delaware legislature was organized yesterday amid confusion and turmoil. The seven Kent county Republicans, against whose contest for seats the court of errors and appeals Monday decided, were denied recognition, and after fruitless protest the Republicans left the hall and organized a "rump" house at the Hotel Richardson. There they elected Dr. T. C. Moore speaker and Charles Hastings clerk. After notifying the senate that they were ready to receive any communication from that body, and receiving no reply, the body adjourned to meet next Friday afternoon.

State Will Lose Nothing.

Madison, Wis., Jan. 11.—The Commercial bank of Eau Claire, which went into voluntary liquidation Wednesday was a state depository, and had in its possession about $13,000 of state funds. The state is a preferred creditor, and will be paid in full. The money is amply secured by a bond.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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One man has paid for an extra edition of 10,000 of the November, 1896, *Lodge Lamp.*

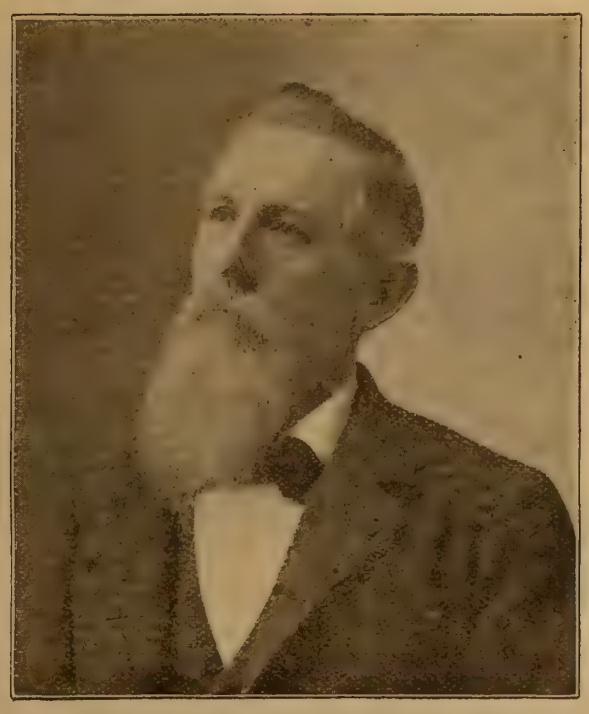
Secretary Phillips presented the work of the Association to the College Church, Wheaton, on last Sabbath, previous to the collection which that church takes up annually for this cause.

The Hartford Theological seminary have kept a file of the *Cynosure* for years, and we have just received the grateful acknowledgment of Mr. A. T. Parry, librarian, for last year's gift to their reading room. Large gifts to this fund would pay the donars as well as the recipients.

The "Reading Room Fund" for the placing of the *Cynosure* in reading rooms of colleges, seminaries, and Y. M. C. A.'s is a more important fund than the one sending the paper to ministers, and in both ways our secretary and publisher is doing all that he can with the means at hand.

We exhort our readers in Minnesota to prayerfully consider the means by which they can make their coming State convention at Willmar the best in the history of the State. And let them keep in mind the date, Feb. 23, 24. Write in reference to it to Bro. Wm. Fenton, 74 S. Robert street, St. Paul.

The Christian Citizenship League is organized for thorough work to prevent what has so long been the curse of Chicago, the election to office of corrupt officials. Rev. Chas. S. Bullock, one of the vice-presidents, says: "We will seek to bring into harmonious action the young people's societies of the several churches, especially the numbers who are voting young men. The city will be laid off in districts for the purpose of holding citizenship rallies to be addressed by prominent citizens. We will publish without comment the record of every candidate that is nominated, by whatsoever party, giving his business and the reputation he sustains in conducting that business. Where we consider a candidate bad we will recommend the other man to the voters if his record is satisfactory."



S. C. HART.

We are glad to show here the honest face of the author of the interesting sketches of early Kansas history which have inspired our readers for so many weeks. These sketches, they will be sorry to learn, are drawing to a close. Letters received from many of our readers indicate that they have deepened in their hearts the appreciation of the liberties which these Kansas pioneers sacrificed so much to procure. They have also opened their eyes to the secret lodge as the hiding place and bulwark of these conspirators against liberty. If it had not been for the refuge and instigation afforded by the Masonic lodges of Missouri, the border ruffian outrages in Kansas would have been impossible.

S. C. Hart's parents located in what was then Kansas Territory early in the fifties, and were natives of Pennsylvania and Virginia. They were in the hottest of the Kansas border conflict, and young Hart had many vivid experiences in those struggles he is now recording. He was only fifteen and too young to enlist when the war broke out, but served the army as cook in several important expeditions. He experienced some thrilling adventures and marvelous escapes in the Guerrilla warfare of Missouri, some of which we may narrate in tha *Cynosure.* After the war, while engaged in business pursuits in Kansas, he was solicited to join the Masons. But hearing of the murder of Morgan from those who had witnessed the trial of the conspirators, he became an outspoken Anti-mason. In his efforts to throw the light upon these dark-lanterned institutions he has been mobbed, and beaten, and slandered at the hands of Freemasons, but has lived through it all, and has seen most of his persecutors called to their final account.

In 1884, S. C. Hart moved to Lecompton, where there was no lodge or joint, and where his children could enjoy the advantages of the Lecompton University. About that time the division in the United Brethren church took place at the instigation of the lodge power, and the liberal or lodge element at Lecompton, as almost everywhere else, took all the church property and left the radicals to build anew. True to principle, the Harts espoused the cause of the poor and struggling minority. A remnant was saved out of the wreck which grew to a membership of over a hundred, and by much sacrifice built a church edifice. Mrs. S. C. Hart has finished her third year as pastor of this congregation. They have suffered much for their principles, and feel the worse for the wear, but have come out of it all with a home of their own, a clear conscience, comparative happiness and ten children.

Every charitable Association is crying out in unison and sympathy with the people because of hard times. Our work was never in greater need than at present. Let as many pledges be paid now as can be, and let every one help a little and the work which God is blessing will not lack.

There is a promise of blessing not only to the State of Missouri, but especially to the city of Kirksville, in the coming convention on the 4th and 5th of February next. Let prayer be made for the places where these meetings are held. There is an important State Normal school in that city; hence let us ask God to make the convention a great blessing to the students, and through them to the State.

If the contributions will warrant the payment of the traveling expenses of both Pres. Blanchard and Dr. Swartz, they will be present. So far the pledges will only warrant the attendance of one of them. We have the promise of an address from Rev. J. R. Wylie, and also hope that Bro. M. N. Butler will find it possible to be present. Eld. A. B. Lipp, Rev. J. T. Cullor, and others of Missouri's veterans, belong in the front ranks, and are expected to be present without any doubt. An agent from the N. C. A. headquarters will also be present.

Edwin D. Wheelock, president of the Christian Citizenship League, said in an address: "The Civic Federation of Chicago spent a large amount of money in cleaning the city's streets, and has done a great amount of work on other lines, for the doing of which city officials are elected and paid. The Citizens' Association has been actively engaged in attempting to enforce the law against selling liquor to minors. The Hyde Park Protective Association, the Society for the Prevention of Vice and other organizations are working to enforce various laws or prevent certain abuses. The startling fact concerning these organizations is that not one of them would be necessary if honest officials were elected. They are all doing work which is distinctively the duty of paid public officials."

THE FORCE OF PRAYER.

BY REV. S. THODEY.

"More things are wrought by prayer than this world dreams of."—*Tennyson.*

"Lonely wanderer, while you stray
Through the world's uncertain way,
In the dark and cloudy day,
Cast on God your care;
He whose very name is love,
Whom no change can ever move,
Deigns to bid you from above,
Try the force of prayer.

"Prayer has won the ear of heaven,
Prayer the bonds of death has riven,
Prayer 'gainst Satan's wiles has striven,
Broken many a snare;
Prayer has stayed the mid-day sun,
Prayer the victory oft has won,
And the coils of hell undone:
Try the force of prayer.

"Burdened sinner, though you know
Sin embitters every woe,
And you dread the gulf below,
Yield not to despair;
Jesus pleads before the throne,
Once for all he did atone,
Now he makes your cause his own.
Try the force of prayer.

"When the cares of life abound,
Earthquake shocks prevail around,
Knell to knell repeats the sound,
Tears, for tears prepare;
He who walked upon the sea
Rules the storm for thee and me,
And will surely succor thee:
Try the force of prayer.

THE BIBLE AND FREEMASONRY.

AN ADDRESS BY REV. J. H. LEIPER, OF PHILADELPHIA, BEFORE THE PENNSYLVANIA STATE ANTI SECRET CONVENTION AT OAKS, NOV. 18, 1896.

It has always been the policy of Satan, when he could not by one fell stroke crush a good cause, to resort to trickery and deception. A notable example of this was in his effort to break the power of Moses in the presence of Pharaoh. Moses performed a series of miracles by the power of Jehovah. But Pharaoh called in his smart magicians who, by their sleight, so closely imitated the miracles of Moses, that the king, unwilling to believe that Jehovah was superior to the gods of Egypt, hardened his heart and refused to let the people go.

When the divine Son of God came on the earth to redeem mankind, Satan knew him, if the Jews did not, and very soon undertook his old trick of deception, and men possessed with demons appeared in many parts of the country. This he did to mistify the minds of the people as to the fact of the divinity of Christ. Christ turned sparkling water into sweet unintoxicating wine at Cana of Galilee. The manufactors of rotten barley juice and "forty-rod" whisky are now claiming Jesus Christ as their forerunner.

Of course Satan is their instigator in this blasphemous claim. The slaveholder of the past was wont to claim Bible authority for that oppressive and degrading institution. But it remained for Freemasonry to lay its unholy, heathenish hands on some of the most sacred things of God and befoul them with the superstition and blasphemy and infidelity of the lodge. There are many illustrations of the truth of this statement which can easily be known without becoming a member of the fraternity.

It has been claimed that Freemasonry is as old as the race of man. The first lodge, then, must have been constituted and held in the Garden of Eden. There may have been some difficulty in officering the institution thus early. No lodge is properly constituted without a "Master," "Senior Warden" and "Junior Warden." Now Adam would be Senior Warden; Eve, Junior Warden (a dire case of necessity making female membership indispensable); and under the same unpleasant necessity Satan would have to be allowed to preside as Master. Thus a precedent was established of which Masonry has never been able to rid itself. I do not insist that this is veritable history. It savors strongly of Masonic tradition. But laying aside all sarcasm I indite Freemasonry with the following charges,

1. It is guilty of the crime of sacrilege. The office of priest is the most sacred ever created. We read Heb. 5:1, "For every high priest from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." vs. 4, 5, 6. "And no man taketh this honor unto himself but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest, but he that said unto him, 'Thou art my Son, today have I begotten thee,' as he saith also in another place, 'Thou art a priest forever after the order of Melchisedec.'"

So sacred is this office that no one under penalty of death dared usurp the functions thereof. Saul thought because he was king, and was on the eve of a battle, he would dare to offer a sacrifice, no priest being present. From that moment God forsook him. No man was ever rightly clothed with the office of the priest except as a type of Jesus Christ, our Great High Priest.

The entire worth of Christ's mission to this world depended on his priesthood. It was not as king or prophet that he offered up himself a sacrifice and made an atonement for our sins, but as the Great High Priest. It was in this capacity that he suffered all the way to the cross, in Gethsemane, before Annias and Caiaphas and Herod and Pilate. It was as priest that he gave his back to the smiters, his cheek to them that plucked off the hair and hid his face from shame and spitting. It was as priest that he suffered himself to be nailed to the cross and endure while there from men and devils more of shame and insult than was ever written. As priest, after six black hours on that awful cross, he "cried with a loud voice and gave up the ghost." When on the morning of his resurrection Mary would have embraced his feet, he said: "Touch me not, for I am not yet ascended to my Father. "The reason, as some think, being that he must first report on high to the Father the completion of his great work on earth, as Aaron went alone into the "Holy of Holies" on the great day of atonement.

As our Great High Priest he stands day and night in the awful presence of God "making continual intercession for us." Yet with all these solemn facts, these holy and heavenly associations centering around the profoundly sublime office of the priest, as we look in a Masonic Manual we find this sacred word and this divine office used with the utmost familiarity, and in the most sacrilegious relations. If burlesque had been the intention they could not have accomplished their purpose more certainly. What can the perpetrators of this daring wickedness expect at the hand of the outraged "Lion of the tribe of Judah" when he breaks forth in his wrath in the day of his vengeance?

That the reader may know that I am not putting this too strongly, let him procure Mackey's "Book of the Chapter" and turn to Section VI, Constitutional Rules, page 248, and he can see that in twenty-seven rules the term "High Priest" occurs seven times; "Grand High Priest" and "Grand or Deputy High Priest" three times and "Past High Priest" twice. But this is only an index to the wholesale use of the sacred name and office as seen in their voluminous ritual all through the Manual.

Very prominent in the ritual of the Royal Arch degree will be found a repetition of the crime of sacrilege in which the "Burning Bush" and the "Ark of the Covenant" and the "Tetragrammation" occupy prominent places as they name it; that is, the four letters Y H U H, which are the Hebrew consonants of what, when anglicized, is JEHOVAH. These Hebrew characters are sometimes engraved on a triangular plate or seal and called the "Ineffable name." Thus they commingle their own sacrilege with Jewish superstition, and palm it off on a thoughtless crowd as a great and secret mystery.

Nothing seems to be too high and sacred but this old sunworship modernized will reach forth its reckless hand and prostitute it to their heathenish purpose. How intelligent men, even ministers of the Gospel of Christ, can participate in such wicked mummeries is one of the mysteries. Can we pray for them as did the dying Saviour for the mob at the foot of the cross, "Father, forgive them, they know not what they do?" May God open their eyes to see and their hearts to know what they are doing.

2. Another charge we are constrained to lay against Freemasonry, they expunge the name of the Saviour of men from his own Word. On page nineteen, Mackey's Manual, 1 Peter 2:5, 6 is quoted, leaving out the phrase "by Jesus Christ." Again, on page 103, 2 Thess. 3:6-16 is quoted which contains two such phrases but which are both omitted in the Manual. I do most solemnly call upon the members of the craft to take their Bibles and turn to and read Rev. 22:19: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." I have only mentioned a few of a large number of Scripture perversions, interpolations and garblings, glaring blasphemies to be found in this Manual; but enough has been said to prove that Freemasonry weighed in the balance of its own authorized and published ritual is essentially unbiblical and un-Christian. It has been charged that Christ is not mentioned in the prayers of the Masonic lodge.

The Manual quoted contains the published prayers the "Chapter" and not one of them contains the name of Christ who said, "If ye ask anything in my name I will do it." John 14:14. "No man cometh unto the Father but by me." John 14:6. I do not wonder that the name of Christ is omitted from the Masonic ritual because the institution is essentially heathenish and anti-Christian. But I do wonder how the professed friends of Christ can attempt to justify their membership therein. The voice to them from God is found in 2 Cor. 6:14th to 18th verses inclusive. O men, read it, heed it, and obey at once.

ONE BOAST OF FREEMASONRY.

BY REV. P. B. WILLIAMS.

One great boast of the Masonic order is, that it is universal. "From East to West and between North and South Freemasonry extends, and in every nation Freemasonry is found." On page 17 of "Masonic Jurisprudence," by Mackey, in a footnote under "Landmark First," we read:

> The fundamental principles of Freemasonry are, it is true, the same now that they were in the very beginning of the institution and must always remain the same, and yet there can be no doubt that, like every other science, Freemasonry is progressive in its character. It must of necessity be influenced by the progress of the age.....For proof of its passing from merely a social institution to a scientific and philosophical association, look to the Grand Lodge proceedings of 1815 and of 1858.

If we accept the statements on page 15 of Chase's "Digest of Masonic Law," we will find that from the time of the abduction and murder of Captain Wm. Morgan, universal Masonry was almost universally extinct. Chase claims that after 1826 there was no Grand Lodge formed till Florida in 1830, and then Arkansas 1832, and then none till 1843 in Wisconsin.

At this time Masonry should have been wiped from the face of the earth, had it not been for Odd-fellowship coming up and helping to bolster it up. The implements of Masonry are universal, except the Bible, and it may be supplanted by the Koran or "a book of the law" of the land in which Masonry exists. The conditions of membership, I presume, are universal.

One declaration of the candidate for Masonry in every land is a universal falsehood: "Do you solemnly declare upon your honor, that unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?" Answer, "I do."

When they say "I do," they lie like thieves. The spirit or philosophy of Masonry is universal. They persecute, punish and kill in all lands and all ages, whenever an enemy can be silenced in this manner without too much danger to the individual Mason, or the order in general.

If Masonry is what it claims to be and is universal, there would be an excellent opportunity for it to show its hand for "good works," by suppressing their Turkish brethren in stricken Armenia for killing the Christians. Suppose the Christian Church had such universal power as Masonry claims, and she should stand by and witness Christians murdering Freemasons; she would certainly be censured.

I am reasoning on the basis now of the universality of Masonic power. In this country, one Mason can run a whole community; get elected to any position. Somehow, as P. T. Barnum, said, "Americans love to be humbugged." Many of them are in bondage, and in love with their bondage.

Masonry universally knows no government but the government of Masonry; and as Mackey puts it, "knows no religion but the religion of Masonry." How Christian men can get the consent of their minds to join and practice Freemasonry, is more than I can see. They do not pause to think or investigate.

The Bible severely condemns such a relation. Human reason disagrees with it. The relation of the Christian to such an institution cannot be defended. A man who is connected with such an institution must either come out, according to Divine command, or they will "go out into outer darkness," as per Christ's statement. It is a matter of choice with each. Kill sin out, or sin will kill us. "Turn or burn!" "Oh, that men would be wise!"

Seattle, Wash., Jan. 2, 1897.

IF I ONLY KNEW.

BY REV. D. B. GUNN.

Said a young man with whom I was reasoning, "If I knew that prohibition would ever be secured and we would be free from the saloons, I would vote the ticket every time." It was on the day of the late election, and he had just been to the polls and voted the straight ticket of a license party. A great many others thought the same thing and did in the same way that he had done, and are continuing to do it from year to year, and because of that fact I am writing these lines. They say that the saloons are a great curse and ought not to exist, but their votes say a very different thing.

How very short-sighted and inconsistent all such persons are. It is strange that they do not see that it is just that way of doing by those who really hate drunkenness, which prevents prohibition from becoming a fixed fact in our land; and just so long as they continue of like mind and to do in that way, so long they themselves prevent the entire banishment of open drunkard-making factories, which even they would hail with delight. May the day soon come when they will see that they, by their own inconsistent course, are perpetuating the saloon curse.

Verily, this want of applied Christian principle, their lack of right action and of faith in God for victory in a righteous cause, are responsible for the legalization and perpetuation of the liquor traffic, and the dreadful misery, poverty, crime, and all of the evils which result from it. Upon the same course of reasoning the merchant might say, if I knew that I should sell my goods and realize a profit, I would invest money and replenish my stock in trade; but failing to do so, lose his business and deprive his family of the means of support. The farmer could say, if I knew that I should secure a crop, I would plow, seed and cultivate my ground; but doubting favorable results neglects to do so and gathers no products with which to feed his family or his stock.

So, too, the minister of the Gospel would say, if I knew that my preaching would be effective and result in the promoting of piety among Christians and win sinners to Christ, I would preach and labor faithfully; but as there is an uncertainty about it I will do something else; or he spends his time idly, neither studying, preaching nor toiling as his commission lays him under obligation to do; so the cause of Christ declines before his own eyes, the people of God sleep and idle their time away all around him, and sinners go on down to hell unwarned, and the blood of souls is found upon his shirt.

What would be done in the world if only that was undertaken which there was a positive assurance of success in doing? What would the churches of Christ accomplish if there was no faith for the winning of victories and the achievement of successes on the part of their members? What a sad spectacle, if there was a complete lack of principle to actuate and stimulate those whose duty it is to put forth right efforts, and engage themselves in holy and moral enterprises, which are demanded by the crying necessities of the times in which we live, and the threatening condition of things that exist around us.

This same, "if I knew," is a very great stumbling-block in the way of many a short-coming mortal, with want of ringing words and righteous efforts, is giving sanction to the high sounding, great pretending "secret empire" of our day and all the "deeds of darkness" which are concocted by secret orders, and eminate from them. The concerted influence and united efforts of unfettered Christians, the ministers of the Gospel, the members of Christian churches who are free from the chains and fetters of lodgery, would be sufficient, were they faithfully put forth to make secretism hide its bald head in shame and drive legalized drunkard-making to the wall, to consign them both to oblivion where they belong.

Dorchester, Mass.

THE PRICE OF LIBERTY.

Six thousand years of sorrow have wellnigh run
Their tardy and disastrous course
Over a sinful world. And what remains
Of this tempestuous state of human things
Is merely as the working of the sea
Before a calm, that rocks itself to rest.

In order to present an unbroken chain of events, useful as correct history, and to prevent confusion in the minds of the readers, much of interest, happening outside of the regular field of conflict, has been omitted and will now be supplied before the regular conclusion of the series.

Early in 1856 a party of men from the South entered Bourbon Co., Kansas. They were agreeable and circulated freely among the kind and unsuspecting settlers, making inquiries as to the quality of soil, ascertaining how well they were armed, and secretly noting their political faith. In July they began to arrest the Free State men thus listed, taking them into Fort Scott near the Missouri line, a Pro-slavery headquarters, where they were held prisoners, while Pro-slavery men took possession of their claims and chattels.

In due time pretended Pro-slavery friends would advise one after another to flee the Territory as the safest way out of the difficulty, and very confidentially would tell them that they could get them released on that condition, having an influence with the "powers that be." In this way they got rid of most of this class of settlers without resorting to overmuch bloodshed. This was becoming monotonous to this class of adventurers, and having been recruited to a hundred men, Texans and Georgians, they were spoiling for a more exciting kind of fun. So in August the whole band started up toward Osawatomie in search of fresh Free State game.

For many miles their march was without incident, when all at once a small force under Captains Shore and Anderson loomed up before them. Shots were exchanged and they fled precipitately, leaving two wounded behind them. Shore and Anderson pursued them a short distance, paying them leaden compliments; but fearing ambush so near night, they returned. But they imagined they were being pursued all the way and never stopped till at midnight they entered Fort Scott, yelling at the top of their voices that the Free State men were upon them and the town would be burned.

At this the people jumped out of bed and fled in all directions for safety; women and children crying, groups collecting and praying, while many took shelter in the bushes out of town, where some remained till daylight. In consequence of this scare many thereabout moved their families out of the Territory. The Free State men, who had been held prisoners at Fort Scott and confidentially advised to leave the Territory in 1856, returned in 1857.

Preliminary to demanding their claims they organized into a "Wide-awake Society," in opposition to the dark lantern society of the Pro-slavery men. They then notified the Pro-slavery men to relinquish the property wrongfully held. In case this was not done, the former owners would move on their claims anyway, when each claimant would usually muster all the force possible and wage a feudal contest till one or the other was either killed or dispossessed; the former owners usually coming out victorious.

It was not long, however, till they were again arrested, tried before the Pro-slavery courts and again dispossessed. This was too exasperating, and they concluded to institute a squatter sovereign's court for the adjustment of claims. Prominent among its members were Capt. Bain, P. B. Plumb, Jim Lane and Major Abbott. This court met at Capt. Bain's house, called "Bain's Fort," where they tried and dispossessed the Pro-slavery claim-jumpers and reinstated the former owners again, thus violating the Pro-slavery laws.

In December the Pro-slavery power sent out an expedition from Fort Scott, under United States Deputy Marshal Little, to break up this court of Squatter Sovereignty. As Little approached "Bain's Fort" he was met by a committee composed of Major Abbott, General Blunt and others who notified him that if he advanced beyond a certain designated point he would be fired on. They were informed that if the court did not immediately surrender he would blow it to ——

The committee returned and the court prepared for defense by punching the chinking from between the logs, while some took a position of defense behind the corners of the cabin outside. Seeing their preparations, Little made a dash across the dead line and received a volley that wounded four men and several horses; at which he fell back. A second attack was made and repulsed also.

Little then returned to Fort Scott after reinforcements. Surmising this, the court adjourned to a Baptist church some miles away, and when Little returned he found the fort evacuated. The court was reinforced to 300 men, and continued till its business was finished. Shortly after adjournment one of Abbott's men met one of Little's men, named respectively Weaver and Rhoades. Rhoades was drunk and assaulted Weaver with a deadly weapon, whereupon Weaver shot him fatally. Rhoades was buried with Masonic honors, after the ordinary resolutions of respect by the lodge.

From now on they killed each other in Linn and Bourbon counties frequently in retaliation, and this section had now reached a state bordering on a reign of terror. S. C. HART.

Lecompton, Kan.

PRINCIPLE VS. POLICY.

This subject is suggested in connection with the leading article in last *Hope*, and the prophet's statement that when God's judgments are in the earth, the inhabitants of the world will learn righteousness. — Isa. 26: 9. The question is, What is righteousness? It is safe to say it includes right *being* and right *doing*. Separately considered the former is the more important, for it refers to the nature and constitution of man, and the action is the fruit of the condition. Right being is to be a good tree, and right doing is the fruit of the tree. We have the highest authority for saying that a good tree cannot bring forth evil fruit, nor a corrupt tree bring forth good fruit. When men are not right they may seek to justify themselves in doing either right or wrong from policy; but righteousness will make them do right out of a pure heart, from principle.

The wise man said, "Righteousness exalteth a nation, but sin is a reproach to any people." Prov. 14: 34. If nations were right, the judgments of God would not come upon them. The judgment or wrath of God is the legitimate result of the evil course men pursue, whether as individuals or as nations. The time of trouble coming on the nations is the heading up of the evil in their make-up and method of dealing. The financial crisis is the ripened fruit of the principle of competition. That principle is the opposite of the "Golden Rule," given by our Lord.

Competition means every man for himself, or every man against his neighbor, — a state of things which precedes the golden era of righteouness and peace on the earth. See Zech. 8: 10. It is based in selfishness, the ruling principle in the animal kingdom. It is necessary that men should be made to see and feel the natural results of this selfishness, to learn the hopelessness of a permanent society built upon competition. Realizing the fruit of the old way of selfishness, which fruit is God's wrath or judgment, they will be led to choose the better way of co-operation, based upon the heavenly principle of love and benevolence. For such a day of righteousness and peace and gladness our Lord taught his disciples to pray in these words: "Thy kingdom come; thy will be done in earth as it is done in heaven." Surely no Christian will claim that such a prayer is vain. It must be a lack of faith in our Lord that makes some say, "Ah! things

always have been so; men always have been selfish, and they always will be." They think it is too good to be true that heaven's spirit of love and kindness will overcome and supplant in the earth the spirit of selfishness and strife.

Even many who have taken the name of Christ seem to think all he can do for men is to gather out a few and give them a home of glory in heaven. Do they forget that his mission is to remove the curse from the earth? Have they forgotten the glad song of the angels when announcing his birth: "Glory to God in the highest; on earth peace, goodwill toward men?"

In view of such a statement, may we not be confident as to the object of Christ's work, and properly regard the prayer, "Thy will be done in the earth," as a prophecy of what will be? Nothing that ought to be is too good to expect. What ought to be will be, because the Father of infinite wisdom, love and power is working all things after the counsel of his own will (Eph 1: 9 11), to bring it about. This is why it is declared that "when his judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26: 9.—*The World's Hope.*

A MASONIC MYSTERY.

LIGHT WANTED FR M THE EAST.

The Boston *Daily Herald* of Dec. 26 gives quite an interesting report of the recent visit of the ex-Queen of Hawaii to Boston. After a description of her general appearance, and of course her dress—for our present-day reporters appear to think this the most important part of a woman, whether she be queen or peasant—follows with this astonishing statement:

She also wore a badge of the Mystic Shrine, which was suspended from a gold chain. This badge was presented to her when she returned from her tour in 1887, when she was initiated into the mysteries of Masonry.

Now every intelligent reader of the *Cynosure* will agree with your correspondent that here is a Masonic mystery worth looking into. It will also explain the following communication which was sent to the *Herald*, but politely rejected by that paper, which evidently is not desirous of "light from the East" or any other quarter of the compass on such "Mysteries of Masonry:"

EDITOR OF THE HERALD:—The ex-Queen of Hawaii, now visiting Boston, enjoys a distinction much more rare and unique than that of having worn a crown, if the report given in your issue of the 26th is correct. After stating that she wore a badge of the Mystic Shrine, which was suspended from a gold chain, it is added: "This badge was presented to her when she returned from her tour in 1887, when she was initiated into the mysteries of Masonry."

Now only a Knight Templar Mason, or one of 32 degrees, can belong to the Mystic Shrine; and we believe there has been as yet no side-degrees added for women. There are other reasons, which cannot be stated without gross offense to decency, why it is impossible that Queen Lilinokalani can ever have been made a Mystic Shriner.

The former difficulty, that only Masons can join the order, might be answered by the remarkable assertion that on returning from her tour of the United States, in 1887, she was "initiated into the mysteries of Masonry," were it not for the inconvenient fact that according to all Masonic law, written or unwritten, no woman can legally be made a Mason. One of the "ancient landmarks of Masonry," as given by that standard authority, Mackey, in his "Masonic Ritualist," p. 242, is that "every candidate for initiation must be *a man*, free born, and of lawful age." The same law is laid down by one of the highest official authorities in the order, Daniel Sickels, who says in his "Abiman Rezon and Freemason's Guide," p. 19, that "the person who desires to be made a Mason *must be a man*."

If it is objected that Hawaiian Masonry may be different from American or English Masonry, the last and most important of the "ancient landmarks," as given in the "Masonic Ritualist," is that they "can never be changed;" and directly following, Mackey adds, that to these laws "the body of Masonry," as it has been called, "it is not in the power of man, or body of men, to make the least innovation." Everywhere this is acknowledged as a fundamental law in Masonry, and we cannot imagine it set aside for a moment, even to honor the deposed Queen of Hawaii.

If it be argued that she must have joined the Eastern Star, or some other order of Adoptive Masonry, listen to Rob. Morris, another standard authority, in his "Practical Synopsis of Masonic Law and Usage:" "In none of them (orders of Adoptive Masonry) is it proposed to bring females nearer to Masonry, or to communicate any Masonic secrets to them."

Now it is true there have been a few authentic instances—so few they could be counted on the fingers of one hand—of women who have been made Masons. But it was always for the reason that they in some way contrived to overhear or witness the secret ceremonies, and being discovered in the act, were made to take the regular Masonic oath with all its attendant penalties, "ever to conceal and never reveal" what they had witnessed, as the only (Masonic) alternative to taking their lives. But hear Morris once more in the same work from which I have before quoted:

"If by accident or improper conduct on the part of Masons, a female comes to the knowledge of any Masonic secrets, she is not thereby to be admitted into the lodge, nor can the brethren communicate with her upon Masonic subjects. Any lodge violating this rule would forfeit its charter; any brother infringing upon it would subject himself to certain expulsion."

So even if Queen Lil has been "peeping," it will be seen that no lodge could legally make her a Mason. And now the questions agitating your correspondent's mind are these: Is there not danger that many women, not posted in Masonic law, will ask, "If the ex Queen of Hawaii can be 'initiated into the mysteries of Masonry,' why not other members of the sex?" And is there not reason to fear that emboldened by this extraordinary statement, multitudes of fair hands will be heard knocking at the doors of Masonic lodges, to the confusion of the craft, who will be forced to ungallantly say "No?" and perhaps be put in the awkward position of having to explain the grounds of the denial; for there are always some unreasonable women whom this little monysyllable utterly fails to satisfy.

Will some member of the order kindly give us "light from the East" on Queen Lilinokalani's Masonic record? ELIZABETH E. FLAGG.

218 Columbus Ave, Boston.

REFORM NEWS.

BUSY WEEK IN PENNSYLVANIA.

WASHINGTON, D, C., Jan. 13, 1897.

DEAR CYNOSURE:—I am experiencing one of the vexations of life that comes from a lack of promptness. Had parties done as they agreed, I should not be thus delayed. These parties may have been hindered in turn by some one else. Oh, if every one would try to be prompt in fulfilling their promises how much easier things would move. I leave (D. V.) to-night for Johnstown, Pa., where I am advertised to speak to-morrow evening in the German Baptist Brethren church.

Last Sabbath morning I preached the Word in the People's Congregational church, this city. I took as my theme, the first petition of the Lord's Prayer. In the sermon I pointed out some of the institutions that not only refuse to hallow God's name, but rather dishonor that blessed name. It was clear that whenever we use that blessed prayer we pray for the destruction of the lodge. I think the truth was well received by most present. This church is of comparatively new origin. I think it was organized in 1890. They have a new house of worship valued at $30,000 or more. The spiritual interest was good. Several of the children in the Sabbath-school arose when the superintendent asked for a manifestation by those who wished to be Christians.

In the evening I visited the Central Union Mission. The full amount of good accomplished by this agency will never be known on earth. Night after night the truth is presented, and perishing ones rescued. Our brother Bailey is still at the head. He feels the opposition of the lodge in many ways, but remains true to his convictions. There were probably one thousand present at the Sabbath evening session. Your agent was honored, as usual, with a seat on the platform.

A warm welcome awaited me in Baltimore, Monday evening. Rev. Tressel, pastor of the St. Peter's Lutheran church in which I spoke, had thoroughly advertised my coming. A select company gathered at the hour appointed. There was at least one judge and several ministers in the audience. Quite an interest was manifest. Questions were asked in such number that I missed the 10:20 train, and did not reach home until one o'clock the next morning. This time of returning home would, no doubt, have suited the lodge devotee better than myself. A collection of $6 63 was kindly given by these friends.

Much of my time during the week has been taken in sending out the Pennsylvania State petitions. These petitions have been sent out with the prayer that God will greatly bless this effort in showing the people that a great wrong is being done; a wrong that may be righted. If all work together much good may be accomplished. Already letters come from enthusiastic friends who are securing signatures. Let all do the best they can and report.

We are securing lists of names of pastors in the State to whom petitions will be sent as fast as the money is provided. Will not those who will aid in this, report as soon as possible, that we may know what may be done? I shall necessarily be from home much of the time, but will receive frequent word from the Washington office, and direct in the sending out of petitions. How prospers the canvass in your section, friends? Shall I not hear from all? Address, 215 Four-and-one-half St., N. W., Washington, D. C.,

W. B. STODDARD.

MARVEL NOT IF THE WORLD HATE YOU.

ST. PAUL, Minn., Jan. 15, 1897.

DEAR CYNOSURE READERS:—Grace, mercy, peace, joy, love and courage be with you all.

Bro. Phillips wants to know if there are not some rich men in St. Paul to help us. There are plenty of rich Christians here; but they heap to themselves teachers having itching ears, and they turning their ears from the truth, are turned to fables, "even the fables of the old ancient serpent worship." For example: They pay one six thousand dollars a year. He is an oracle indeed in the clouds of flowery rhetoric. Soon after he came to this city your humble servant called upon him to find out what he thought about Freemasonry.

He said to me, "There is a man in the city by the name of Fenton, who has disgusted us all in this matter of opposing secret societies by what he says about them; he has insulted Dr. Carson (who is a high Mason), and the doctor ought to prosecute him for libel, and have him shut up in the penitentiary. If what Fenton says about Masonry is true, Masons are lying hypocrites; but some of my dearest friends are Masons and they are ministers of the Gospel also; and I know that they are not hypocrites. But this Fenton is a low, mean fellow not worthy of the notice of a noble man like Dr. Carson. Nobody has any confidence in Fenton."

And so he went on. When asked if he knew the secret obligations of Masonry, he replied, "No." When he was shown a copy of the Masons' own book by which they work in the lodge while conferring the degrees, *Ecce Orienti*, he replied, taking it into his hand, "I know all about that." And his is one of the churches that applied for police protection against the distribution of Anti-masonic literature in the public streets.

It is, perhaps, the largest wealthy church in the city. I have tried to get wealthy members of that church to subscribe for the *Lodge Lamp;* but not even an appeal to patriotism could move one of them to subscribe in defence of rights of citizenship that have been outraged by secretism in the postoffice department. Devil worshipers may sit in the pews of such churches as Dr. Egbert's is, sip the wine, eat the bread and go to hell, for all that such pastors care.

Indeed they will, as we have seen, call upon the city police department to prevent them being warned against the eternal damnation revealed in God's Word, against such demon worshipers as Masons and Odd-fellows are. So far from preaching the Gospel, they preach to conceal the Gospel and snare the people in the devil's nets, the secret lodges. They "smooth down the stubborn text and

Snugly keep damnation out of sight.

But I believe we are going to have a State Convention. For there is more than one Elijah today among the 7,000 that have not bowed the

knee to Baal, and some will come to the help of the Lord against the mighty—the mighty are on the Lord's side; our Lord is the Almighty, and the god of the Freemason and the Odd-fellow shall never succeed in dethroning God and wrecking this universe as the Masons propose to do. Glorious times such as eye hath not seen and ear hath not heard awaits God's people, and all others shall be cast into hell. W. FENTON.

BUSY WEEK ON THE PACIFIC COAST.

SEATTLE, Wash., Jan. 12, 1897.

EDITOR CYNOSURE:—Since my last letter I have spoken at Preston, King county, Wash., on the night of the 4th. I had a small audience, it being quite stormy and dark. Those present gave good attention. The few ladies present were most ill at ease. Some of their nearest relatives were lodge men. I was entertained here by Bro. Newkirk and his good wife. I obtained one subscription for the *Cynosure* and two for the *Lodge Lamp*.

The next morning I walked with Bro. George Stephenson to Fall City, where I had a comfortble home with him till evening; then I spoke at Fall City to another small crowd, but quite appreciative. Some lodgemen were out, but none undertook to defend the lodge. The Odd-fellows of this place have made a record in the past that does not commend them to the best people for patronage. Three subscribed for the *Lodge Lamp* and the same number for the *Cynosure*. I returned and stayed with Bro. Stephenson.

The next afternoon we walked to North Bend via Snoqualmie Falls, the most beautiful falls I have seen. The water from three good sized streams comes plunging over 380 feet, which makes a constant roaring, heard many miles away. There is a constant rainbow when the sun shines. No one can describe the beauty. Just above the falls, one mile, is said to be the largest hop field in the world. It has between four and five hundred acres. There was no appointment for me at Snoqualmie, so I had one night's rest. At North Bend I was very kindly entertained by Eld. W. M. Stephenson and family. They are all in hearty sympathy with the N. C. A. work, and know how to make the agent feel at home.

The next night I spoke at North Bend to the best audience I met on this trip. One subscribed for the *Cynosure* and one for the *Lodge Lamp*. At each point I felt that I would like to stay and preach Jesus to the people and get better acquainted, but duty calls away. So I returned to Seattle and spoke Sabbath morning in the Free Methodist church, and at night in the Seattle Seminary to an excellent congregation. I am always glad to get to worship with these dear people. One professed salvation Sabbath night. I go to-night to Edmonds. P. B. WILLIAMS.

FROM OUR FOREIGN WORK.

EXTRACTS FROM LETTERS TO SECRETARY PHILLIPS.

LONDON, England, Dec. 4, 1896.

Freemasonry is spreading rapidly over here in Great Britain in its influence over the poor churches. It boasts in newspapers of this fact publicly, knowing how little the public understand of its real origin, pretensions or workings.

A Christian worker from South Africa said that he was Grand Master of the Freemasons, and he believed that he had greater influence for God in the lodge from the fact that when members drank too much he had only to lift his hand and the drinking ceased. He said that he had agitated the question in the Salvation Army of allowing a lodge to be attached to them, but up to the time in which he spoke of it the consideration of it was postponed by them. Oh, may the Lord open eyes to loyalty to and fraternity with Jesus.

An elder in a Scotch church testifies: "Since the Masonic lodge was started in this place our spiritual church membership has suffered. My friend, an elder in my church, who used to be zealous in open air work, prayer meetings and other church work, suddenly backslid, telling me that it was better to leave church work to the minister. I went to the minister to ask him the reason for this change, but he told me I had better mind my own business. The date of my brother's declension in spirituality was the date at which he was initiated into Masonic membership. The uninitiated here know nothing about Masonry, and numbers of young men are being absorbed, thinking it to be only a benevolent society." I thank God that I have been prevented by the Holy Spirit from entering it.

In the town of ———, a young man had been working in a mission, full of zeal for Christ. Hoping to improve his social position, as it would seem, he joined a Masonic lodge, and from that time he left all church work and ceased attending any mission. When he was urged to come back to Jesus, he always said that he had taken the oaths, and that once a Mason, always a Mason, and that no one had ever seceded.

Oh, my dear readers, is it not better, like this young man, to leave all church work when you join Satan's kingdom, and not contaminate the flock of Jesus Christ's little ones? Few are satisfied here with remaining in the minor societies, such as the Rechabites, Foresters, etc., but sooner or later they are found to have joined the Freemasons. Lo, this great order seems to be the common parent of many families. Everywhere it is working havoc. Ministers are not only creeping in, but in many cases publicly defending Masonry as a help to morality.

NATAL, South Africa, Dec. 15, 1896.

I am anxious to get a supply of anti-secrecy literature for distribution here in South Africa. There is a vast field in the English Cape Colony and Natal and in the Transvaal, and, so far as I know, no one as yet has undertaken to spread the light, at least to any extent. [There are two other missionaries who are doing something. Mrs. Bridgeman, of the American Board, is especially interested. Who will assist us by donations to our foreign work?—ED]

CORRESPONDENCE.

LETTER FROM PRESIDENT THOMPSON.

TARKIO COLLEGE, Mo., Jan. 14, 1897.

MY DEAR BRO. PHILLIPS:—I must beg your pardon for a long delay in answering your letter of Dec. 28. Now that I have gotten to it, I regret to have to say that it will not be possible for me to be at the meeting at Kirksville at the proposed time. I know Prof. Simpson Ely, and am very glad to know that he is opposed to secret societies. I should be happy to meet with him and the others whom you mention but it cannot be.

Regretting that the amount is so small, I inclose a dollar for carrying on the work. May God prosper the organized effort in opposition to organized selfishness.

Very sincerely yours, J. A. THOMPSON.

GENERAL SECRETARY PHILLIPS AT ROCHELLE.

A GOOD TIME WITH OLD PARISHIONERS.

ROCHELLE, Ill., Jan. 13, 1897.

EDITOR CYNOSURE:—The unexpected, and yet the much appreciated visit to this city of the Rev. Wm. I. Phillips, secretary and treasurer of the National Christian Association, of Chicago, brought with it fond recollections of past ministerial duties well performed while he was pastor of the Church of God at Lindenwood, and other outlying appointments in Ogle county. Many of his parishioners of seventeen years ago are now residing in this city, and welcomed this visit with a cordiality and appreciation that made his short stay among us both pleasant and profitable.

Bro. Phillips as of yore was at his post of duty at the half-past nine o'clock Sabbath-school at the Methodist Episcopal church, where our worthy brother was recognized by the writer, while he was waiting to see if he would be recognized. But the well-known phiz, however changed by time or purpose, could not cover up that well-known kindly expression made so familiar with the many former associations.

The "Gift of the Holy Spirit at Pentecost," the subject of the lesson, which was so familiar to Bro. Phillips by his historical and experimental knowledge, gave an inspiration to me as teacher, that is known only by those who in humility are trying to teach the word of truth. The invitation so cordially extended to Bro. Phillips by the superintendent was accepted with the warning of the danger that might result from the granting of such privileges to an almost entire stranger; but being assured that there were no fears entertained, Bro. Phillips briefly stated the office work of the Holy Spirit, and the hindrances in the way of the Spirit's more perfect work. Among the many which were named was the filthy habit of using tobacco, and the debasing use of intoxicating liquors; and the lodges, also, were not exempt as a great hindrance to the operations of the Holy Spirit.

The preaching services in the forenoon and at the afternoon services at the Y. M. C. A. rooms were also enlivened by words of cheer from our good brother. The union evening services at the Presbyterian church closing the Sabbath day, we shall remember as a day in which we enjoyed the good cheer and association of our former estimable pastor, and hope more such occasions may be in store for us in the no distant future.

A. COUNTRYMAN.

A CRY FROM THE EAST.

TESTIMONY OF A UNITED STATES CONSUL.

ERZERUM, Turkey, Nov. 14, 1896.

EDITOR CYNOSURE:—I want to make an appeal to you, and, through you, to others, on behalf of the thousands of children made orphans by the massacres of last year. A conservative estimate places the number at fifty thousand. Think of it! fifty thousand children, and in most cases without a male relative in the world; their fathers, mothers, and all belonging to them, slain, and their only hope of living, the charity of strangers—thousands so young and helpless that of necessity they must die, but thousands that can and should be saved—thousands of boys and girls thrown upon the streets, and hundreds of girls outraged and then cast adrift.

In passing through villages burned and almost destroyed you meet girls weeping and shrieking, "We are defiled! we are defiled! Our fathers and mothers have been killed, and we are become vagrants! What shall we do? Whither shall we go? To whom shall we turn for protection? Help us or we die!" Our missionaries in Erzerum, Van, Bitlis and Harpoot can give hundreds of these girls homes where they will be carefully brought up and taught an occupation that will make of them good and useful women, thus saving them from the brutality of man. Thousands can be assisted in other ways. I am a poor hand at begging, but you can see the awful, pitiful condition of these children, and I know you will do what you can to save them.

Most sincerely yours,

LEO BERGHOLZ, *U. S. Consul.*

COMING MISSOURI CONVENTION.

DE WITT, Mo., Dec. 29, 1896.

DEAR FRIENDS:—In regard to the anti-secrecy convention to be held at Kirksville, Mo., I feel very deeply interested in the matter, and would give my aid if it were possible for me to do so. But if we can do no more than this, we can pray God to help his children in this glorious work. It sometimes seems to me as if the "seat of the beast" cannnot be very far away from this place, and his whole kingdom is full of darkness, and if a convention could be held at Kirksville, some ray of light from it might shine out even to us in De Witt; and as much as it is under lodge rule now, we hope it may be given to Christ.

The lodge here controls the churches, the schools and politics; and we may say there is but little buying or selling save by those that have the mark of the beast. We are apt to think the greatest evil is that which touches us most. It may be so with myself. My father was a seceding Mason, or had in some way displeased them. I never knew how it was, but I have known of the persecution and have felt its cruel stabs cut deeper than to the bone. My father, while living, not only himself suffered, but his family, and especially those members of it who tried to aid him in his trouble.

In the first place the Masons by their artful scheming managed to deprive him of his property. Here is where the battle for life began. But the ruin would not have been so complete had they even then let us alone in our poverty. What we have suffered is what first brought us into sympathy with the National Christian Association work. I sent for the *Cynosure* to see if

other people's experience correponded with ours. I found that we were not alone in tribulation, for others have suffered in the same way.

I never knew that there was such a paper as the *Cynosure* till I by chance saw a notice of it. But I supposed we were alone, of all the families of this enlightened land, were persecuted, afflicted and tormented. A pleasing warmth came to my heart when I found out my mistake, that we were not alone, but hundreds were with us. To know this was like an angel of God strengthening me. It was not the National Christian Association that first made me acquainted with the wonderful mystery of Freemasonry, but it was the Masons themselves that let me into the secret of their workings.

My first clue was this, the people who were the cause of our losing all our earthly possessions were every one Masons. I can call each by name. This is what first caused me to see the source from whence all our ills came; and when any wrong has been done us it has always been my inquiry in regard to those who have injured us, are they Masons? I have thus found where the foe is.

There are many things among their secret arts and practices that we know to be true, yet we cannot prove them to be so. These we pass by unmentioned. In regard to the subject of Masonry, my father was always very reticent. He would not talk about it. But one time when some mysterious thing had happened, I said this is from the Masons, and we have suffered long enough. I will expose them. His reply was, it will only make matters worse. He looked so troubled and pained that I never referred to the subject again.

But what has hurt me more than anything else is to know that this mystery of all iniquities is upheld by those who stand high in the church. This has caused many weak in faith to stumble; the reason that if the principle of Masonry be bad, would so many ministers of Christ and intelligent Christian men uphold it?

But again, can anyone that is a Christian fellowship with infidels and profane, with murderers and pagans and every other abominable thing found in the lodge? Are they indeed Christians? If they are, they would be apt to leave the lodge by the shortest route, even though the penalty might be the throat cut, and reputation spattered by lodge filth, which lodge devils know so well how to use.

Though the faithful workers in the cause of right may succeed in tearing the mask away from that demon of Masonry and its foul face is revealed, I am convinced it will not be destroyed till our Lord comes. It will then be consumed by the "Spirit of his wrath, and destroyed by the brightness of his coming."

AMANDA SANDERSON.

JUSTICE TO THE NATION'S DEFENDERS.

CHICAGO, Jan. 14, 1897.

EDITOR CYNOSURE:—It is amusing to notice the desire of some journals, published we suppose with a design to instruct the people, to eulogize patriotism by decrying the equity of pensions to the old soldier. The statement that the government has paid the soldier what it agreed to, and that is all that entire justice could require, seems in ordinary commercial transactions between men to be correct, but the case of the soldier with the government is very different.

In the latter case, the government compelled the services of the soldier at a stipulated price, in the fixing of which the soldier had no dictation. The price was fixed at the early stage of the war, and at that time expressed a certain unit of purchasing power, and was paid by the paper promise of the government. As the war progressed, the soldier's services to the government became more valuable, but the purchasing power of the paltry $16 per month received by the private, decreased until it was worth but little more than $5 50 as a factor of purchase. In addition to the mere commercial side of this contract, this same soldier had to hold himself in readiness to die, that the government employing him might live. And in almost every case he contracted bodily infirmity which prevents him from competing with the push of business life, and also has shortened his prospects of life.

Now the man who merely put his gold into the treasury of the government, received its secured promise to repay him in a ratio of nearly $3 to one that he put in, besides he received a rate of interest payable in gold, greater than any paid by any nation in Europe. If this treatment of the bond-holder was only just, surely that extended to the private soldier was not, and the miserable cowards who spend so much surplus energy in croaking about the old soldiers' pensions, styling these men beggars, coffee-coolers, bounty jumpers, etc., could not be induced to stand for five minutes where the soldier stood for all that he received for the three years' of service.

T. H. GAULT.

PLANS FOR M'KINLEY'S INAUGURATION.

WASHINGTON, D. C., Jan. 11, 1897.

EDITOR CYNOSURE:—I had the following reflections after reading Miss Flagg's article entitled, "McKinley and the Presidency," in the October *Home Light*, of Boston: To make sure of a large attendance at the inauguration of McKinley on March 4th next, I would suggest that he be clothed in the same style and manner as when being initiated in the Master Mason's degree; probably the same dirty, filthy clothes and hoodwink could be procured. And that he be sworn into office by the same Worshipful Master. And furthermore that he be compelled to take the oath of that degree with the additional clause that he will not only protect the female relatives of Master Masons from insults, but all other women as well. Then at night at the Pension Office ball (or fandango) he and Hobart should consent to be publicly initiated in the Mystic Shrine, on a stage built for the occasion, as a further evidence of his love for the institution of Freemasonry. And with liberal advertising and acres of standing room provided for the show, enough tickets could be sold in advance to provide for paying the national debt, and help to build up a firstclass navy. He is the man, and the question is, will he do it?

P. E. WELLER.

EXTRACTS FROM LETTERS.

JASON F. AMES, DEC 12, 1896, WAUBEEK, WIS.—Nearly every *Cynosure* seems better than its predecessors. My heart is with you in the conflict.

IRA METTLER, OCT. 3, 1896, CRESTON, ILL.—I would be glad to be more liberal in my gifts to so just and needful a cause, but at present I am so situated that I can't satisfy my own feelings in regard to this great conspiracy against the rest of mankind.

T. K BUFKIN, DEC 5, 1896, PASADENA, CAL.—I have been taking the *Cynosure* for over twenty years, and do not feel like discontinuing it at this stage of the fight in so good a cause as it is so nobly maintaining. The cause grows no less terrible; the work must continue. Times are hard, but I will try and remit at as early a date as I can.

MRS GEO C. TEMPLE, NOV 9, 1896, MILFORD, MASS.—I didn't subscribe for the paper in the first place, some friend sent it to me so I have no use for it. "God is shown me that I ought to pray for them dear people that is in those lodges instead of ridiculing them for some of them is deacons in the churches, also that we might have more love." Please stop the paper at once.

REV. D D FETTERS, NOV. 27, 1896, MISSAL, ILL.—Some time ago I became a three months' subscriber to the *Christian Cynosure*, and suffer me to say, that the paper henceforth is a welcome visitor to my reading room. It and the *Christian Conservator* should go together in every United Brethren family. May God help you to turn on the light. Yours for light and a pure Gospel.

REV. LEVIN WILSON, JAN. 12, 1897, CYNTHIANA, IND.—We have lodges of darkness in plentiful numbers, and of various types, all agreeing in holding their meetings after night, and in rejecting the Lord Jesus Christ. The membership is composed of ministers, church members, doctors, teachers, gamblers, visitors of whisky houses and saloonkeepers. In short, some are moral and some are immoral; neither seemingly have the preference.

OUR WEEKLY SERMON.

BY REV. J B. GALLOWAY.

But above all things, by brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea and your nay, nay; lest ye fall into condemnation." Jas. 5:12.

'Tis not the many oaths that make the truth;
But the plain single vow that is vowed true.

Shakespeare here gives beautiful utterance to a great truth, which chords well with our text. We are aware that some good Christian brethren look upon this text as prohibitory of the oath. It is not our purpose to discuss the question which is here implied, but to take for granted that the Bible sanctions the oath lawfully used. We believe with all Christians that the oath is greatly abused; but what Divine ordinance is not abused by erring man?

1. As to its lawful use. The law demands that we shall not bear false witness against our neighbor. This makes a witness directly responsible to God for his testimony. Perjury is thus made a crime to be punished by law, and the atheist may be justly excluded. Thus a safeguard is thrown around the witness-stand in our courts of justice.

In the oath God is called to witness as to the truthfulness of the testimony, but God is witness whether called upon or not. In the oath we simply acknowledge this great fact: In all the important affairs of life man longs for assurance.

The oath tends to this. Even God condecends to meet this desire, by confirming his covenant with an oath. An oath in order to be lawful must: (a) Be administered by one having due authority. (b) The engagement entered into must be clearly understood by the parties. (c) It must be concerning that which is right in itself.

2 As to unlawful oaths. (a) It will be admitted by all that our text condemns profanity in all its forms. The most senseless and inexcusable of all sins. (b) The oath should never be resorted to in small or trifling matters. (c) The oath should never be administered by, or received from, one who is not legally authorized to administer the same. (d) An oath to perform unknown duties or to obey a code of unknown laws, is an abomination. Lev. 5:4

The last two counts have an especial bearing upon Masonry and other secret orders. 1. In Masonry the Worshipful Master has no rightful authority to administer the oath. Masonry is not in any sense a divine institution; neither is it a part of either church or state. If, therefore, it has authority it must be from beneath, as it cannot be shown to be from above.

2 It is a well known fact that the candidate for Masonic degrees swears to obey, to him, a code of unknown laws. Masons themselves realize the force of this objection, hence, the Master blinds the mind of the candidate with the following soapy words:

I assure you on the word of a man and a Mason, that there is nothing in the obligation that will interefere with your duties to yourself, your family, your country or your God. Are you willing to proceed?

Of course the hoodwinked and morally blinded candidate says, "Yes." But how, in the name of common sense, does the Master know that the said oath will not conflict with this man's views concerning family, God or country? There is a wide range of views on these subjects among men; even treason to all of these is no uncommon thing with multitudes of men. The fact of the matter is about this: Masonry conflicts with nothing except disloyalty to itself. This may be seen from the decisions of its own courts; and by its efforts to clear the guilty in the tribunals of the State.

3. Our text surely forbids the multiplicity of oaths. Here again the secret orders are condemned. In Blue Lodge Masonry there are perhaps not less than thirty distinct oaths; and when we add to these the penalty in each degree, we put the capstone upon the structure, on which may be written the name, *blasphemy!*

If there is another institution on the face of the earth that better deserves the name, let it be shown. How is it possible for the men of the mystic tie and the sacrilegious oath to escape the condemnation written in the text.

I will close with a query from De Quincey: "Then, also, when wickedness is so easy, why do they take all this trouble to be wicked?" "The *how* and the *why* are alike mysterious to me."

Poynette, Wis.

YOUR SUMMER SKIRTS.

How to Renew Petticoats Which Have Seen Service.

The wear and tear of warm weather leaves only too visible traces in the wardrobe, and petticoats in particular have a hard time of it.

On a damp, muddy or dusty excursion the dress is raised out of harm's way, but the petticoat takes its own share of hardship, with the addition of what belongs by right to the dress skirt. It is spotted by water, stained by mud and grass, permeated by dust, and, however carefully it may be brushed daily, unless it is of a kind that can be washed its beauty is soon a thing of the past. Silk petticoats suffer most in the campaign, although delicate shades of alpaca and moreen do not come forth scathless.

As for lace trimmed ones, they ought to be kept from the outset for house and piazza wear. The delicate, bell shaped, much beruffled petticoats of lawn or cambric that have figured so well under sheer organdie gowns will answer quite as well for evening wear during the winter if they are carefully laundried, provided that the lace has not been torn.

If it has, it should be replaced, torchon or valenciennes being the most desirable variety to use. The frayed and discolored ruffles of the silk petticoat may be ripped off and replaced by fresh ones, not necessarily of the same color, the garment itself well shaken and pressed with a warm flatiron before the new frills are added.

These may be of plain silk if the skirt is figured, or vice versa if harmony of color is preserved. Moreen and alpaca petticoats must be well shaken, brushed and aired and the edges rebound or freshly faced. If the material has been wet, it should be pressed.

How to Choose Poultry and Game.

Young poultry may be distinguished by the pellucid appearance and peculiar feel of the flesh and by the flexibility of the breastbone. The feet and bill of a young goose are yellow. They turn red as the bird grows old. If fresh, the feet are supple. If stale, they are dry and stiff. Young ducks feel tender under the wings; the web of the foot is transparent. Tame ducks have yellow legs; wild ducks reddish ones. In pheasants and quail yellow legs and dark bill are signs of a young bird. Pigeons should be fresh, fat and tender, and the feet pliant and smooth. The eyes of prairie chickens are full and round when young, and the breastbone is soft. Snipe and plover may be chosen by the same signs. Partridges taint first in the crop. If the bill is black and the legs yellow, the bird is young. If the bill is white and the legs have a bluish cast, the bird is too old for the table. The capon is known by a short and pale comb, a thick rump and breast and a fat vein on the side of the breast. When young, the spurs will be short and the legs smooth.

How to Tell the Quality of Drinking Water.

A simple test to ascertain the quality of drinking water can be made by filling a decanter half full, tightly corking it and then violently shaking it for a minute or more. On uncorking it, if the slightest disagreeable odor develops, there is some kind of pollution in it.

How to Prepare Cauliflower Au Gratin.

Boil the cauliflower, drain, lay in a dish and pour over it a cup of drawn butter well seasoned. Sprinkle with four tablespoonfuls of grated cheese and brown by holding a redhot shovel so close to the cheese that it singes and takes fire. Blow out at once and send to table. If the juice of a lemon and a half teaspoonful of French mustard are added to a cupful of drawn butter and it is then poured over the boiled vegetable, it is called "cauliflower with sauce tartare."

How to Make Candied Lemon Peel.

As lemons are used, drop the yellow rind into a weak brine in a glass jar. When a dozen are thus pickled, they are freshened by putting them into cold water and letting them scald, changing the water once or twice to extract the salt. Boil them in the last water till they are thoroughly tender and drain; then make sirup enough to cover them out of slightly more than a pound of sugar and a pint of water, using always the same proportion of pint for pound. Cut the peel into pieces about half an inch square and drop them into the boiling sirup, which is allowed to cook slowly till the peel looks translucent; then keep them slowly steeping till the sirup has almost dried out of the peel, spread on plates, sprinkle with more sugar and put in a cool oven to complete the drying.

How to Cook Carrots.

Peel and scrape some carrots and divide each into four quarters. Boil in salted water till tender and drain very dry. Dissolve some butter in a saucepan and add the pieces of cooked carrot. Shake constantly and after five minutes serve very hot with good brown gravy or dry, as taste dictates.

How to Prevent the Burning of Viands In the Oven.

Keep a small pan of water in the oven, refilling as often as necessary. If the oven is very hot, fill with cold instead of hot water.

How to Alight From a Carriage.

Grasp the dress lightly at about the knee, standing steadily on the right foot. Point the left foot sharply and bend the left knee, letting the weight of the body steadily down thus toward the street level, the prettily pointed toe and trim ankle being daintily in evidence. Directly the left toe touches the ground let it take the weight of the body with a pretty springiness. All the beauty of the move depends on the steady lowering of the body on the right foot and the pretty pointing of the left foot. If you need steadying, you may grasp the inside of the carriage with the hand nearest. The usual way of alighting from the carriage is to extend a flat foot and come down on it, while the grip on the side of the carriage is so tight that the whole body is swung around awkwardly.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
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CHICAGO, THURSDAY, JANUARY 21, 1897.

INFLUENCE OF REFORM LITERATURE.

We are in the world's reading age. The written word goes farther and exerts a greater influence than the word spoken. The most effectual means of advancing the anti-secret movement is by the circulation of its literature. Would that the friends of the cause could realize how the demand for this literature is constantly increasing. Our General Secretary Phillips is daily sending it out in response to appeals from almost every State in the Union, and from missionaries across the seas. But many of these appeals cannot be met for lack of funds. Much more would be contributed for this work if the friends would reflect on the multiplying and far-reaching influence of this literature. It was beautifully illustrated by the following extract from an eloquent sermon preached in the Wheaton College chapel several weeks ago, by Rev. E. B. Wylie, of the Summerdale Congregational church, Chicago:

"A good influence is always in a process of expansion, which goes on after death. Shakespeare is wrong when he says that the good a man does is often buried with his bones. The truth is a good deal of a living thing which never dies, and is never buried. A man may serve his generation with fidelity and in the course of time fall on sleep and be buried, and perhaps forgotten. But his influence once set in motion is as endless as the eternal years. Every good influence ever set in motion is still at work in the world.

"To illustrate how Christian influence augments and expands, let us follow a few facts which some one has traced out with special care. Toward the close of the reign of Queen Elizabeth, an obscure Puritan minister, whose name was Edmund Bunny, fell in with a book written by a Jesuit. This book he read and was deeply impressed. He thought it contained too much truth to be lost. Taking it he cut out the objectionable matter and handed it to a printer. Years after an old torn copy of this edition found its way to a humble cottage in Shropeshire. Here it staid till loaned to Richard Baxter's father. Richard, then a boy fifteen years old, read it and it pleased God to make it the means of his conversion. Baxter became a Christian worker, and wrote one hundred and sixty-eight books. One of these, 'His Call to the Unconverted,' twenty-five years after its author's death, fell into the hands of a young student at St. Albans, and resulted in his conversion. That student was Philip Doddridge. He also became a Christian worker, and educated young men for the ministry.

"He also wrote the 'Family Expositor.' Some of our sweetest hymns were written by him. And he also produced his 'Rise and Progress.' Thirty years after his death a copy of the latter book found its way into the hands of a young English statesman, rich, eloquent, accomplished. He read it and was impressed. He examined the Scriptures for himself. The result was the conversion of William Wilberforce, a name fragrant through all time. He in turn wrote a book, 'Practical View of Christianity,' of which more than a hundred editions have been published; a book which has been read where'er the sun doth his endless journey run, and which Edmund Burke spent his last two days in reading.

"The book had been published but a few months when it fell into the hands of a young curate, who became so engrossed that he finished it at a single sitting. That young curate was Leigh Richmond, who has been speaking in the simple story of the 'Dairyman's Daughter' to the millions for more than a century. In a letter to Wilberforce he acknowledged that the first sacred impression which he ever received as to the spiritual nature of religion, he received from that book.

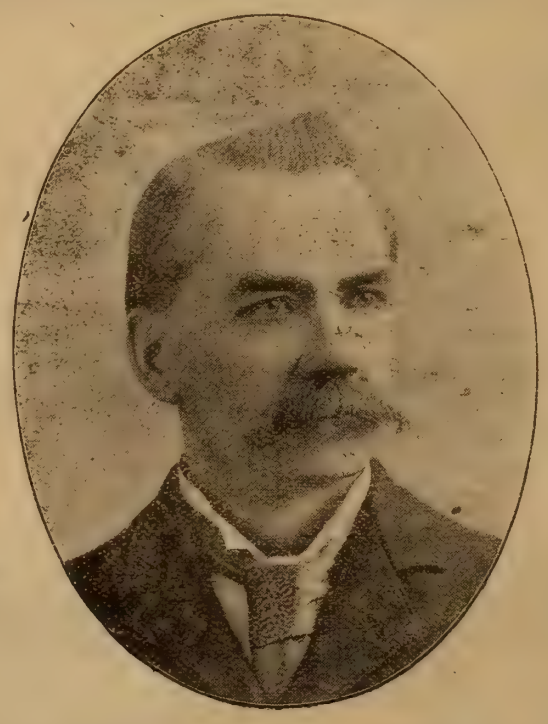
"But this is not all. Wilberforce's book crossed the Tweed, and some fourteen years after its publication, fell into the hands of a young Scotch clergyman, talented, learned, eloquent. He read it while prostrated on a bed of sickness. 'It wrought,' said he in a letter afterwards, 'a great revolution in all my opinions about Christianity.' This young man was Thomas Chalmers, who has been called the Demosthenes of the evangelistic pulpit. He was the leader of evangelical reform in Scotland; his stirring eloquence has thrilled the hearts of thousands, and his literary works are found in every theological library in Christendom.

But this is not the end. We have traced the influence of Bunny's little book in one line of its march through a century and a half, and seen how it contributed its share in producing a Baxter, a Doddridge, a Wilberforce, a Richmond and a Chalmers; but who can measure the influence of Chalmers? This illustration of how Christian influence rolls on, wave after wave, is only one of a thousand which are similar.

A MODERN JEREMIAH.

Every day last week at the noon hour a mass meeting of the ministers of Christian workers of the city was held in the Y. M. C. A. hall. The large attendance and earnest praying spirit which pervaded these meetings indicated an unusual spiritual awakening. The meetings were preparatory to general revival services to be held in all the churches. The spiritual deadness of the churches has filled many pastors and others with alarm.

There was quite a sensation at the Tuesday-noon meeting, caused by the testimony of Evangelist Malcolm McNeil, chaplain and superintendent of the Chicago Sailor's Institute and Mission. He said that ministers, in order to secure a re-



vival in their churches, must purge them of Freemasonry. It is time to consider the text, "Therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops." He said he had been an honored Mason for twenty-three years, and knew what he was talking about. He considered it one of the greatest hindrances to a revival of true religion.

More than a hundred present punctuated Bro. McNeil's remarks with loud amens, while a number of ministers sitting near him tried to silence his testimony, and one sitting behind him tried to pull him down by taking him by the coat-tail. It was easy to see that the Masonic ministers present were greatly disconcerted. The chairman, Dr. Johnson Myers, tried to pour oil on the troubled waters by saying, in substance, that our first concern should be to get the Freemason's heart filled with the Spirit, and then he would rightly deside the secret lodge question.

Scarcely any of the city pastors seem willing to tackle this evil, it is so wide-spread, deeply rooted and powerful. And is it not vain to expect a general revival of religion in our churches while they are so pervaded with this false religion of the lodge? How was it in the times of Jeremiah? It is not difficult to imagine a mass meeting in Jerusalem in one of the public halls in which the city pastors were discussing by what means they could secure a revival. After many speeches, Jeremiah rises and warns them of the false religion of Baal, which they must banish from their churches if they would secure a revival, and escape the threatened judgments of God. He was loudly denounced as a fanatic and calamity howler, and soon the king at the instigation of these Baal worshipers had Jeremiah thrown into a miry dungeon.

But instead of the revival, which these false prophets had been expecting, there came the Assyrian army and besieged their city, and leveled its walls, and destroyed its Temple and finest buildings, and took their king and people captive to Babylon for seventy years, during which time their land was desolate. And have we not reason to fear that fearful judgments will fall upon this city and land, unless the people turn from the modern Baal worship of the secret lodge?

ANIMALS THAT SHOULD BE LOOKED AFTER.

We are glad to note that Geo. T. Angel, the humane editor of *Our Dumb Animals*, in his last issue does not overlook a class of animals whose rights the *Cynosure* has been pleading for so long. He says: "It seems to us that the constantly increasing outrages by students in many of our Protestant universaties and colleges (and probably comparatively few of them ever get into our newspapers) will go far to help build up our Roman Catholic universities and colleges, where no such outrages are permitted or ever take place.

"And it seemes to us that unless some new influences are brought to bear, the time will come when some of our thinking millionaires will stop giving to institutions which send out (with better men) so many educated devils.

"And it seems to us that the time will come when the leaders of political parties will consider that public demonstrations of rowdy students in their political processions may be as dangerous to their party success as was 'Rum, Romanism and Rebellion Burchard' to the chances of Blaine against Cleveland."

HOW FREEMASONS HONOR THE BIBLE.

The American, an A. P. A. organ of Omaha, Neb., in its issue of Nov. 13, publishes a sermon preached in the Castillar Street Presbyterian church of Omaha, by the pastor, Rev. J. M. Wilson, D. D. It was preached before the Nebraska Lodge, No. 1, A. F. and A. M., and is a very excellent sermon from the text, Heb. 12:24, "Ye are come to Jesus, the Mediator of the new covenant." The minister gives due honor to Christ as Mediator and King.

Yet the preacher strangely overlooks the fact that Freemasonry greatly dishonors Christ by excluding his name from its ritual and prayers, and even strikes it from portions of his Word. It would be well if Dr. Wilson would weigh the article in this issue, by M. N. Butler, which we will call his attention to. He evidently needs to be better posted. Dr. Wilson says in his sermon:

"Again, He has spoken unto us in those last times in the Word of Scripture. His message began to be delivered in His earthly ministry and is completed and confirmed by His apostles. In matchless style, in simplicity of statement, in clearness of thought, in tenderness of emotion and in certainty of knowledge, He has made known to us in Gospel, Epistle and Revelation the mysteries of His kingdom. Beautiful is our English Bible, and here is Christ, the exalted Mediator, speaking to you. I am glad that Masons honor the Word. You believe with me that 'its entrance giveth light.' What is it that has made England great? What is it that has made the United States great? Only one answer: the English Bible. Put that Bible in the hands of the people, as the immortal Tyndale purposed and prayed, and ignorance, anarchy, priestcraft, superstition and tyranny must give way. That is the sword by which the millennium of peace and righteousness will be established.

"But as an exalted King, this Mediator has given to His subjects a supreme commission: 'Go, disciple all nations.' This is His chiefest work in this day and generation. And it is here that the objects of Masonry and the church of God stand out distinctly. Your work is education, friendship, benevolence, and in these ways you seek to lift up humanity. The work of the church is partly these, but first, fundamentally and ultimately, to bring sinners to trust in the Lord Jesus Christ and obey his commandments.

There need be no conflict; there should be no confusion. The church of Jesus Christ is to preach his Gospel, administer his sacraments and teach men to observe his commandments, and when Christ is so held up he becomes to us wisdom, righteousness, sanctification and redemption."

DR. DOWIE ON THE EASTERN STAR.

Dr. Dowie in his afternoon sermon in Zion Tabernacle on Sabbath, Dec. 27, held up a ritual of the Order of the Eastern Star as one of many trophies captured from the enemy. He said: "To me this is a very interesting thing. I have a very large number of rosaries, prayer-books, books of Roman Catholic devotion down at the Home. I think I have here in this box five rosaries, besides scapulars, agnus deis and litanies of the saints, and so on; these have been given up within the last few days by persons who have been recently converted and baptized from the Church of Rome, and who have no farther use for them.

"But here is another phase of the same thing, the Order of the Eastern Star, whatever that may be. We have had a number of demissions from that sent in to us, certificates that they have called for their demission. I do not know who put this up here to-day, but it is the badge of the order and its printed ritual. The lady is on the platform. Stand up and show yourself. [The lady rose.]

"Was that yours?"

"It was mine."

"Did you use this heathen prayer-book?"

"Yes, sir."

"Well, now, did you ever notice that Jesus was not in it?"

"I have never noticed particularly. I never felt at home in the lodge. I used to have a happy home, but since my husband joined the Masons, and I joined the Eastern Star, I have had a very unhappy home, and I thank the Lord he has found me and led me into a better path."

"And you have seen his star in the east?"

"Yes, sir."

"And you have come to worship him?"

"I have come to worship the Lord."

"Is your husband out of it yet?"

"Oh, I pray for him every day."

"Is he here to-day?"

"I wish he was. I would get up and speak just the same."

"Amen. May the Lord bring him out of that."

PERSONAL MENTION.

—Mrs. Wilber F. Crafts, World's superintendent of the W. C. T. U. Sabbath school department, addressed the Washington W. C. T. U. recently.

—Rev. Chas. Clyde, a staunch friend of our cause from Valencia, Pa., was a welcome visitor at this office last week. He was enroute to preach at Glenwood, Minn.

—Mary E. Wilkins is engaged in writing a series of striking sketches of New England neighborhood life for *The Ladies' Home Journal* They will portray a small community's social indulgences, sketching the old-fashioned quilting-party, the time-worn singing-school and an apple-paring bee.

—General Secretary Phillips has for several months been under an unusually heavy strain in managing the financial interests of our Association during these times of financial depression. His correspondence, too, is constantly increasing. Let our readers remember the heavy burdens he is bearing, and give him a large interest in their prayers.

—The Wheaton College church has no very rich people among its membership, and most of them are in moderate circumstances. But its annual report in our judgment highly commends this church when it shows its benevolences to have been over $1,500, and its entire home expenses were less than its benevolences. Few churches can show such a record.

—A report having been published in a Washington paper that Lady Pauncefote, wife of the British Ambassador, had joined the practice of the continental European diplomats and was holding Sabbath afternoon receptions, that lady promptly caused the following notice to be inserted in the "society column" of the most widely read Washington paper: "Lady Pauncefote does not receive Sabbath afternoons."

—Mrs. Sarah L. Warren Carpenter, of Aurora, Ill., died Jan. 10th. The funeral was at Warrenville, Jan. 12th. She was the wife of Abel E. Carpenter, a brother of Philo Carpenter, Chicago's pioneer settler, and the donator of our N. C. A. headquarters. She came to Chicago in 1833, and was the first woman school teacher in Chicago. She taught for three years in the English and classical school opened in that year by G. T. Sproat.

—Chicago is much in need of an ordinance like the following adopted by the Pennsylvania Legislature in 1887: "Any person or persons who shall put up in any public place any indecent, lewd or obscene picture or character, representing the human form in a nude or semi-nude condition,.....shall be deemed guilty of a misdemeanor, and on conviction thereof, shall be fined not less than twenty-five dollars, nor more than three hundred dollars."

—Rev. J. M. Wylie, of the Drexel Ave. R. P. Mission this city, who is deeply interested in the anti-secret cause, has made our office several visits lately. The editor enjoyed the privilege of occupying his pulpit last Sabbath. Bro. Wylie has undertaken to build up a church in Chicago on the social evangelistic basis. He proposes to make his pulpit an exponent of every social and moral reform. Rev. Edwin B. Graham, editor of the *Midland*, has an appointment to speak at this mission Friday evening next week.

—We have received a copy of a "Metrical Tune Book," of which Mr. T. B. Arnold, a member of our Board of Directors, is the author in connection with Philip Phillips and J. G. Terrill. Bro. Arnold is also the publisher. The price per single copy varies from 75 cents to $1.25, according to binding. It has been adopted by the Free Methodist church as their Church Hymnal; and it is in our judgment the best book for general use in church, prayer meeting, Sabbath-school and revival services which we have ever examined of human composition. It is just about the right size and weight. Has enough of the old familiar hymns with a goodly number of new ones to make it a choice selection. Among the writers of words and music we notice those of our friends Rev. J. D Wyckoff and Rev. O. S. Grinnell of Wheaton, Ill. We advise anyone desiring a church or Sabbath-school hymn book with music, to write to T. B. Arnold, 104 Franklin St., Chicago, Ill., for a sample copy.

TAKE NOTICE.

Our Publisher announces this week, that for this year the clubbing price for the *Christian Cynosure* and the *Weekly New York Tribune* for 1897 is $1.75 for the two papers.

A SAD BEREAVEMENT.

Bro. H. M. Hugunin, of this city and former editor of the *Cynosure*, suffered last week a great bereavement in the death of his only remaining son, Clifford Augustus Hugunin, which occurred at the Cook Co. Hospital, Monday evening, Jan. 11. On Thursday his body was laid to rest beside that of his mother in the beautitul Mound Cemetery at Racine, Wis. The deceased was 44 years of age, and the only surviving member of Bro. Hugunin's family. We know our readers will not forget to pray that the Comforter may be with him in his loneliness and sorrow.

LETTER FROM BRO. H. M. HUGUNIN.

MY DEAR FRIENDS OF THE CHRISTIAN CYNOSURE:—Believe me, I hold in the highest appreciation the sympathy and kindness that prompted you to so materially befriend me in my great sorrow and necessity by your freewill offerings. May God amply reward you for the consolation and comfort that you brought to me. It is a practical Christianity that deeply touches my heart, enlarges my affection for the people of God, and draws me closer to the blessed Saviour whose love is boundless, and who has in all my afflictions shown me that he is indeed mighty to save. Without his grace I never could have borne this sudden and severe bereavement. With his grace and your unselfish liberality, I am to-day indeed walking in his light, enjoying his peace and abiding in his love.

Gratefully yours, HENRY M. HUGUNIN.

A SKETCH OF MY LIFE.

BY ELDER S. C. KIMBALL.

CHAPTER XLVIII.

A call was immediately issued for a State convention to be held at Lake Village, now Lakeport, Nov. 23 and 24, 1875, to expose the evils of oath-bound secret societies, and to form an association auxiliary to the National Christian Association. This call was signed by fourteen ministers and twenty-two laymen.

Among these signers, J. Franklin Brown, Simon Rowe and Ebenezer Smith deserve special mention for long and faithful service in the anti-secret cause. Some think the devil's throat can be cut with a straw, but that is not my opinion. As chairman of the committee I had the laboring oar in arranging for the convention. I engaged Elders J. P. Stoddard and D. P. Rathbun for leading speakers, and secured the Baptist church for the meetings.

The gentleman who acted for the Baptist church in making the contract said, as the lodge people were somewhat sensitive, he would rather the place of holding the convention should not be definitely named until we issued the notice of the meeting. I said all right, so it shall be. At the proper time I published the call and caused posters to be put up at Lake Village, and as widely as possible.

In a few days after, I received a letter from the committeeman of the Baptist church, with whom I had contracted, saying that we could not have the Baptist church for our convention, because the lodge people were making such a stir about it.

Rev. King S. Hall was pastor of the Baptist church at that time. I was busy teaching at Strafford, thirty miles away, but the only thing to be done was to hitch in my horse and go to Lakeport to secure a place for the convention. No church was available. As a kind providence would have it, an old friend, a native of my own town, Hopkinton, David B. Story, kept the Lakeport hotel. He made no pretense to religion, and was a Freemason, but he was a gentleman.

I stated the case to him plainly. He said without hesitation: "You can have the use of my hall for the two days and first evening, but the second evening it is already engaged." I thanked him and went on my way rejoicing to find a shelter for the last evening. I secured the Advent Christian church for the last evening. This was done with difficulty, as a prominent owner in the house was a lodgeman. Justice requires me to record that in my twenty years' conflict with the secret empire, no denomination of Christians has stood by and aided me like the Advent people and their ministers. They will not regret this when the Lord comes.

DONATIONS.

Donations received by the treasurer for the general work of the National Christian Association:

W. R. Sterrett $5, E L. Gould $5, Mrs. H. Pallister 70c., Rev. W. Wishart $1 50, R Johnson $5, Rev. J. A. Black $1, C. W. Sterry $50, H. H. Hinman $2, Prof. R. L. Park $7.75, J. B. Patton $5, Rev. J. L. Barlow $2, E. A. Robinson 50c., Miss Bell Ewing $5, Dr. E. C. Guild $2, Mrs. Geo. Clark $5, Friends (N. Y.) $40, C. N. Ramsey $2, M. A. Gault $5, H. Frost $5, P. K. Drury $2.50, Rev. B. A. Bonewell $1, E Bruce $5, J. Ackart $6 50, R. Macklin $5 10, I. Bancroft $55, A. A. W—— 10c., I. Caldwell 50c., Mrs. M. P. Gault $5, C. K Green $50, I. Mettler 50c., Rev. Jno. Harper $5, Miss M. A. Fowler $1, J. White 40c., W. Sperry $1, M. L. Worcester $5, E. Brace $5, F. Bartholomew $3.50, J. Young $1 50, J. Morris $1.70, Wm. Houston $5, Mrs. A. Lewis 95c., Silas C. Dodd $100, Jno. Robinson 50c., Pres. C. A. Blanchard $5, John Gault $1, A. O. Howell $5, W. Plant 40c., Mr. and Mrs. J. Griffin $4, J. Morris $2.15, E. O Russell 40c., Jos. Patton $8, Miss C. Fahs 2.25, S. Taylor 50c., O. C. M. Bates $3, O. C. Blanchard $6 50, Geo. T. Airy 25c., I. Green $14 50, Rev. P. G. Linaweaver $1, Mrs. E. M. Livesey $1, Mrs. M. F. Carr $2.95, Mrs. A. C. Hand 50c., D. S. Faris 50c., J. Holman $8.30, W. A. Hervey 25c., Rev. S. F. Porter $5, N. Countryman $1, J. A. Thompson $1, S. E. Ross $1, Mrs. A. Houghawout $1, Dan'l Koup $1, A. J. McFarland $1.

WOMAN'S WORLD.

CHARACTERISTICS OF ONE POPULAR LITERARY WOMAN.

Pretty Visiting Costumes—The Buffalo Scribblers — Woman's Emancipation. Trimming Mother's Hat—They Mean Business—A Debutante's Reception.

Lack of nationality in her work and in her personal characteristics inclines us to place Joanna E. Wood among the cosmopolites. Of Scottish birth, Canadian education and American literary training, she is a person of such wide sympathies that no other classification would readily suggest itself.

While she was yet an infant her parents came to this country and chose for

JOANNA E. WOOD.

their home a picturesque spot on the heights at Queenston overlooking the Niagara river. Here Miss Wood's childhood was spent, and no doubt the splendid natural environment among which she was reared played no small part in forming the future writer. Her education was received at the St. Catharines Collegiate institute, a school which in its 69 years of existence has trained scores of those who are now Canada's best known men and women.

To write was Miss Wood's ambition from her earliest years, and very thorough has been her preparation for her chosen work—so thorough that it was only after much study and hard reading that she thought of giving her writings to the public. For a long time they were shown only to her elder brother, who had been her constant critic. In fact, it is to him that Miss Wood ascribes her subsequent success, for in spite of his severity with her literary faults it is to him that she owes all her stimulus and inspiration. But life, even more than books, she has studied in a most systematic way.

The Buffalo Scribblers.

The Scribblers' club of Buffalo is an organization of professional and amateur writers, probably the best known of the latter being Anna Katharine Green, formerly of Brooklyn. Many of the professionals represent Buffalo dailies, while the amateurs are women of social rank and connected with various philanthropic, educational and charitable organizations. This fraternizing of talent is productive of much good, the amateurs being just the kind of friends required by young women employed in newspaper work, for, while many of the latter have never lowered their standard of refined expression, others cannot resist the temptation to write smart things at any cost.

Such a club as the Scribblers' gives an opportunity for the women of leisure and wealth and the women who have taken high rank in authorship to combine their influence and provide a safeguard, by their friendship, for those who may need it. A noteworthy fact of this fellowship is the grateful affection shown by the younger members toward those whose influence has been helpful to them, some of the most successful referring their achievements rather to the guidance of some friendly and eminent literary woman than to the possession of native talent.

The Scribblers are not without aims other than that of mutual advancement. They have founded an art scholarship, providing funds to educate a young girl for this profession, and as their membership increases they expect to find a larger field for work. They have no permanent quarters, and need none, for they have a standing invitation to use a private parlor in any of the leading city hotels. Their meetings are held fortnightly, and their programmes cover a most interesting variety of subjects, amusing as well as instructive.

Woman's Emancipation.

Woman's emancipation was for many years a sentimental vagary. Now it is an accomplished fact. This is not so much due to advanced ideas as to the labor saving inventions of the age, most of which have emanated from the creative brain of men.

Our grandmothers planted their own flax, spun their own thread, wove their own cloth and shaped their own garments. Before the days of sewing machines they stitched unceasingly, and to know how to sew was a necessity rather than an accomplishment. Now the whiz of the treadle is heard in every home, and the busy seamstress accomplishes in a day what she could not have done in a month.

Wringers, patent soaps and stationary tubs have released the aching arms of the laundress from the drudgery of washing. The housemaid lightly runs her sweeper over the carpet and disdains to handle the honest broom. The cook turns up her nose at the homely kitchen range and boils and bakes by gas or electricity. The dairymaid's occupation is gone, as the cream is separated and the butter churned by machinery. The busy housekeeper need no longer put up her fruit and pickles, as that is done at the factory.

In fact, in this mechanical age human hands seem almost superfluous and the labor saving devices so numerous that women are no longer bound, like Ixion, to the wheel of household drudgery.

The once busy housekeeper, released from the thraldom of baking, sweeping and washing, has leisure to keep herself posted about current events, the newest book and the latest fad in art, music or fashion. The old regime has passed away, and women, no longer hampered by household cares, stand forth the peers of their husbands and brothers in education and enlightenment.—Godey's Magazine.

The Rights of Widows.

Mrs. Rudolph Blankenburg of Philadelphia has been recently elected president of the Pennsylvania Woman Suffragist association. She has drawn up a bill which will be presented to the legislature in favor of the rights of widows. As the law is now, the widow may receive only one-third of the joint property of her husband and herself and the income of only one-third of the real estate for life—that is, provided the husband has made no will. If the wife owns property and fails to make a will, the husband is entitled to all the personal property and the use of all the real estate during his life. Mrs. Blankenburg wants a great change made.

Reading Women Mean Business.

The Reading (Mass.) Chronicle does justice to the earnest work of the women of that town. It says:

The ladies of Reading will never rest contented until their sex is represented on the municipal boards of the town. They will keep everlastingly at it until their aim is accomplished.

Last year they put forward Mrs. Ellen M. Bancroft as a candidate for a position on the school board and Mrs. Gertrude K. Hussey as a trustee of the public library They failed of election by a small margin of votes. These ladies were again indorsed at a meeting at Mrs. William Carter's Thursday afternoon.

The ladies are even more aggressive this year than last and will probably suggest a candidate from among their number for the overseers of the poor.

This departure is probably due to the agitation that was occasioned by the discussion in The Chronicle regarding the conduct of affairs at the town farm. For some time past, if not always, the selectmen have been also elected to serve as a board of health. There are many reasons why this should continue to be so. The two boards have very much in common in a financial and executive way, and it might be unwise to divorce them.

The Chronicle concludes with a suggestion for the election or appointment of an advisory board of women whose duty it would be "to advise with the overseers, keep an eye on the town farm, report on the outside poor and in a general way to interest themselves in the department." But we hope the women will decline a position of responsibility without power. Women are eligible as overseers of the poor and should be chosen as such.

La Grande Francaise.

Of Mme. Furtado Heine, known as La Grande Francaise, who died recently, the London Globe says: "She was the widow of M. Charles Heine, the millionaire and cousin of the famous German poet. During the empire Mme. Heine was a leading figure in Parisian society, but in latter years she seems to have derived more pleasure in utilizing her wealth in alleviating the sufferings of the afflicted rather than in attending the gatherings of fashionable Paris. To her belongs the credit of having established several blind asylums and orphanages. When a disaster occurred and funds were needed, she was always to the fore with a large subscription."

Cora Stuart Wheeler says, in The Ladies' Home Companion, that nothing has been more largely instrumental in smoothing away the irritation left by the civil war than the mingling of northern and southern women in the conventions of club federations.

Paris has a woman's club where homeless women can spend their evenings and get their meals. There is a good library, and for 60 francs a year a woman may become a member. All the employees about the place are women.

An excellent holder for a handkerchief is now formed as a clasp, with a safety pin attachment which is fastened to the belt or waistband. It is made of gold or silver, enameled or otherwise ornamented.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Jan. 24. Comment by Rev. S. H. Doyle.

TOPIC.—Our failures and successes.—Luke v, 1-11.

The idea suggested in the topical reference is failures and successes in Christian work, especially in the work of trying to lead souls to Christ. It is the story of the second calling of Peter and Andrew, James and John. Although they had toiled all night and caught nothing, at Jesus' command Simon launched into the deep and let down the net and it was filled.

1. Failures. On his way from Cana to Capernaum, Jesus enters the ship of Simon Peter and preaches to the people. He then commanded him to launch out in the deep and let down his net. Simon replied, "Master, we have toiled all the night and have taken nothing." Failure! How these few words picture before us the condition of many who are fishing for men! It tells the story not simply of a night's work, but often the story of weeks, months and even years. It is a story of toil, toil, toil, but nothing caught. The fish are wary. They avoid the net, and, heartsick and discouraged, we feel like giving up. But the remainder of this incident inspires us to renewed efforts even in the face of apparent failures.

2. Successes. To his statement of fruitless toil Peter added, "Nevertheless at Thy word I will let down the net." What a wonderful result followed! "And when they had done this, they inclosed a great multitude of fishes, and their net break." They called their partners to help them draw in their net, and their ships were filled. This was the result of obeying Christ. Success is sure to crown our efforts if we keep ourselves right with God and do as God wants us to do.

There are many discouragements in Christian work. We often feel like giving up. Many Christians are dead, and it takes six pallbearers to carry their corpses. The world is careless and indifferent and turns a deaf ear alike to warnings and entreaties. The more we toil and labor the worse, often, it seems to get. But in the face of all these things the command is, "Launch out into the deep and let down your nets." If this method has failed, try another. If the fish will not come to the net, take it to them. "Be not weary in welldoing, for in due season we shall reap if we faint not." There are many encouragements. Christ inspires us by His own toil and labor. In the gospel He has given us a net abundantly able to attract and to catch the souls of men. He has promised to be with us and has sent His Holy Spirit to comfort and to sustain us. It is ours to toil and labor patiently, watchfully, skillfully, prayerfully, hopefully, and the result will come. "He that is for us is greater than all they that are against us."

Bible Readings.—Math. xxiv, 11-14; Mark xiii, 1-14; Luke ix, 57-62; John xvi, 33; I Cor. xv, 58; xvi, 13; Gal. vi, 9; Col. ii, 4-8; II Thess. iii, 12, 13; I Tim. vi, 12-16; II Tim. iv, 7, 8; Heb. iii, 6; x, 36; II Pet. iii, 14.

Man's Dependency.

Christ put forth no philosophic theories of life. He made no guesses as to its purposes and its outcome. He spoke in clear words and with authority, as a messenger of divine truth would, and He told of man's dependency on God, of death and judgment, of heaven and hell. The church must do likewise. A presentment of the gospel which does not hold in the foreground man's accountability is incomplete and truncated Christianity. It misleads and deceives.—Most Rev. Dr. Ireland.

True to Her Trusts.

It is one of the glorious things that can be said of the true church of Christ that she is true to the trusts reposed in her. No organization can be glorious that is untrustworthy. It is a blot upon character that no greatness of numbers or wealth or enterprise can ever remove. Dishonesty in peasant or prince is a blight that even the world abhors. But integrity marked on character is everywhere a passport to public confidence.—Christian Instructor.

Clear Conscience and Bravery.

How bravely a man can walk the earth, bear the heaviest burdens, perform the severest duties and look all men in the face if he only bears within his breast a clear conscience void of offense! There is no spring, no inspiration, like this—to feel that we have omitted no task and left no obligation undischarged. This fills the heart with satisfaction and the soul with strength.—Hebrew Standard.

Christian Endeavor Briefs.

Australia's delegate to the San Francisco Christian Endeavor convention has already been appointed. He is Rev. Silas Mead, president of the United Society of Christian Endeavor of Australia.

A unique but melancholy service was done by some Christian Endeavor young men of Yarker, Ont., in digging the grave for the burial of a young man whose parents could not afford the expense.

Eight prisoners in the Louisville jail were baptized on a recent Sunday. The men, one of them a murderer, had been led to Christ through the services held by a Christian Endeavor society of the city.

Twelve girls comprise a Junior Christian Endeavor society in an industrial school for girls in Toronto. Last year these children gave $30 for missions, all raised by their own efforts.

A library containing 200 volumes has been placed in the United States Marine hospital at Detroit by a few Christian Endeavor societies.

The town of Alvin, Tex., with less than 2,000 population, has four Young People's and three Junior Christian Endeavor societies, with six churches and seven Christian Endeavor societies.

FOR LITTLE FOLKS.

CLUBS FOR BOYS.

How Some of the Youths of New York Who Work Intend to Improve Themselves.

A unique boys' club has been started in the slums of New York. Clubs for the benefit of poor boys are not new. Many such have been established by churches and charitable societies, designed to counteract the dangerous influences of the street by offering resorts at once attractive and refining, and such efforts are worthy of all commendation. But the new boys' club is different. It is not dependent on charity, public or private, for its maintenance. It is run by the boys themselves.

This club is composed of a number of ambitious working boys who desire pleasant and elevating surroundings for their leisure hours. They have made their moral requirements just as high as those which obtain at the St. Nicholas and the Knickerbocker, and their membership list is already full.

Their rooms are located in the basement of 200 Eldridge street, in one of the most crowded quarters of the city of

New York. The place is tastefully and comfortably furnished with tables, chairs, bookcases and some gymnastic apparatus. There are water color pictures on the walls, handsome rugs on the floors and cozy corners fitted up with divans and cushions. The older boys—though all are under 16 years of age—are daily adding other comforts and attractions and spare no efforts to keep the smaller lads off the street as far as possible.

Numbers of boys who do not belong to this club have become deeply interested in its methods and have begun the formation of similar clubs elsewhere. Their plan is to create a series of them throughout the tenement district in which the idea originated, these various societies to be associated somewhat after the manner of the chapters of a college fraternity.

Each club must be strictly self supporting, but as the members are not overburdened with cash care will be taken to keep the dues down to a very low figure.

David Willard, the president of the Eldridge street club, says: "Every boy who works for his living is anxious to elevate himself if opportunity is afforded him. Many poor boys, reared in crowded tenements amid all the sordid surroundings of the slums, have had their natural inspirations toward better things suppressed by brutal or ignorant parents. To these the club idea appeals strongly, and they enter with eagerness into all plans for rational amusement and recreation. This kind of association will serve to develop their minds, elevate their morals and strengthen their characters and will do much to fit them for useful citizenship."

Certainly this is an experiment the development and outcome of which philanthropists must watch with keen interest.

Two Workmen.

The following story from Wide Awake is not new, but its truth is vouched for, and its lesson is so clearly taught and so important that it is worth repeating:

Two men once stood at the same table in a large factory in Philadelphia. Having an hour for their nooning every day, each undertook to use it in accomplishing a definite purpose; each persevered for about the same number of months, and each won success at last.

One used his daily leisure hour in working out the invention of a machine for sawing a block of wood into almost any desired shape. When his invention was complete, he sold the patent for a fortune.

The other man, what did he do? Well, he spent an hour each day during most of the year in the very difficult task of teaching a little dog to stand on its hind feet and dance a jig. To be sure he succeeded, but what then? At last accounts he was working ten hours a day at the same trade and at his old wages, blaming his luck for the hard fate that kept him poor, while his fellow workman had become rich.

Find the Hidden Name.

Each line of the following sonnet contains in regular arrangement one of the letters in the name of a famous American. The letters follow one another in mathematical succession. See if you can pick them out and find the man's name:

A man who was in peace and war a chief
Above the pettiness of party strife,
A brawny, kindly one of simple life,
A brave and noble soul who gained relief
For thousands of his fellow men in grief
And slavery, and who when war was rife
Called mighty troops that marched by drum and fife
To free black slaves. His public life was brief,
But great in deed and word and gentleness.
A statesman born near the Ohio's shore,
Of humble ancestry, who worked his way
By strictly honest means to great success.
His name you all doubtless have heard before,
But these few lines may show you it today.

—Chicago Record.

It Wasn't His Fault.

Jack's Mamma—There were three slices of cake in the pantry, Jack, and now there is only one. How does that happen?

Jack—It was so dark in there, mamma, that I didn't see the third one.—Exchange.

WOUNDS FOR ETERNITY.

Rum Takes Away Health and Character and Destroys the Soul.

Whosoever is guilty of excess and intemperance in drinking, even though not to intoxication, but thereby causing great distress to his family, squandering away by his intemperance that which should serve for their support, commits a mortal sin against charity and justice. In like manner, whosoever thus renders himself incapable of the payment of his debts, although he may not drink to intoxication, commits a mortal sin.

It should be a sufficient argument with any reasonable man to know that this evil, as an enemy to man, wounds him wherever he can be wounded.

Sickness is an evil, but it wounds only his health; misfortune may take away his property, but it wounds only his property.

Slander may take away his good name, but it wounds only character. Blindness may take away his sight, and deafness his hearing, and so with all his senses, but these afflictions touch not his true manhood.

Death may take his life, but he dies sound of mind and in the hope of heaven, and it is thus throughout the whole catalogue of natural and social ills—they all come single and alone.

Intemperance strikes at the whole man. It wounds him in time and for eternity.

It takes away health, property, friends, manhood, character, liberty, sight, hearing, brutalizes all moral instinct, degrades the intellectual faculties and natural affections, destroys every talent for good, takes life and destroys the immortal soul.

By accident a man may die of poison, but he dies sane. The drunkard dies a fool.—Orphan's Bouquet.

THEY DRANK THERE.

A Saloon Keeper Caused Some Confusion In Court.

A saloonist innocently revealed one of the principal difficulties in the way of enforcing laws against liquor dealers in a trial before a justice's court, according to The Templar. On being sworn one of the attorneys in the case said:

"Mr. ——, where is your place of business?"

"What for you ask me such dings? You drinks at my blace more as a hundred dimes."

"That has nothing to do with the case, Mr. ——. State to the jury where your place of business is."

"De shury, de shury! Oh, my shiminy! Every shentleman on dis shury has a sdring of marks on my cellar door just like a rail fence."

His honor here interceded in behalf of the counsel and in a calm, dignified manner requested witness to state the place of his business.

"Oh, egscuse me, your honor. You drinks at my blace so many dimes I dinks you know very well where I keeps mine blace."

RUM'S DAY OF DOOM.

The Forces Are Gathering For the Overthrow of the Liquor Traffic.

We have lived to see the terrible curse of slavery abolished. Horrible as it was and blighting as was its influence wherever it existed, yet never in the darkest days did it ruin so many families or break so many hearts or crush so many noble lives as does the liquor traffic today. Slavery never cost us so many thousand dollars a year, it never produced so many or such awful crimes, it never counted its victims by so many thousands, it never was so defiant of law as is the liquor traffic today. But the hour came when the people rose up in their might and washed its black stain out in rivers of blood.

The liquor traffic, too, will have its day of doom. Public sentiment is slowly but surely forming against it. Public sentiment is gathering strength, and when it strikes it will be with the blow of a Titan.—Father Doyle.

A drunkard is not a beast. If he were, he would not get drunk.

Drunkenness is the screw of a vise that tightens at every turn.

It is always hard times with a man who drinks up his wages.

SABBATH SCHOOL.

LESSON V, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 31.

Text of the Lesson, Acts iv, 1-14—Memory Verses, 10-12—Golden Text, Acts iv, 12—Commentary by the Rev. D. M. Stearns.

1. "And as they spake unto the people the priests and the captain of the temple and the Sadducees came upon them." They spake of Jesus, His life, death, resurrection and return to restore all things of which the prophets had spoken; that He and all things concerning Him had been foretold by the prophets, and that now, being raised from the dead, He was ready to bless Israel first. In all the prophets the Spirit had said that through Israel all nations of the earth should be blessed, and He spoke through them of a great Deliverer who would do this and make Israel the chief of all nations.

2. "Being grieved that they taught the people and preached through Jesus the resurrection from the dead." They would be grieved that men, in their eyes unlearned and ignorant (verse 13), should dare to teach. The priests were to teach the people (Mal. ii, 7; Lev. x, ii). While resurrection was plainly taught in the Old Testament (Job xix, 25-27; Ps. xvi, 10; Ezek. xxxvii, 12, 13; Hos. vi, 2), the Sadducees believed not in any (chapter xxiii, 8), so that anything on resurrection would grieve them. That Jesus of Nazareth, whom they crucified as a malefactor, should be risen from the dead would prove that they were guilty and that He was what He said He was.

3. "And they laid hands upon them and put them in hold unto the next day, for it was now eventide." They had been taught to expect this, and therefore may not have been surprised at it, though the first time that even a predicted event happens is often a surprise (John xv, 19; xvi, 1, 2; Math. x, 16-20). The enmity against God and His word, even on the part of those who, like the priests, are professedly His people, is still very marked and shall continue to be throughout this age.

4. "Howbeit many of them which heard the word believed, and the number of the men was about five thousand." If these are wholly in addition to those of chapter ii, 41, then here are already over eight thousand followers of the Lord Jesus Christ in a few days, and apparently through two sermons and a miracle. What a contrast to the hundred and twenty of chapter i, 15, and what an illustration and proof of His words, "Greater works than these shall he do because I go unto My Father (John xiv, 12).

5, 6. "And it came to pass on the morrow that their rulers and elders and scribes, * * * were gathered together at Jerusalem." This was a council of the highest religious body, or as we would say of the church authorities, and, therefore, one to be feared by ordinary men.

7. "And when they had set them in the midst they asked, By what power or by what name have ye done this?" The phrase "in the midst," makes us think of the invisible Christ who was truly in the midst unseen by the religious dignitaries. Peter and John were there in His name, on His business, and He was surely with them in the midst (Math. xviii, 20).

8. "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people and elders of Israel." The Holy Spirit is the key to the whole business and the one great secret of every victory in the Christian life. He spake and wrought every word and act through Christ, and He is given to every believer to do the same in each one—that is, to speak and act through us.

9. "If we this day be examined of the good deed done to the impotent man, by what means he is made whole." The man was certainly utterly helpless, a truly impotent man, and it is on and in such that the gracious Lord loves to work. If we knew how helpless we are to save ourselves or to do any good thing when we are saved, we would stop trying and trust our mighty Saviour to work in us both to will and to do of His good pleasure. All our doing tends to exalt ourselves, and this is wrong; but His doing exalts Him, and that is right.

10. "By the name of Jesus Christ of Nazareth doth this man stand here before you whole." The crucified and risen Christ, the despised Nazarene, still lives and has all power, and He manifests it through His followers to His glory that His name may be known. The devil and the world and a worldly church hates to have His name made known (verses 17, 18), but a true believer will say with Peter and John, "We cannot but speak the things which we have seen and heard" (verse 20). The apostles took no credit to themselves, but gave all glory to Christ, saying, "He did it."

11. "This is the stone which was set at naught of you builders, which is become the head of the corner." This would or should have carried their thoughts to Ps. cxviii, 22; Isa. viii, 14; xxviii, 16; Gen. xlix, 24, and other texts where Israel's Messiah is compared to a stone. Some of these very men may have remembered his own words to this effect also. See Math. xxi, 23, 42-44. Some day, when the nation shall see Him coming in His glory, they will think of these things, and with true penitence they shall make the words of Isa. liii their own. See Zech. xii, 10.

12. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Whether it be for a nation or for an individual (Job xxxiv, 29), there is no salvation apart from Jesus Christ. In Him is life, and he that hath the Son hath life, but he that hath not the Son of God hath not life (John i, 4; I John v, 11, 12).

13. "They took knowledge of them that they had been with Jesus." An unlikely instrument, humanely speaking, when controlled by God brings glory to God. The utterance and the fearlessness of these men before this great council convinced them that some great mind or power was controlling them. They probably remembered the boldness of Jesus and saw in these men His Spirit. He had told them while yet with them that when brought before councils for His sake they were not to be anxious as to what they should say, for the Spirit of God would speak through them (Math. x, 18-20).

14. "And beholding the man which was healed standing with them they could say nothing against it." An incurable sick person made whole, a wicked person made righteous, a profane or violent person made meek and gentle, a worldly person made to be devoted to the Lord Jesus Christ—these evidences of the work of Christ cannot be spoken against. If while we profess to be the Lord's the old life is still continually manifest, there is no convincing testimony, and the name of the Lord is dishonored; but, filled with the Spirit, there cannot but be convincing testimony for Christ.

HISTORY OF A WEEK.

Tuesday, Jan. 12.

The town of Arroyo Naranjo, which is only seven miles from Havana, has been taken by the insurgents.

The first Republican electoral college in Kentucky has cast 12 votes for McKinley and Hobart and one for Bryan and Sewall.

Governor John W. Leedy and the Populist state officers chosen at the November election in Kansas were installed Monday

Paper is now being used for underground gas pipes in England. The material is cellulose paper, soaked in asphalt. The pipes are said to be impermeable to water and air.

Felix Dophe, 13 years old, at Chicago was drowned while skating in a clay hole.

Fifty alleged tramps were discharged by Justice Underwood at Chicago with a word of warning Monday.

Wednesday, Jan. 13.

Detroit's Princess de Chimay is to pose in living pictures at $750 a night at Berlin.

L. D. Stickney, superintendent; James M'Closkey, workman, and two girls, names not known, were killed and Walter Crane seriously hurt—by the explosion of the magazine of the Pennsylvania Torpedo company at Shamokin, Pa.

The French newspapers comment hopefully upon the effects of the arbitration treaty concluded between the United States and Great Britain.

The St. Petersburg Novosti declares that the settlement of the difficuitles in Turkey cannot imply an extension of the Austrian empire.

Seventeen imported monkeys were seized by the customs officials at New York. The animals were running at large on the British steamer Mogul, and considerable trouble was experienced in effecting a capture.

The Ohio Photograph company, of Cincinnati, having a capital stock of $1,000,000, is in the hands of a receiver.

Thursday, Jan. 14.

Peter Tinco, John Taylor, Henry Flynn and William Taylor were killed by being hurled down the coal shaft at Wadesville, Pa.

The Seattle Savings bank has closed its doors. Its assets are abundant.

John W. Glover and Harry Glover, contractors, and T. A. Degarmo and John W. Schreiver were killed by an explosion of giant power in a mine at Ward, Colo.

At the annual meeting of the American Geographical society at New York a gold medal was awarded Lieutenant Peary.

The Central Miners' asociation, which seeks to control and regulate the output and price of oatmeal, and incidentally of flour, is in session at Chicago.

Eldridge G. Spaulding, president of the Farmers' and Mechanics' bank, of Buffalo, is critically ill. He is the father of the greenbacks.

The strike of the coal miners on the Wheeling division of the Baltimore and Ohio railroad is ended. All of the men returned to work, agreeing to accept the 54-cent rate offered by the operators.

Friday, Jan. 15.

The directors of the Toledo and Ohio Central Railroad company have decided to pass the dividend on the preferred stock, due this month. Similar action was taken in regard to the dividend due last October.

Five persons were seriously injured and about thirty others more or less cut and bruised by an accident on a street railway at Pittsburg.

The executive board of the National Young People's Christian union of the Universalist church has selected Detroit as the place for the holding of the annual convention next July.

Over half the population of Bombay, estimated to amount to about 900,000, has fled from the plague.

The district court at Denver has decided that gold contracts are valid.

An unarmed crank attempted to force an entrance into the presence of the queen regent at Madrid, Spain. He was arrested and gave the name of Francisco Balas.

Saturday, Jan, 16.

Joseph Venne, a baker at Chicago, was fined $10 and costs for selling short weight bread.

The Chicago sub-treasury is preparing to pay depositors of the defunct Illinois National bank 50 per cent. of their deposits, $3,000,000 being placed to the credit of the fund.

Secretary Herbert, of the navy, has agreed to send the battleship Texas to Galveston, Tex., on Feb. 16 in order that the $50,000 silver service purchased by popular subscription of Texas may be presented to the battleship.

The annual Chicago charity ball will not be given this year, hard times being given as the reason.

Monday, Jan. 18.

The Brooklyn health department, fearing that the bubonic plague now raging in India may be carried to this country by steamships, has made preparations to have all vessels ariving from subjected to thorough disinfection and quarantine.

The Populist candidate for senator from Idaho is named Texas Angel.

Bicycle race track owners met at New York and arranged to control wheel races in the same way that the Jockey club controls horse races.

Receivers have been appointed for the Wheeling, Lake Erie and Pittsburg Coal company, and the Wheeling and Lake Erie Coal company—both at Cincinnati. The liabilities of the former are $1,056,000; assets, 10,000 acres of coal lands, etc.

The official figures of the German census show the population of the empire in December, 1895, to have been 52,279,901.

Joel T. Headley, the well-known historian, died at Newburgh, N. J., Saturday of paralysis. He was 83 years old.

NINE MEN IN GREAT PERIL.

Being Driven Out into the Lake on a Few Square Rods of Ice.

Chicago, Jan. 16.—A dispatch from Menominee, Mich., last night said "Tonight nine men are clinging to a block of ice a few rods square that is being driven out of Green Bay into Lake Michigan by a fierce southerly gale. The wind is blowing thirty miles an hour, and carries on a zero temperature an occasional snow squall. The men are fishermen, clad only in the none too heavy clothing worn while tending their nets and unless the ice floe has been blown against Chambers' island or Green island there is little possibility that they will ilve through the night. The doomed men are residents of the little fishing village of Menekaunee, and their wives and children are spending the night on the mountains of ice that fringe the beach weeping and moaning. The missing men are: Nels Mattson, Otto Christianson, Ed Hoffman, Lars Larson, Matt Halgren, Seth Jeitson, John Johnson, Thomas Knutson and Tom Lund.

Menominee, Mich., Jan. 18.—It now appears that there were eleven men on the ice floe, and all have been saved. Nine of the number were not far distant from Green island, setting their nets, at the time the ice floe began to move, and succeeded in reaching that point before the ice field passed. Hoffman was out several miles to the eastward of the island, and could not reach land in time, but was rescued by the lighthouse keeper's boat. Gus Lund was nearer the west shore, and managed to reach Peshtigo point by jumping from one cake of ice to another.

VICTORY FOR GOMEZ.

The Cuban General Said to Have Captured Santa Clara.

New York, Jan. 15.—The Press this morning claims to have news through private channels that General Maximo Gomez stormed and captured the important city of Santa Clara on Jan. 9, and is now moving on Havana with 18,000 men. The famous cavalry leader Quintin Bandera was mortally wounded, The Press says, and General Luque, commanding the Spanish, was also wounded. The news received said that the losses were: Spanish, estimated killed and wounded, 900; prisoners, 700; cannon captured, 18; battle standards, 4; rifles in the Spanish arsenal, 5,000, with plenty of ammunition. Cubans killed and wounded, 1,500, which is 600 more than the Spaninsh loss. The Press quotes Carlos Roloff as saying that the report is credible. The junta has no news.

Platt Almost by Unanimous Vote.

Albany, N. Y., Jan. 15.—Thomas C. Platt, 142; Joseph H. Choate, 7; absent, 2; was the result of the Republican caucus for United States senator last night.

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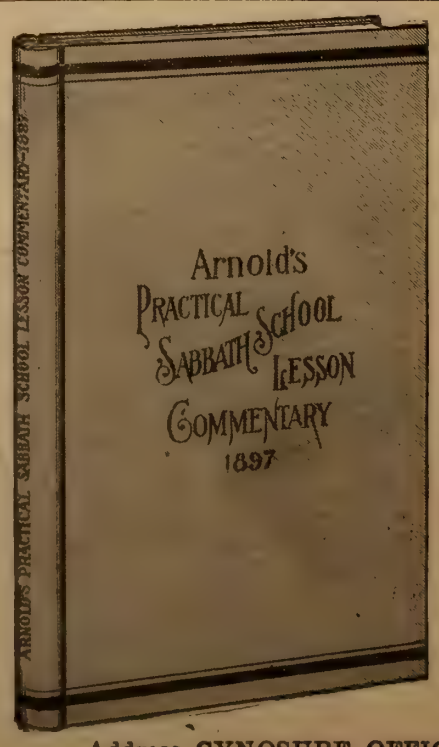

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THE PRAIRIE STATE.

ILLINOIS NEWS NOTES OF GENERAL INTEREST.

Summary of Important Events of the Past Few Days Reported by Telegraph for the Benefit of Our Readers—Items of Special Interest to Illinois People.

Springfield, Ills., Jan. 14.—After a session of ten minutes duration yesterday the senate adjourned. There were few members present. During its brief session several appropriation bills were passed, among them one appropriating $50,000 for employes' salaries and one appropriating $15,000 for the payment of the expenses of the Fortieth general assembly.

Springfield, Ills., Jan. 15.—A ten-minute session of the senate was held yesterday morning, during which a number of bills were introduced. The nomination made by ex-Governor Altgeld of Joseph D. Strauss, of the south town of Chicago, to succeed Justice Glennon, was confirmed. One of the bills introduced is to create a board of pardons; another appropriates $100,000 for the participation of Illinois in the Omaha exposition next year, and another is to create a free public employment bureau in cities over 60,000, the appointment of a superintendent and necessary clerks at expense of the state, and asking for an appropriation of $10,000.

The house drew for seats as soon as it met. The first name drawn out was that of Kincheloe, Republican, and he selected a seat in the front row. The second name was that of Barnes, Democrat. Craig, the Democratic leader, was among the earliest called, and secured a front seat. Cochran presented the report of the committee on rules. The most important change made in the old rules is the creation of three new committees on judicial, congressional and senatorial apportionment, each consisting of twenty-one members. The report was adopted. Cochran offered a resolution, which was adopted, memorializing congress to pass the pending bill establishing a national park at Vicksburg.

TANNER REVOKES A REQUISITION.

Lawyer Shows Him That It Is Persecutton, Not Prosecution.

Springfield, Ills., Jan. 16.—Governor Altgeld honored the requisition of the governor of Tennesse for the surrender of J. S. Buchanan, who was supposed to be under arrest at Urbana, and wanted at Dayton, Rhea county, Tenn., for alleged embezzlement. Yesterday attorneys for Buchanan appeared before Governor Tanner, went over the case with him and showed that Buchanan was being persecuted, not prosecuted, and asked that the requisition issued by Governor Altgeld be revoked, as Buchanan had never been arrested. Governor Tanner ordered the requisition papers revoked and expunged off records.

Their Romance Ends in Death.

Percy, Ills., Jan. 18.—Monroe Skidmore, a widower, aged 78, and Mrs. Kelly, a widow, aged 65, residing near Ruma, this county, were engaged to be married, the wedding day being set for Christmas. At that date a large number of guests gathered at the home of the prospective bride, but the groom failed to appear. He sent a letter saying he was ill and unable to be present and bidding the guests to partake of the banquet provided, as the ceremony would have to be deferred a few days. Mrs. Kelly went to the home of her betrothed to nurse him back to health, but was herself stricken down, dying last Tuesday. Skidmore lingered until last Friday, when he, too, passed away. The couple had been sweethearts in youth and were engaged to be married then, but a lover's quarrel parted them.

Santa Clara Not Captured by Gomez.

Madrid, Jan. 18.—An emphatic denial has been issued from official circles of the report that the town of Santa Clara, capital of the Cuban province of that name, has been captured by the insurgents. It is further stated that the only recent insurgent attack in that province has been at Buena Vista, where, it is said, the insurgents were repulsed.

California Senatorship.

Sacramento, Cal., Jan. 13.—George C. Perkins was yesterday re-elected United States senator, receiving majority of the votes in both branches of the legislature. In the senate he received 27 votes against a scattering opposition vote of 13.

Fatal Election Riot in Georgia.

Byron, Ga., Jan. 18.—Owing to the fact that two elections resulted in a tie the whole population of this town got out its gun and went to shooting. C. C. Richardson, C. L. Bateman, C. C. Bateman and R. H. Baskies were killed.

Escape from the Gotham Bastile.

New York, Jan. 15.—Four prisoners escaped from Ludlow street jail last night. One was recaptured.

THE MARKETS.

New York Financial.

NEW YORK, Jan. 16.

Money on call nominally 1½@2 per cent.; prime mercantile paper, 3½@4 per cent.; sterling exchange was firm, with actual busines in bankers' bills at 487¼@487¾ for demand and 485@485¼ for sixty days; posted rates, 485½@488½ and 488@488½; commercial bills, 483½.

Bar silver, 64¾; Mexican dollars, 50¾.

United States government b nds dull; 4's registered, 120; do. coupons, 121; 5's registered, 112⅞; do. coupons, 114½; 4's registered, 111; do. coupons, 114½; 2's registered, 95½; Pacific 6's of '98, 102.

Chicago Grain and Produce.

CHICAGO, Jan. 16.

Following were the quotations on the Board of Trade today: Wheat — January, 77⅝c; closed 78⅛c; May, opened 80⅛c, closed 80¾c; July, opened 76c, closed 76⅝c. Corn—January, opened nominal, closed 22⅝c; May, opened 24¾c, closed 24¾c; July, opened 25¾c, closed 25¾c. Oats—January, opened nominal, closed 16½c; May, opened 18¼c, closed 18⅞c. Pork—January, opened nominal, closed $7.80; May, opened $8.00, closed $8.05 Lard—January, opened nominal, closed $3.95; May, opened $4.07½, closed $4.10.

Produce: Butter—Extra creamery. 19c per lb.; extra dairy, 17c per lb.; fresh packing stock, 8c. Eggs—Fresh stock, 12½@13½ per doz. Poultry—Turkeys, 8@11½c per lb; chickens (hens), 5½@6½c; roosters, 4@4½c; ducks, 9@11c; geese, 7@9c. Potatoes—Burbanks, 20@25c per bu.; Hebron, 18@22c. Sweet Potatoes—Illinois, $1.00@1.25 per bbl. Honey—White clover, 10@12c per lb; extracted, 5@7c. Apples—Common to fancy, 50@$1.50 per bbl.

Chicago Live Stock.

CHICAGO, Jan. 16.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the d y, 27,000; sales ranged at $3.10@3.50 pigs, $3.30@3.50 light, $3.15@3.20 rough packing, $3.30@3.47½ mixed, and $3.25@3.45 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 300; quotations ranged at $4.90@5.30 choice to extra shipping steers, $4.45@4.90 good to choice do., $3.90@4.40 fair to good, $3.60@4.05 common to medium do., $3.50@3.90 butchers' steers, $3.00@3.45 stockers, $3.35@4.15 feeders, $1.75@3.70 cows, $2.40@4.25 heifers, $1.75@3.75 bulls, oxen and stags, $2.80@4.10 Texas steers, and $2.75@6.00 veal calves.

WANTED! WANTED!

October, 1895. October, 1895.

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SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Jan. 11 to Jan. 16:

W R Morley, S A Lane, S Kenn, Henry, Kemper, B n McClaren, Jacob Shelly, J C Yod r, Wm Smith, Rev J P Stoddard, J W Sniveley, John Motter, J R W Stevenson, Rev P B Williams, W P King, O Sholes, Jemina Kuns B E Bergeson, Albert Gummer, Mrs J S Banes, L C Livesay, Sol Stutzman, John Holman R D Wilson, Mrs Mary Templeton, J W Modlin, M J Backenstoe, J S Pope, Levin Wilson, R A McCoy, Rev E L Harris, John P Dops, J S Turnbull, S A Crunkleton, Mrs Julia Whiting, Mrs E A Yerkes, Nannie O Gibson, Jane Stitt, Daniel Callow, Rev J S T Milligan, H Y Leeper, Wm Thompson, Rev H M Branham, Mary P Blount, James Killough, John Levitt, Jas Robison, T R McGlenn, W A Hervey, G E Bullard, J D Moyer, Washington Mitchell, S Dodge, H L Lamphear, G H Garrison.

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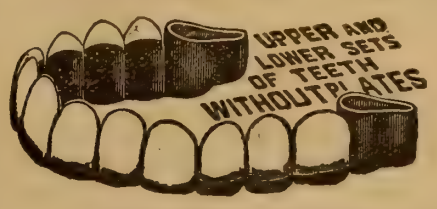

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1 Ball Shoe Thread.
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FARM FIELD AND GARDEN

COLD FRAMES.

Useful For Winter Gardening—How to Construct One at Small Expense.

The use of a cold frame adds very materially to the lengthening out of the vegetable season. Any one handy with tools can easily construct a frame. This should be 6 feet wide and may be of any length desired. For ordinary family use a frame of four sashes that is 12 feet in length will be sufficient. Of course for market gardening purposes the extent is almost unlimited. The best location for such a frame is where there is an eastern or southeastern exposure and shelter from the north and northwest winds. Common hemlock boards will answer for the frame, according to American Agriculturist, authority for the following:

Before placing this in position the soil should be dug out to the depth of 10 or 12 inches. Then posts are to be driven at each corner and the boards nailed to these so that one-half of their width is above the level of the surface. The rear board should be 2 or 3 inches higher than the front one in order to give sufficient slope to the sashes. Three feet from the end there should be a crosspiece about 2 inches wide to strengthen the side boards and to serve as a support for the sashes. The space from which the soil has been dug out should now be filled in with the best and richest garden soil obtainable.

The frame is now ready to receive cabbage, cauliflower and lettuce plants for early spring transplanting. The usual number put under one sash is from 300 to 400. If the weather should be dry and the sun hot at midday, the plants may have to be shaded and watered once or twice. After they have once taken root there is very little trouble with them. The sashes should be raised on all warm, sunshiny days and well covered when the weather is cold.

Thus treated, lettuce plants will be ready for planting in hotbeds in January or February and the cabbage and cauliflower in the open ground as soon as the season opens. After the plants have been taken out the frame may be transformed into a hotbed, or it may be used to good advantage for transplanting tomatoes, eggplants, peppers, etc., out of a separate hotbed where the plants have been started. The cost of construction is but trifling, and sashes ready for use can be procured at a small cost.

Profitable Economies.

In California for years it was the rule to let rot on the ground all oranges that were sunburned or imperfect in any way—oversized or undersized or unmarketable from any other cause. As the orchards returned smaller profits, however, it was found that these fruits were valuable for marmalades and preserves, and they have now become no unimportant factor in the total income of the orange grower. Around the driers and canneries large heaps of peach and apricot stones accumulated and became a nuisance. It was afterward discovered that these would burn as well as the best stove coal, and they are now a source of profit, selling at $15 per ton as fuel, while their ash is rich in phosphoric acid and potash and valuable as a fertilizer.

Now a new industry in connection with raisin growing is about to be established at Fresno. Raisin seeds sell in Germany at $16 to $18 per ton. The seeds are said to contain from 30 to 40 per cent of glycerin and 16 per cent of essential oil. The proposition under consideration is the erection of a raisin seeding plant, thus increasing the value of the product and utilizing the seeds. Around all the wineries of the state are vast heaps of grape seeds and stems, all of which are now wasted, but which contain a large percentage of tannic acid, and in Europe form an important item in the product of the vineyard. It is small economies that enable us to withstand the hard times, and even California is learning this lesson. The feeding of waste apples and of pomace from cider mills and the use of apples for jelly, evaporating, etc., are other instances of profitable economies in horticulture, says American Agriculturist, authority for the foregoing.

Irrigation In Kansas.

The Kansas Farmer, so far from being ready to call a halt on irrigation development in western Kansas, expects to see the favorable results which have thus far followed well directed efforts greatly multiplied and a very large proportion of the now almost unused plains subjected to a change as magical as that produced by irrigation in the southern portion of our California friend's own state. So little accustomed are irrigators generally to finding great supplies of water in other than surface streams or lakes that they uniformly underestimate the invisible supply of the great plains and look upon the short grass which grows upon the surface as the only valuable product possible.

News and Notes.

New stock food composed of rice bran and waste molasses, so mixed as to be comparatively dry and easily handled, is to be introduced.

While more beet sugar comes to New York than to any other city, it is nearly all the German product.

The coming orange crop of California is estimated at 8,875 carloads. Last year's crop was 7,000 carloads.

It is not always good policy to drop a product because the price is low, for the probability is that farmers enough will do so to shorten the supply and run the price well up another year.

Peppermint is produced in New York and Michigan.

The richer the feed the stronger the manure and the better the crops of next season.

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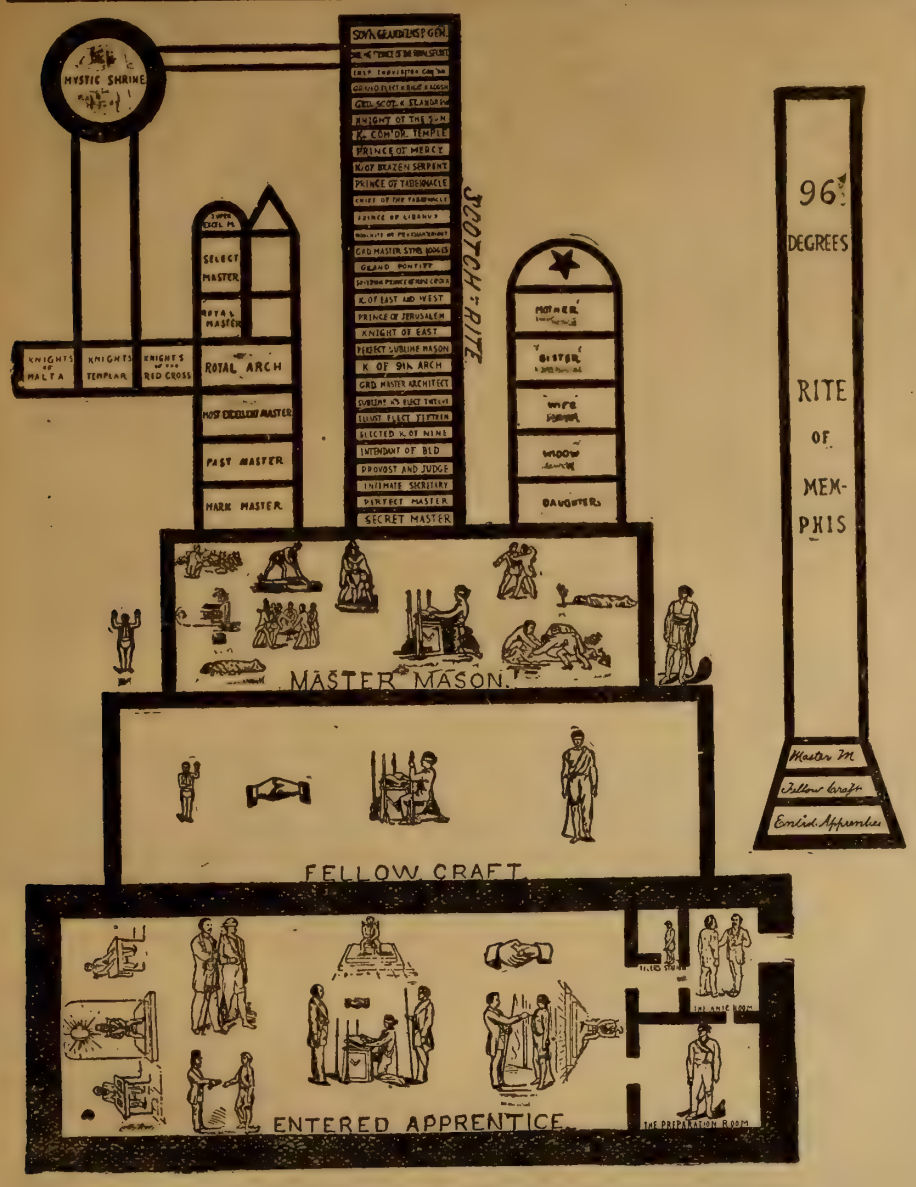

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

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1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
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THEIR WORK ENDED.

MONETARY CONFERENCE PEOPLE AGREE UPON A SCHEME.

Three Fundamental Principles Are Set Forth as the Things Needed to Reform the Currency System—Gold Standard and Retirement of the Greenbacks.

Indianapolis, Jan. 14.—At 10:30 o'clock yesterday the first morning session of the monetary conference was called to order. The convention has been conspicuous for the absence of unnecessary frills. The chief event of the morning session was the speech of Representative Fowler, of the banking and currency committee of the national house, in which he said: "There are three ways of escaping national bankruptcy at some time, if the present plan is to be continued: 1—We could assume full functions of banking, a step which is altogether out of the question; 2—we can tax the people when the emergency arises, which must prove, as it always has, a most expensive and burdensome policy and one to which the people will not long submit; 3—the retirement of the demand obligations of the government, a policy that is demanded by our own experience and approved by that of all the rest of the world. This is the only practical solution and it is our only remedy."

Committee Works Out a Plan.

With an exception in the case of Fowler all the speeches were limited to five minutes, and there were bushels of plans proposed for attaining the objects of the convention. To have read them all in full would have been impossible; so they were sent to the committee on resolutions unread. And that committee wrestled all day with the question of which was the best, or would a sort of "composite" plan—made of them all or several of them—be the thing wanted. A scheme was finally decided upon, reported to the convention, unanimously adopted and sine die adjournment reached a day or two ahead of the time expected by many people in this city.

CONVENTION PLATFORM ADOPTED.

Propositions the Convention Is Willing to Risk as Correct.

Following is the report of the committee:

This convention declares that it has become absolutely necessary that a consistent, straightforward and deliberately planned monetary system shall be inaugurated, the fundamental basis of which should be: First, that the present gold standard should be maintained; second, that steps should be taken to insure the ultimate retirement of all classes of United States notes by a gradual and steady process, and so as to avoid injurious contraction of the currency or disturbance of the business interests of the country; and that until such retirement provision shall be made for a separation of the revenue and note issue departments of the treasury. Third, that a banking system be provided which should furnish credit facilities to every portion of the country and an elastic circulation, especially with a view of securing such a distribution of the loanable capital of the country as will tend to equalize the rates of interest in all parts thereof.

For the purpose of effectively promoting the above objects—Resolved, that fifteen members of this convention be appointed by the chairman to act as an executive committee while this convention is not in session, with the full powers of this convention. The executive committee shall have the power to increase its membership to any number not exceeding forty-five, and five members thereof shall at all times constitute a quorum of said committee. The executive committee shall have special charge of the solicitation, receipt and disbursement of contributions voluntarily made for all purposes; shall have power to call this convention together again when and where it may seem best to said committee to do so, and shall continue in office with power to fill vacancies until discharged at a future meeting of this convention.

Resolved, That is shall be the duty of this executive committee to endeavor to procure of the special session of congress which it is understood will be called in March next legislation calling for the appointment of a monetary commission by the president to consider the entire question, and to report to congress at the earliest day possible.

IF CONGRESS REFUSES TO ACT

Commission of Eleven to Take Charge of the Matter.

Or failing to secure the above legislation they are hereby authorized and empowered to select a commission of eleven members, according to the rules and place set forth in the suggestions submitted to the convention by Mr. Hanna, of Indianapolis, as follows:

Article 1.—The commission shall consist of eleven members to be named by the executive committee appointed by this convention. The executive committee shall have power to fill vacancies in the commission as they may occur.

Article 2.—The first meeting of the commission shall be held at a time and place to be designated by the executive committee of this convention in a call to be issued therefor; and at such meeting the commission shall organize by the election of such officers and the adoption of such rules and by-laws for its own government as may be agreed by a majority of its members; and thereafter it shall be governed by such rules and by-laws subject to these articles.

Article 3.—All rules and by-laws of the commision and all its proceedings shall be directed towards the accomplishment of the objects of its creation, which is to make a thorough investigation of the monetary affairs and needs of this country in all relations and aspects, and to make appropriate suggestions as to any evils found to exist, and the remedies therefor; and no limit is placed upon the scope or such inquiry or the manner of conducting the same, excepting only that the expenses thereof shall not exceed the sums set apart for such purposes by the executive committee.

Article 4.—The executive committee of this convention shall use so much of the voluntary contributions made to it as may be available for that purpose to defray all necessary expenses of the commission, and shall notify the commission from time to time of the amount so available, in order that it may regulate its expenditures accordingly; and no liability shall be attached to said committee or to this convention beyond the amount so notified.

Article 5.—When the labors of this commission have been completed as far as practicable the executive committee, if it deems it advisable, shall issue a call to bring this convention together again at a time and place designated in such call, and at the meeting so convened the commission shall make report of its doings and suggestions in such manner and form as it shall deem best adapted to present the same to this convention and its members for action; and if legislation is deemed possible it shall accompany such report with a draft of such bill or bills providing for such legislation.

Resolved, That all resolutions and communications as to methods of currency reform which have been presented to this convention be referred to such commission when formed.

LAWMAKERS AT WORK.

Synopsis of Proceedings in the Senate and House.

Wahsington, Jan. 13.—The senate put in the day on the free homestead bill without action and Hill introduced a bill making the terms of postmasters four years, including those of the fourth-class. The day was largely devoted to political debate.

In the house the speaker sustained the point of order against recommitting the Pacific railways funding bill and Johnson and Maguire of California had a heated controversy regarding the raking up of an old sin of Johnson by Maguire in a speech only printed in The Record. Maguire lost the suqabble, as his "criticisms" of Johnson were stricken from The Record.

Washington, Jan. 14.—The senate agreed to vote on the free homestead bill at 4 p. m. today and spent the ballance of the day in executive session, at which talk was the order, and nothing was done except to refuse to adopt Secretary Olney's view of of the Orange Free State and the Argentina extradition treaties, and insist on the amendment made by the senate.

The house put in the day mostly on the bill to make imitation butter subject to the laws of the states. No final action was taken. A large number of bills of no general importance were passed, one being a senate bill allowing no criminal cases to go to the supreme court except those for capital offenses.

Wahington, Jan. 15.—In the senate the free homestead bill was passed—yeas, 35; nays, 11. A resolution was adopted for an inquiry into the alleged combination of lake carriers to maintain rates. Morgan introduced a resolution to inquire whether by the defeat of the Pacific railways their properties became the property of the United States. An attempt to make the Nicaragua bill unfinished business failed for want of a quorum—33 to 6. Adjourned to Monday.

The house passed the bill making imitation dairy products subject to the laws of the state regardless of the original package decision—126 to 96. The Indian appropriation bill was reported. A resolution was adopted asking the navy department what it would cost to put the old frigate Constitution in a seaworthy condition. A pension bill was passed giving the widow of the late Rear Admiral Carter a pension of $50 per month.

Washington, Jan. 16.—The proceedings in the house yesterday were very tame. It was private bill day, but the whole time was consumed in passing through the house bills favorably acted upon in committee of the whole before the holiday recess. The widow of the late Major General John Gibbon was the beneficiary of a bill that passed carrying $100 per month, and the widow of Brevet Major General W. A. Nichols of another carrying $75 per month. The free homestead bill which came back to the house with senate amendments was referred.

At the evening session fourteen private pension bills were reported with a favorable recommendation. Among them were bills granting a pension of $50 per month to the widow of General Green Clay Smith and $75 per month to the widow of General Henry A. Morrow.

Fairbanks Nominated for Senator.

Indianapolis, Jan. 13.—C. W. Fairbanks was nominated for senator at the joint caucus last night, receiving 60 votes.

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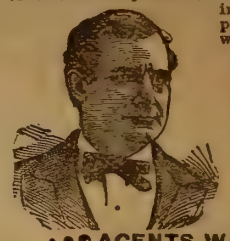

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"JAPAN AND CHINA SINCE THE WAR" will be a most interesting group of articles richly illustrated.

"THE UNQUIET SEX." Under the title of "The Unquiet Sex," Mrs. Helen Watterson Moody will write a series of articles: "Woman and Reforms," "The College Bred Woman," "Woman's Clubs," and "The Case of Maria" (a paper on domestic service).

W. D. HOWELLS'S "STORY OF A PLAY." In this Mr Howells gives us the best novel he has ever produced in his delightful vein of light comedy.

GEORGE W. CABLE In addition to the fiction enumerated there will be a series of four short stories by George W Cable, the only ones he has written for many years

HOW TO TRAVEL WISELY with a minimum of wear and tear must be regarded as an art little understood. Mr. Lewis Morris Iddings, in two articles, will offer a variety of useful suggestions and data on "Ocean and Land Travel." This will be happily rounded out by an article from Mr Richard Harding Davis on "Travellers One Meets: Their Ways and Methods." The illustrations by American and foreign artists will be highly pertinent.

*** *It is impossible in a small space to even mention the many attractive features for 1897. A beautiful illustrated booklet has been prepared, which will be sent, postage paid, on request.*

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The Missouri State Convention will meet at Kirksville, Feb. 4 and 5. Read the program on 9th page.

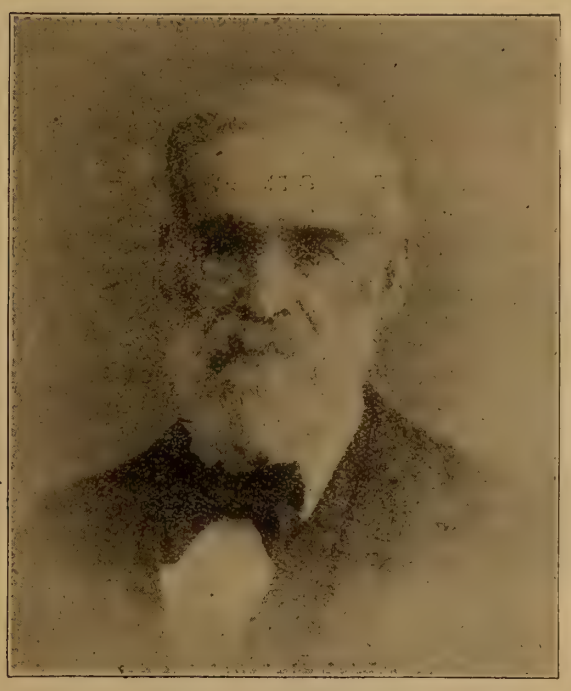
Men consent to the lodge denial of Christ, who yet hope that he will not deny or ignore them in turn before his Father and the holy angels.

When a friend in the ministry dies, what a satisfaction it is to remember that, so far as the secret abominations of the lodge are concerned, he kept himself unspotted from the world.

Is it any credit to you not to know the nature of a prevalent evil that seduces thousands in your own land? False religion, false morality and false citizenship flaunt themselves in your streets and parade themselves in your churches, yet you are not ashamed to know nothing.

The program of the Minnesota State convention at Willmar, Feb. 23 and 24, has not reached us, though it was promised this week. Rev. T. C. Sproull, who rendered such valuable assistance at the Columbus Ohio State convention last year, is expected to be one of the speakers. Let as many as possible arrange to attend and help at this convention.

The Chicago *Record* of Jan 15 says: "There is trouble between the members of the Woodmen of the World and the sovereign officers, and secession and a partial disruption of the order may be the ultimate result. Omaha is so far interested in the fight that if the members win and the sovereign officers lose, the general headquarters will be removed from this city to Chicago. In place of these headquarters, however, Omaha will remain the center of the subordinate camps in four States: Nebraska, N. Dakota, S. Dakota and Minnesota, which would form a separate order, connected by only the slightest bonds with the Woodman of the World. The agitation was started by the local members who desired to sever their connection with the Southern States. The organization is incorporated under the laws of Illinois.



REV. E. L. HARRIS.

This is the picture taken on his eightieth birthday of one of our pioneer reformers, who has taken the *Cynosure* from its infancy. He spent most of his youth among the green hills of Vermont and at the time of the Morgan tragedy was ten years old. In 1843 he graduated at Colgate University, and soon after was ordained to the Gospel ministry. He has been pastor of five congregations, none of which allowed slave-holders or secretists in their membership. In 1850 he came to Wisconsin, and was pastor for four years of the Baptist church at Beloit. He has since resided near Delevan, Wis., except a few years near the close of the war he went South as a missionary among the Freedmen. Because he could not smother his conscience on the lodge question, he has since contented himself by preaching for the poor rural congregations in Southern Wisconsin.

Rev. E. L. Harris imbibed an intense hatred of Freemasonry when a youth. He eagerly read a liberal supply of Anti-masonic literature provided by his father during the Morgan excitement. In 1872 he organized, with the aid of Bro. Parsons, an Anti-masonic society of thirteen members, in Delevan, which the year following sent him as a delegate to the Monmouth Anti-secret State Convention. Here he arranged with Pres. C. A. Blanchard, then a student at Wheaton, for a course of lectures at Delevan. The first was delivered in a small hall owned by one of the members. Here the young lecturer so powerfully impressed his audience that he was invited to lecture Sabbath afternoon in the Congregational church and in the evening in the Baptist church, where he spoke to crowded houses; but the pastors all had engagements elsewhere. Bro. Harris and one other member are all that are left of this aggressive anti-secret society, and their hall has gone into the hands of a Milwaukee Brewing Co.

If bowing to the East was an "abomination," as reported in the eighth chapter of Ezekiel, it cannot be a worthy action to bow to the East in order to worship the sun in imitation of the very same idolatry in a Masonic lodge.

Tampering with the forms of heathenism, and indulging such fondness for them as appear in enthusiastic advocacy, together with spite against rebuke and antagonism, may involve peril to the soul. How long can one wear Satan's armor and march in his ranks, and yet be in no degree his soldier?

There is a preacher in Boston who worships the true God in a splendid temple dedicated to him. In a "high place" or upper room he "bows to the East" like those exposed in the eighth chapter of Ezekiel. In thus combining two incompatible things, one of which is pagan, he copies Solomon.

General Secretary Phillips spent several days in Indiana last week attending to important financial interests of the N. C. A. He visited Bro. Isaac Crane, at Peru, and found him strong in faith and devotion to the anti-secret cause, though suffering in body from an attack of paralysis. His present desire was to make a large cash donation to the cause, but was prevented by an action begun by relatives. Would that all friends of our cause could realize the importance of acting as their own executors while it is in their power to do so.

Lodgery is a vice that includes denial of Jesus and the cultivation of ideas that resist the Gospel. It involves making promises that are not right. It is essentially vicious and practically does an appalling amount of mischief. It is a dreadful snare to souls. Yet there seems to be a tendency to regard it as something to be made an exception among sins, so as to go unreproved. Thus its victims are seduced, unwarned and afterward are not led back to repentance. But the Scripture says, "Cry aloud, spare not; lift up thy voice like a trumpet and show my people their transgression, and the house of Jacob their sins." Isa. 58: 1.

A Missouri paper announces their State anti-secret convention next week as follows: "A convention 'opposed to secret societies' will be held at Kirksville, on the 4th and 5th of February next. This will be the first move towards the complete extermination of these secret orders, we suppose. It is a wonder some wiseacre has not risen ere this and put a stop to the foolish people who are inveigled into the lodge rooms of the country. We would suggest a hollow-horned ruminant of the genus Capri be procured to 'butt' people out instead of into these secret orders. They are harmful—to the people who can't get on the inside."

THE CONFLICT.

BY G. W. CLARK.

We're afloat, we're afloat, on a fierce rolling tide;
True freedom's our bark, and the truth is our guide;
No rest for the sluggard, no peace for the foe,
But thro' all opposition right onward we go.

The storm gathers round us, the thunder is heard,
What matter? our bark rideth on like a bird,
With the flag of true freedom above our true men;
We have braved it before and will brave it again.

Far above the dark storm-cloud the clear sunbeams rest,
And the bright bow of promise gleams forth on its breast;
Before us a future of labor and love,
True brethren around us, a just God above.

A future of labor, brave, honest and free!
No oath-bound clan, but a brotherhood we;
A future of love when the just and the true,
Shall rule in the place of the cable-towed crew.

Throw out the broad canvas to catch the free wind,
Leave old party issues like rubbish behind;
With justice and love to lead on the van,
Live and die we for freedom, for truth and for man.

JESUITRY AND THE A. P. A.

EXTRACT FROM AN ADDRESS BY REV. J. M. FOSTER, BEFORE THE NEW ENGLAND ANTI SECRET CONVENTION IN BOSTON, TUESDAY EVENING, DEC. 1, 1896.

It is only a comparatively short time since the Masons proclaimed themselves opposed to Rome. That sounds like the Jesuit's voice. The Jesuits in the Illuminati always proclaimed against the order of Jesuits. That was to mislead the public and disarm suspicion. What if Rome is doing the same in the Masonic lodges in our country now? What shall we say of the A. P. A.? They are what the reading societies were in Europe. The Jesuits use them and they are using the A. P. A. Archbishop Ireland talks Americanism to capture the A. P. A. Beware lest he lead the whole fraternity into the Roman camp in broad daylight. The growth of the A. P. A. has been wonderful. But they have adopted the methods of the Jesuits in becoming a secret, oath-bound society. The Jesuits are members of their order and are directing their movements as a father guides the steeds while his boy holds the lines before his hands and thinks he is doing it all.

The A. P. A.'s are the greatest dupes of the nineteenth century. Out of their two or three million of alleged members, not more than one in eight are church members. Can you not see the hand of the Jesuits in that, breaking down the faith of our citizens and making skeptics and scoffers of them? I do not believe the King of nations will permit a secret order of skeptics to destroy Rome and save this nation. History assures us that a secret order of skeptics is the destruction of the social order.

Let the A. P. A.'s remember that in adopting secrecy as a method they have put themselves in the same list with the Jesuits, and made themselves their silly instruments. If the A. P. A.'s are patriots, actuated by love of country, let them adopt open, patriotic methods. Secrecy is un-American, un-Republican. Open public discussion is the only method for Christian citizens to adopt in fighting the battle for truth. In this we follow the great Exemplar, who said, "In secret have I said nothing."

If I could get the ear of my fellow citizens in the A. P. A., I would say, avoid secrecy as you avoid the plague. You break your covenant with the whole people in adopting secrecy. The best people will not join a secret oath-bound society. You have left the camp of the patriots and gone into the enemy's camp; and while you imagine you are fighting the foe, you are really the blind instrument of the enemy, fighting against the cause of the whole people. "There is a way that seemeth right unto a man, but the end thereof is death."

Your secrecy is the foil in which the dynamite of Jesuitry is concealed. Weishaupt, the founder of the Illuminati, was an implacable foe of the Jesuits, and yet the Jesuits used that order. Here is what they said: "The greatest strength of our order lies in its concealment. Let it never appear in any place in its own name, but always covered by another name and another occupation. None is fitter than the three lower degrees of Masonry; the public is accustomed to that order, expects little from it, and therefore takes little notice of it.

"Next to this the form of a literary or learned society is best suited to our purpose; and had Freemasonry not existed this cover would have been employed; and it may be much more than a cover, it may be a powerful engine in our hands. By establishing reading societies and subscription libraries and taking these under our direction and supplying them through our labors, we may turn the public mind which way we will."

The A. P. A. is a still better engine in the hands of the Jesuits. Remember that secret methods in politics lead to the reign of terrors. The A. P. A.'s have no more right to a place in politics, as a secret society, than the Jesuits. The A. P. A.'s and the Jesuits have no more right to adopt secret methods than the Republican and Democratic parties. If these two parties were to adopt the secret methods of the A. P. A.'s and the Jesuits, the cry of alarm would be raised all over the land. Brethren of the A. P. A., the rapids are before you. You are in the current that leads to Niagara. Beware of the folly of going on blindly until you cannot get back. Turn while there is hope of reaching the shore. Put away secret methods. He that is of the truth cometh to the light.

Boston, Mass.

THE FOOLISHNESS OF PREACHING.

BY PROF. J. M. COLEMAN.

It seems probable that Paul in the statement, of which the headline is a part, is not giving expression to a sentiment of his own, but to what his opponents had to say about him and his work. Teaching, such as was carried on by Jesus and his successors in the ministry, was a new method of presenting religious truth. To those who had been trained in the ceremonies of the Jews, or the materialism of the heathen, it doubtless seemed the "foolishness of preaching." Whether from that time to this the idea has returned to trouble the preacher, concerns us less than the fact that it seems to be having a renaissance in this present age. To be sure, there is still preaching and preachers, but if the old couplet have any significance,

When saints begin to dwindle sma'
They're ga'en ta vanish soon,

the present movement is somewhat ominous. Whether this statement of things has come about through the preaching of foolishness, or the foolishness of preachers, or from some social movement which was beyond their control, it would be difficult and also hazardous to draw conclusions, but the fact obtrudes itself in such a way as to attract notice. It is the aim of this article to state the problem and leave the solution to some one who can speak with authority and not as the ordinary scribe. One looks with a feeling akin to awe on one of the sermons of the fathers which was somewhat deficient if it lacked a score of points, as he compares it with the modern Sabbath evening discourse which is set forth for the delectation of a city audience.

It is still customary for those who have a name to be living, whatever the fact may be, to attend the morning service, or delegate their wives to the conventional body which meets at the morning hour, but that usually fulfills their religious constitution. In the evening the young people have their meeting on the hour before the service, and, joyful in a sense of duty well done, they go home, or somewhere, leaving the preacher a few gray heads that seem like snow patches on the barren interior.

To meet this difficulty some of the churches bring in a responsive service with the hope that it will bring in a crowd, but the success is not so great as to conclude that a liturgy is what is needed. Others advertise a ten-minute sermon sandwiched in between solos and various other performances which are supposed to be sacred because of the evening on which they are given. But even this minimum of preaching seems hardly acceptable as a part of the performance.

If preaching is to be reduced to a vanishing point, will not the preacher also pass from the scene? He might be useful as an adviser or ex-officio member of numberless committees which make up the modern church, but in his past position he would not be needed. While proposing no solution for the problem which is troubling many pastors, history indicates that all movements have a re-action, and it may come in time to preserve the office.

Geneva College, Pa.

VAIN OBLATIONS.

BY H. D. WHITCOMB.

Since the first week of this year, commonly observed as "week of prayer," most of the churches in this city have been holding special evangelistic services. These have been indifferently attended, and there has been little of the revival spirit in those who do go. The spiritual apathy is so apparent as to cause frequent remarks from those who have enjoyed gracious outpourings of God's Spirit in times past. The refrain,

"Look how we grovel here below,
Fond of these trifling toys;
Our souls can neither fly nor go
To reach eternal joys,"

has been the burden of many a heart, if not the burden of song or speech. There is, doubtless, some honest enquiry why Zion is left desolate, and why she don't "arise and shine," as predicted in Isa. 60:1, and show forth the "glory of the Lord." The writer attended one of these meetings, where were assembled a goodly number of women and eight men, by actual count. Six of these were party Prohibitionists, a very different ratio from that of the late election returns, but quite common in the prayer meetings. Of course, should we attempt to explain this condition, we should tread on many churchly toes. We have denied God in the last election, in the person of the poor, the unfortunate and the tempted. This calls for repentance, and the forsaking of whiskey license parties, if we would enjoy ease of conscience, and the presence of the Holy Spirit.

It would still further "chill the meeting" to say that it was mean and pusilanimous to appoint a Temperance Sunday, and rehearse the State platitudes about the "wicked rumseller" after election, and the mischief is done and the saloon is in the saddle. Such a thing would be thought outrageous, but we believe it within the facts, if not the proprieties of the case. Many of the speeches were good concerning the folly, weakness and spiritual imbecility caused by sin in general. Lot in Sodom, and Sampson in the lap of Delila, were cited as illustrations of those in improper places. To us they represented the Christian in a license party or a Christless lodge. The large preponderance in the prayer meeting of females seeking holiness by prayer and faith, and like preponderance of males in the lodges seeking purity by the compass and square or the three links, indicates the necessity of woman's vote if we would preserve our government as a Christian nation. In short, we must do justly, love mercy and walk humbly with God if we would enjoy his presence or preserve our institutions.

Bloomington, Ill.

IF I ONLY KNEW.

BY REV. D. B. GUNN.

If the churches in the denominations which profess to be set for the defense and promotion of the truth as it is in Jesus, would only take Gospel ground and their proper stand against these unholy and abominable things, have no fellowship with them, preach, pray and vote against them as they should, they would fast fall into disrepute, and in the not far distant future sink back into "the hole from whence they were digged." The besom of destruction would smite them from the face of this fair earth. But this great subterfuge is standing in the way: "If I knew it would be a success, if I knew it would be of any use, if I knew that a majority of others would come out and do the thing so as to give it popularity, I would not lose my vote, put forth my effort in vain, nor be called a crank and the like."

Such poor metal in our fellowmen, on the part of brethren beloved, is a trial of one's faith and patience, and calls for straight standing up, plain and pointed words. Where are the champions of true principle, and the heroes of truth and righteousness? If such fear and subserviancy had been the course pursued by our fore-

fathers, when would we have had an American Republic, a free and independent nation? If all Christians acted thus, what would be the condition of the world? It is time for every civilized nation, for this democratic government, for the churches of our Lord Jesus Christ, for all Christians and liberty-loving men and women, to assert themselves and act up to principle and Gospel teaching. Even though they may not be able to say that they *knew* what the result will be, how the reform will be brought about, in what way salvation and victory will come, they ought to be able to say, I do know what my own conscience tells me, what the Word of God teaches, what real moral and Christian principle calls for, and I will act accordingly. I do now in the fear of God, to whom I must give account, decide what is right and just. I will act accordingly and leave all results with him to whom they belong, and who holds all destiny in his own hands.

So did our pilgrim fathers and the heroes of our national independence, and we have this glorious country. So did those sturdy men who subscribed their names unflinchingly to the Declaration of Independence, in the face of great uncertainty and threatened defeat; and as a God-consummated result we have this free republican government, the pride of her own subjects, and the admiration of the world. Look at the examples given us by the Abolitionists of 1840 to 1860, led by such valiant men as Birney, Adams, Hale, Garrison, Sumner and Phillips; and the United States was freed from the curse of American slavery. So let all the Prohibitionists and saloon haters stand and act as one man in the fear of God. And so likewise everyone whose eyes are open to the evils and threatening tendencies of secret societies. And those whose eyes, ears and hearts are not open so as to see and know how unpatriotic, un-Christian and perilous these institutions of darkness are, need to have the light turned on, line upon line and precept upon precept, until they do see and know the dangers and wickedness which, like a hidden viper, lie along the pathway.

Why do any wait to know the results of right doing? What have we to do with the results of right political or religious action, more than with the results of our seed sowing and cultivating, our preaching and praying? He who made the laws and gave the commands, holds all the responsibility of results in his own hands. They do not belong to us at all. This we are responsible for, not to be unequally yoked together with unbelievers; to come out from among rumsellers, rum-drinkers, secret lodgeites and harlots; be separate; have no fellowship with the unfruitful works of darkness but rather reprove them; touch not anything unclean; teach, preach, warn and beseech men to turn from Satan and sin, to Christ and righteousness. Then how favored and happy will we be, with God for our Father, and we his sons and daughters. Thus will our hands be clean of guilt, our skirts clear of blood; we will receive the approval of our own consciences, the approbation of God, the smiles of heaven, and a final welcome to a glorious reward.

Dorchester Mass.

A NEW PAPAL MOVEMENT.

BY H. M. HUGUNIN.

A dispatch from Rome, dated Dec. 31, 1896, and bearing the air of a genuine telegram, has been published. It says:

"The Pope to-day gave an audience to a body representing the old pontifical army. He made an address to the representatives, in which, after speaking of the services rendered by the army, he declared that the papacy would finally triumph. He added that he had received offers from Canada, Ireland, Spain and elsewhere, from people who were ready to hasten to the defense of the papacy. He hoped the moment would soon come when he would see himself surrounded anew by sons as faithful and as well-beloved as those which had comprised the pontifical army. The speech has produced a deep impression on all circles here."

There is nothing to indicate what this regathering of the pontifical forces may mean. The Chicago *Tribune*, however, formulates its idea of the movement:

"Does this mean that the papists of Canada, Ireland, Spain and elsewhere intend to organize a crusade to invade Italy, make war on the Italian government in behalf of the papacy, overthrow it, seat the Pope on the throne of the Cæsars, and make him the political head of the nation as well as the spiritual father? Thus flatly violating Christ's orders to give unto Cæsar the things thrt are Cæsar's, viz., political rule. If these papalites undertake that job, they will find themselves in the condition of the man who 'bit off more tobacco than he could chaw.' The Pope's political rule over Italy in the future is an iridescent dream, never to be realized in this world before the archangel blows his resurrection trumpet. The powers of science and the political rights of man will prevent the index on the dial going backward. The Pope has enough theological business to attend to, to occupy all his leisure."

One would think so; but he may also be ambitious for worldly honors, like old Cardinal Wolsey—and "get left."

The union of the Italian States and their deliverance from papal dominion was established on the 2d of October, 1870, after Victor Emmanual's army had occupied Rome, and the city had been surrendered to the royal troops. That event virtually ended the temporal power of the Pope. By a vote of the people, the ten States of Italy were dissolved and united in the kingdom of Italy.

491 W. Madison St., Chicago.

WAR AND CARNAGE.

An open letter to John B. Wood, of the Peace and Arbitration Society, Germantown, Pa.:

In the work thus far of the Peace and Arbitration movement, one most important phase of this subject seems to have been almost wholly overlooked. I refer to the secret empire within our Republic, with its vast standing army. For years the Knights Templar, Freemasons, Odd-fellows, Knights of Pythias and other secret societies have been familiarizing the public with the panoply of war. The triennial conclaves, grand encampments and national drills have impressed the multitudes with their numbers, skill and power.

The writer has seen the United States troops and State troops, Zouaves and legitimate soldiery under review by the President and generals. He has also viewed the prize drills of the crack commanderies of Knights Templar and other branches of this widespread secret armament, and the superiority of the latter over the former is remarkable. This pseudo military is thoroughly armed, officered and equipped. They are drilling almost nightly in the most modern and improved tactics. There is a vast display of forces on every possible occasion. Every boy that looks upon all this marching and countermarching, the costly uniforms, glitter and glare, fairly worships it. It feeds and develops the war spirit. It is contagious.

There are sons of veterans, boys by the thousands in our public school, armed and uniformed, and even boys' brigades in our churches, with the accouterments of war on their persons and implements of blood in their hands Nor is all this unauthorized armament an accident. There is brain, method and purpose in it. Those able-bodied soldiers, the very flower of the nation, are neither idiots nor children. Seceders from every department, under civil affidavit, assure the populace that those "sir knights" and "eminent commanders" are awfully in earnest. That they are sworn by the most solemn vows to draw their swords and march at the dead hour of midnight to defend despotism and imperialism—"most worshipful grand masters, sublime princes, kings and grand kings."

Immense treasury, time and thought is in all this deployment and maneuvering. The American people are sowing to the wind and they will reap the very whirlwind. A discussion of the government of Freemasonry and kindred orders will prove the increasing and imminent danger from all this. Americans should rally as one man—the pulpit, the press and the platform—to arouse the commonwealth to the usurping, encroaching enemy that has established itself, and is so rapidly preparing the multitudes for blood and carnage.

This nation is at this hour a vast magazine of powder, shot and shell. At a moment's notice from the "Most Puissant Sovereign Grand Commander" every department of this gigantic military octopus may be set in motion. The United States is a pausing volcano of the most awful military forces. Every patriot, Christian and philanthropist should be up and doing. Pray that God in his infinite wisdom may restrain these agents of death and destruction. A little more sleep, a little more slumber, and a "French commune" may shatter our Republic to atoms, or a spark ignite a war that will be the Armegeddon. For years the gravity of this tremendous subject has been forcing itself upon my mind as I have studied these monitors on every hand. I would not be an alarmist, but unless something is done, and that quickly, the terrible crisis may be upon us. What think you of these things?

M. N. BUTLER.

Kansas City, Mo.

THE DEVIL AT THE LORD'S SUPPER.

I once heard a minister declare from the pulpit on a Communion Sabbath, that believers have no fellowship with each other in the Lord's Supper, that they have fellowship only with Christ; and that though the devil were a participant, that would be no bar to communion. I confess I would not like to put the symbols of Christ's body and blood into the hands of the devil; nor would I like to receive them from his hands—it was an extravagant expression at least. But he was a Freemason, and perhaps he was on rather familiar terms with his Satanic majesty.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one head and one body; for we are all partakers of that one head.....Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils." 1 Cor. 10:16, 17, 21. "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." 2 Cor. 6:17.

Clear Lake, Iowa. JOHN BROWN.

KANSAS BORDER RUFFIAN CONFLICT.

O fair, traditioned Kansas,
Thy prairie farms and groves
Are full of thrilling memories
And tales of early days.
Thy story-haunted waters
In music gush along;
Thy eastern slopes are tragedies,
Thy grassy vales are song.

The Free State settlers in and about Fort Scott were constantly harassed and in peril of robbery or murder at the hands of bands under such Pro-slavery and border ruffian leaders as Charles Hamilton, Brockett and G. W. Clark. Out on the "Osage" some miles from Fort Scott resided one Montgomery, who, from the first, had fought the Pro-slavery claim-jumpers off his claim; at first single-handed, then with a few friends for mutual protection, gradually gathering strength till he became the acknowledged leader of hundreds of Free State men, and a constant menace to Hamilton and his gang of outlaws.

Montgomery now assumed the aggressive in defense of his suffering brethren at and near the fort, swooping down upon the town at intervals when notified of their suffering and danger, threatening the destruction of the town and holding possession till getting a promise of good behavior from the Pro-slavery citizens.

Still in Montgomery's absence Hamilton and Brockett succeeded in continually stirring up feuds between the elements, to the detriment of the Free State settlers.

Thus it continued through 1857, till by 1858 it became unbearable, and Montgomery took his force and raided the town, driving the Pro-slavery leaders into Missouri. But hardly had his men become settled on their claims again till the Pro-slaveryites were back committing their usual depredations. Montgomery quickly mustered his force again and made a night raid, taking the town by surprise. The offenders came out and held a parley with him, and while this was going on Marshal Little opened a door and discharged a shotgun into the crowd, the load taking effect in the person of Kagi, one of John Brown's men. Fortunately his clothing was heavy and the shot were small, inflicting but little damage. The fire was returned and Little was killed. After the

ordinary resolutions of respect by the lodge he was buried with Masonic honors.

Montgomery proved too much for them in this semi-guerrilla warfare, and they resorted to their cowardly practice of calling the United States troops to their aid. These were sent out after Montgomery and his forces, coming upon them unawares. They fled from the United States troops, of course, not wishing any conflict with the government. But being pressed too hard, they dismounted in a narrow defile and opened fire on them, killing a soldier and the horse of the commander.

This necessitated a halt on the part of the pursuers, as the falling horse pinned the commander to the ground; and in the confusion Montgomery escaped with one man wounded. This was made much of by the Pro-slaveryites; but in view of the needlessness of calling on the United States troops at this time, they were rather incensed against them than against Montgomery, and nothing really came of this bold defense against the United States authorities, only increased depredations on Free State settlers thereabouts. After a short interval Montgomery resumed his defense of his friends at Fort Scott. On one occasion, when Old John Brown was with him, Brown wanted to destroy the town and be done with it; but Montgomery would not consent to it, and Brown would not enter the town with him at all.

Late in April, 1858, it became necessary for Montgomery to raid the town again in defense of his suffering friends. This was evidently a put-up job on him, for unbeknown to him and his friends the United States troops were near by and Montgomery was captured by them. But complaints were made to the commander against the Pro-slavery element with such effect that he required a promise at their hands that they would not molest Free State citizens or settlers. Montgomery, however, was retained in the custody of the troops, who started to Lecompton with him; but before reaching that place they were overtaken by messengers, who declared that the Free State people were being depredated as bad as ever.

At this the commander swore that if they would not regard their promise and keep the peace when they had it entirely within their power to do so, he might go back and fight it out with them. So, to their amazement, Montgomery and his force was soon after them again, and they were again forced to a degree of moderation.

Lecompton, Kan. S. C. HART.

REFORM NEWS.

THE DARK SIDE OF JOHNSTOWN.

LATROBE, Pa., Jan. 21, 1897.

EDITOR CYNOSURE:—My meetings for a week past have been in the German Baptist Brethren churches near Johnstown, Pa. Addresses were given as follows: Thursday eve, Roxbury; Friday eve, Yoder's Hill; Saturday eve and Sabbath A. M., Walnut Grove; Sabbath eve, Yoder's Hill; Tuesday eve, Benshoff Hill. These meetings were all well attended, and collections indicated a willingness to help. Some appeared glad, others sad; and some were happy, others angry, as usual. My home was generally with the elders, who did much to make the meetings the success that they were. Elders Berkley, Dover, Myers, Fyock, Blough, Deitz and Harrison all rendered substantial aid. Bro. Noffsinger agreed to canvass for subscriptions to the *Cynosure* and *Lodge Lamp*.

There are about forty copies of our paper going to Johnstown now. Mrs. Sadie Brallier Noffsinger delivered an address on "The Dark Side of Johnstown," that brought many curses from those who "love darkness rather than light." The facts that she gives, and the pictures she draws are, we fear, terribly true. Seventy saloons in Johnstown! What untold misery must accompany them. This address is in pamphlet form and can be had by sending ten cents to the author. My home when on Benshoff Hill was with Bro. E. Rhodes. Some lodgemen responded to his invitation to come and hear me. I began speaking at 7:30. The interest being much, I kept on until 10:45. All remained to hear me through. Many expressed approval, and some ordered books.

Johnstown has a light border if it does have its "dark side." Christian friends are there being raised up who may be counted on the Lord's side. I think it will prove a good center for a convention at some future day. There were many protracted meetings in progress. More than forty had united with the Brethren church as the result of the special meetings held there. The vast amount of evil in Johnstown can only be overcome by the power of the Holy Spirit, for "it is not by might nor by power but by my spirit, saith the Lord of hosts." I am sure God will bless the effort of your agent. Some good will be done by this visit.

I am at the home of M. H. Steele. He is a member of the Presbyterian church, Latrobe. A visit to the pastor of this church assured us of his sympathy. He is consulting officers and will report this evening if the church will be open for my work. In this church there are many secret society members and great need for work in my line. Wm. MacFarland, of the New Alexandria Covenanter church, entertained me last night and has been taking me about in his carriage today.

THE PETITIONS.

Several friends who are circulating the petitions have been heard from. Word comes from Philadelphia, New Castle, Esther, Rockton, Hartville, Emaus, Mount Jackson, York, De Gala, Pittsburgh and elsewhere in the State, giving evidence that a beginning is made. No one to whom petitions have been sent has written declining to circulate them. Some write that they will do what they can, which no doubt means much. The Beacon Light Mission, Philadelphia, reports receipts to aid in the circulating. Bro. Milligan writes that his church ought to take a collection to aid the cause. Bro. Irvine Caldwell promises financial help. Nearly six sheets of the petitions have been filled with the names of those attending my lectures.

I should be glad if all friends circulating the petitions would report progress. How many names have you now? Do you need more petitions? If for any reason you cannot aid in circulating the petitions, but have received them, don't fail to let me know, that some one else may be asked to canvass your town. If your church will take a collection, or you expect to give to further this work, let me know, that we may push accordingly. We have thousands of names of pastors and others that may aid if furnished with petitions. Who will help furnish them?

Don't say, "It will do no good." It has done good already in stirring up the people and finding friends. If we go to Harrisburg with a respectable petition we will get a hearing. It will be published in the newspapers, and God alone can tell what the result will be. So push the petitions. Let us hear from all at once.

Address, W. B. STODDARD.

215 Four and one half St, N. W. Washington, D. C.

Solomon followed strange gods and frequented high places. He went to the true temple for true worship, and to the high place for false worship. In this sense he was a Freemason. He had more than one religion. So do Freemasons who profess to be Christians.

OUR TENNESSEE COLPORTEUR.

MEMPHIS, Tenn., Jan. 18, 1897.

EDITOR CYNOSURE:—With a good conscience I am doing what I can to let in the light on some of the darkness that prevails on the secrecy question. The popularity of this evil among Christians is amazing. Yet I am refreshed in spirit sometimes in talking with ministers who are Masons and yet have no words of commendation for them. But others are ready to extol what they deem to be virtues in them. Rev. A. C. Moore, a Baptist, of Bells, seemed willing to hear what I had to say, and rather acceded to my charges against Masonry than otherwise.

Rev. J. I. Ayres, a Baptist, acknowledged himself a high Mason, and in reply to my suggestions about its un-Christian principles, said that he would investigate that matter. Is it not passing strange that intelligent Christian ministers will for many years belong to a fraternity of such mammoth proportions and yet pay little heed to its bearing upon the religion which they preach?

At Lexington I received a good supply of *Lodge Lamps* and other leaves that shine away the darkness from many minds concerning the lodge system generally. And I lost no time in circulating them freely. A Baptist elder here who was not inclined to talk on the subject finally said, "I will not argue the subject with you."

The Methodist pastor at Bells, whose meetings I had attended in another place, entertained me hospitably, making me welcome in his home. He said he had not attended a lodge in fifteen years. But he also said that the exposures were not to be depended upon. "Those oaths that Masons take are sacred, and an honest man will not go back on them."

I said an oath to do wrong cannot be morally binding.

He said: "But they do not bind me to do wrong."

I replied, they bind you to screen a brother Mason in crime.

He said: "If they do that I do not know it."

I asked him what about the requirement "Be ye not unequally yoked together with unbelievers?" He then spoke in very significant terms of his dislike to that part of it, and appeared to be disgusted at the way Masonic funerals were conducted, with such unworthy chaplains to officiate, and said. "My wife will never allow a Masonic funeral over me." He said, "They came to me with the literature you left with them, to know if it was true, and I told them to read it, for I had no time to examine it."

He also said to me, "You go ahead in your work; you have not taken the oaths and you can do it." I did not fail to leave some of the oaths with him to refresh his memory, for it had been so long since he had attended a lodge. It is revolting to have ministers of Jesus Christ's pure Gospel claim a sacredness for those illegal, profane and clannish oaths, with murderous penalties attached, to which the Holy God cannot be a party.

From Lexington I went to Jackson and spent a day in distributing literature over the city as generally as I could in the time allotted. And here I was greeted by old friends in the cause, who nevertheless feel the righteousness of the cause and are aware of the despotic tread of the clannish foe to free speech on the subject of secretism. May the Lord give them courage to stand for the truth. C. POWERS.

"Denying the Lord that bought them" seems to be Scripturally held a "damnable heresy." Practiced only in the lodge it seems to be imagined by some not "damnable."

CORRESPONDENCE.

PASTOR'S INTERESTING EXPERIENCE.

Rev. W. B. Stoddard incloses the following interesting letter he received from a pastor at Alton, N. Y.:

DEAR BROTHER:—Since our providential meeting at the Barre camp-ground, I have never ceased to be interested in you, and I have been interested in your work for years. You did not know how near I came to taking up the Christian Association work there at Barre; but I feel that the decision then made was the right one at that time, and also at the present.

We have been having some interesting developments in the secret society line here at Alton. Nearly a year ago one converted in my meetings forsook two or three societies. Then two members of my church, Free Methodist, were brought to a decision between the lodge and the church. They chose the lodge and withdrew. Again a man belonging to the other church here, Protestant Methodist, who was wonderfully saved from a wicked life last year, has got under conviction on the secret society question in our meetings, and renounced and denounced the Masons and Odd-fellows. Since then he has been called into court to testify against an Odd-fellow that they were trying to impeach. He swore that he would not believe this Odd-fellow under oath; but a number of Odd-fellows took the stand and swore the man clear. This convert's step has created some sensation here, for he stood up in class meeting and told his convictions like a man.

Recently a Mr. Laurence has been here trying to organize a lodge of Maccabees. When I found he was really going to make it go, and they had begun to build a hall, I prepared a Sabbath night sermon upon the subject, and waded in the best I could. How I did wish I had you. But the talk saved some, and I have heard from it in more

ways than one. Then I sent for several copies of the *Lodge Lamp* containing your articles, and put them where I thought they would do the most good. Laurence says there is not a word of truth in it; but I shall give him the chance to disprove them. A lodgite said I made many false statements that Sabbath night. I met him in the store to-day and challenged him before all to mention one. He said he would tell me in private, but not there. H. L. CROCHETT.

THE DEATH STRUGGLE COMMENCED.

NORTHWOOD, Ia., Jan. 20, 1897.

EDITOR CYNOSURE:—Our local paper advertises that the initiation fee into the A. O. U. W. lodge of this town has been cut in two for a certain time in order to get new members. This act undoubtedly points to the fact that the death struggle has commenced, and that the order is trying to avert the fatal moment by obtaining new blood in hanging out this bait.

Each member hopes that the order may live to pay back the money he has taken away from the support of his family. But this and allied fraternal institutions are built on sand, and it is only a question of time when the collapse will come. Some must get left. History tells us so, and common sense says amen. In the name of protection many rob their wives and children of necessary support. In the name of protection many stay away from their families, and spend their time in lodge rooms. What fools these mortals be! O. T. LEE.

Secrecy is not necessarily vicious. It is a vice when it preserves vicious secrets. It is also a vice when it is planned and secured in a vicious way.

ARBITRATION TREATY MAY FAIL.

NEW YORK CITY, Jan. 22, 1897.

EDITOR CYNOSURE:—There is great danger that the United States Senate will reject the Arbitration Treaty, whose negotiatinon has been hailed both by the European and American press as one of the great events of the century. Private advices from Washington assure us that nothing will now save the treaty but an overwhelming expression of public opinion.

We are sure that you will gladly exert the influence of your paper to prevent the threatened action of the Senate, which would be at once a national disaster and disgrace. Kindly urge your readers to write personal letters to the two Senators of their State, and suggest to pastors the desirability of asking from their congregations a public expression of opinion, a report of the result of which should be sent to United States Senators as above, and to No. 513 United Charities Building, New York.

Yours faithfully, JOSIAH STRONG,
Gen'l. Sec'y. Evangelical Alliance.

LETTER FROM PRESIDENT S. H. SWARTZ.

SAD CASE OF A RUINED PREACHER.

MORRIS, Ill., Jan. 20, 1897.

EDITOR CYNOSURE:—Bro. Fenton's article in the *Cynosure* of January 7th, "Humbugging the Preachers," set me to thinking and my mind ran in the same line with David's when he said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." All the so-called great preachers are in the lodge. Most of them are in that Christless institution Masonry, and defend its infernal blasphemy and damnable oaths.

I do not wonder that the blessed name of the Christ is left out of the Masonic ritual and lodge room, because the institution is intrinsically heathenish and altogether anti-Christian. But I am amazed that professed followers of Christ, and above all those who claim to be called of God to be watchmen in Zion and teachers and leaders of the people, can find any way to justify their membership in and application with the Masonic order. They not only justify their position, but with bold face falsify when confronted with the facts of the humiliation and degradation of manhood in their initiation into the order and in regard to the blasphemous oaths.

I can only understand it when I remember that he who walks according to the counsel of the ungodly, will soon stand to look on the way of sinners; and thus being off his guard, he will soon be a partaker in their evil deeds. How quickly do we become hardened by the deceitfulness of sin, and sit us down at ease with the sinner. "When lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death." Solomon, the son of David, adds helpful words to those of his father's in the first Psalm: "Enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it, turn from it and pass away." Prov. 14:14, 15

At our last conference session I met a young minister whom I had not seen for a year, and in whose future I was much interested. He had a badge on his coat. I asked him what it was. He told me that it was a Masonic badge.

"Are you a Mason?" said I.

"Yes, I am proud to say that I am," he replied.

"Well," said I, "that is your first step down, and if you don't mind will lead you to hell."

Two months of the conference year had hardly gone by before I heard that this young man had resigned his charge. Financial embarrassment was the published cause; but on meeting with one who had stood very near and knew the facts, my heart was saddened as I contemplated the fact of one who I believed was a chosen vessel, and yet humbugged by the devil into joining his church, the Masonic lodge, and then being taught deception and falsehood, he became an easy subject for the Satanic influence of the strange woman. S. H. SWARTZ.

AN M. E. PASTOR'S TESTIMONY.

KENT, Ill., Jan. 2, 1897.

EDITOR CYNOSURE:—My heart is still in the work. As I have seen and learned more about secrecy, I am more than ever persuaded of the darkness of its work. Its work is evil. In conversation with a lodgeman who had been reclaimed in one of my meetings, he frankly acknowledged that the tendency of the lodge is to evil. From his testimony and what I have gathered in conversation with others, I am driven farther away from the lodge than ever. I have no use for any of them. The best of them lead men away from God.

When secrecy puts its hands upon God's Word and God's ministers, and says, "You must read the Scriptures in such a way that when you stand before a congregation you can be known as a fraternity man," any honest man ought to withdraw from them. I am told, and that by lodgemen, that a Mason can tell the moment a man stands up to read the Word of God whether he is a Mason or not. If this be true, does it not look as though someone is trifling with sacred things? Can there be anything right about it?

I hope and pray that God will hasten the day when this evil will be driven from our country. Wishing you a happy and successful new year, I am yours truly, P. G. LINAWEAVER

COME OVER AND HELP US.

AN APPEAL FROM THE SOUTH.

2504 SOUTH ROBERTSON ST.,
NEW ORLEANS, La., Jan. 15, 1897.

EDITOR CYNOSURE:—We are here in this lodge-ridden, rum-ridden, Catholic-ridden, modern Sodom and Gomorrah, in the midst of all kinds and manners of opposition to the truth as it is written in God's Word. Sometimes my pathway seems to be strewn with thorns. Yea, the thunders of opposition roar loud and fast and the lightnings of prejudice seem to flash vividly in my face, but thanks be to God I have not yet despaired. I am often led in the Spirit to the Rock that is higher than I.

My church, the St. Matthew Baptist, with its faithful few, are still preaching an unadulterated gospel truth. We meet very often with discouraging hardships; but God be praised, who only giveth the victory through our Lord and Saviour Jesus Christ, we have resolved not to give the victory over until the crown be won.

Secret societies are flourishing here now as they never have before. Even the few shepherds who a few years ago would dare to lift their voices publicly against secretism, have been frightened into perfect silence and quiet submission. I was in the company of a great Baptist Masonic preacher a few days ago, and among other foolish things he said:

"Any man who opposes Masonry is a crank and a fool."

I remarked: "Well, there are a great many fools, and many of them very wise fools, in the light of God's Word, at that." The National Christian Association have made a grave mistake in withdrawing all of their field agents from the South. The lodge is manufacturing minor secret orders for young children to enter at the age of five years.

If a wideawake and energetic agent, with tracts, copies of the *Cynosure* and *Lodge Lamp*, could meet the many associations, conventions and conferences in this State and distribute anti-secret society tracts, etc., and sell reform books, much good would be done. I have established a weekly sewing school at my church, and we are making and distributing garments to the poor orphans and old decrepit widows. Contributions of clothing, shoes, etc., or anything that could be utilized to help the very poor and destitute of which this city abounds, will be thankfully received and distributed.

We are in hope of commencing work on our new church in March. Let the friends of the reform help us in our struggle. Pray for us. May God bless you. Yours for the Master's cause,
F. J. DAVIDSON.

SHALL THERE BE NO MORE WAR?

WASHINGTON, D, C., Jan. 20, 1897.

EDITOR CYNOSURE:—Several of our most prominent ministers referred to the arbitration treaty, in their sermons Sabbath. Bishop Satterlee preached from Micah 4: 3, 4: "And God shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning-hooks." In the sermon he told his hearers that he regarded the treaty as a fulfillment of the prophecies of Micah, uttered twenty-five centuries ago, and in closing said: "The influence of the deed that has already been done, the signing of the treaty, cannot be checked, cannot be stayed, cannot cease from growing until it makes itself felt as an irresistible moral force among all the nations. Here is a force before which no standing army can hold its own, and before which all standing armies will eventually, one by one, melt away."

After commending the treaty as "the gladdest event of eighteen centuries," Dr. Talmage made this appeal to the Senate: "I implore the illustrious Senate of the United States to allow nothing to interfere with a vote of ratification that the bells of all Christendom may ring out 'Peace on earth, good will to man.' Senators—many of you my personal friends—let me say that this is the opportunity of your lives. By emphatic and enthusiastic vote rise to the splendor of the occasion and win the favor of all the good on earth and all the mighty of heaven. Let the 'aye! aye!' of our American Senate resound through all the capitals of Europe, and make all the arsenals and armories of the world hear that there shall be no more murder among nations."

The peace associations, churches and business organizations of the country are urging Senators, by personal representatives and by mail and wire, to ratify the treaty. C. A. S.

LETTER FROM SCOTLAND.

PAISLEY, Scotland, Jan. 4, 1897.

EDITOR CYNOSURE:—I have not forgotten your home at Kossuth, nor the great kindness I received there twenty-eight years ago. I am delighted to hear about your esteemed parents, who must now be pretty advanced in years. I trust that the evening of their lives may be calm and unclouded, and that at last an abundant entrance into the heavenly kingdom may be granted to them.....

I stopped in Chicago one night on my way West, and the hotel in which I stopped, like many others, perished soon after in the great conflagration.

Secret societies are a great curse in Britain as well as in America. From the Prince of Wales, down to the artisan and laborer, Masonry has a large part of the population in its grasp. Ministers of various denominations are identified

with it, and speak of it in terms of highest commendation. In our publications we have occasional articles against Masonry and other secret societies; but there is no active organization in the country to do battle with the accursed system of secrecy.

By the end of this month I shall have been pastor in Paisley for thirty-one years. I have had several calls to other congregations, but I could not see my way clear to leave my small flock. If spared till next May, I shall have had charge of the *Reformed Presbyterian Witness* for twenty-two years. R. DUNLOP.

A VOICE FROM SOUTH CHICAGO.

SOUTH CHICAGO, Ill., Jan. 18, 1897.

EDITOR CYNOSURE:—I have been deeply impressed by the study of the Sabbath-school lessons bearing on the life of Solomon. No wonder the lodge is side-tracking the church, for there are so many who are worshiping Solomon and bowing the knee to Baal and taking Mackey's Ritual of Masonry as their guide, and trying to worship God without Christ. Oh, that the church was filled with the spirit and love of that Christ who said, "I and my Father are one;" and again, "No man cometh to the Father but by me." I thank God that Jesus has no cable-tow. He said, "Go ye into all the world and preach the Gospel to every creature."

I was asked by a Presbyterian minister, in another city, why I did not unite with his church? I said because four elders and one-half of his congregation were worshipers of Baal. I could not partake of the Lord's Supper in such company. He said he was not in sympathy with secret orders; that he had joined the Masons once but found no good in them, and believed they were a great hindrance to the usefulness of many men. He said I should not stay out of the church on that account; I should at least be as liberal as Christ when he ate with publicans and sinners. I told him that Christ did not eat the last supper with but one unworthy sinner, and he condemned him there. He said that when a man gets his heart and soul full of the love of God he has no time for secret societies. Oh, that the day may come speedily when all Christians will come out and stand firmly against this secret lodge system that is corrupting our churches, our courts and our politics. May the Lord hasten the day when ministers called to preach his truth will preach it in all its fullness, and declare the whole council of God against the terrible evils of the lodge; and may the *Cynosure* be sent broadcast over the land, turning many from darkness to light by its influence. And may this, one of God's greatest reforms, go on until the lodge and its damning influence shall be overthrown. W. G. MCCOY.

IOWA VETERAN HEARD FROM.

CLEAR LAKE, Ia., Jan. 18, 1897.

EDITOR CYNOSURE:—My earnest prayer is that subscribers to your valuable paper will work as faithful during 1897 as I had to for the last few days to get the small amount I have for the worthy Christian work you are doing. How it would add to the good work of helping to educate the boys in regard to the dangers of secret societies. Our little city of 1,700 inhabitants is sin cursed with twelve different secret organizations, and Rev. John Brown and myself are the only ones that have taken the *Cynosure*, or dared to speak out against secret orders. We have four churches, and in those churches all told not over nine Masons, and not one of the pastors are Masons; still the pulpit and the press are as silent as the grave on that vital question. There is where the great danger to our people and the country is. Masonry has the pulpit and the press so completely under control that silence is the watchword, and it is strictly obeyed all over this country. It is to-day the greatest enemy and set-back to the churches of any sin they have to contend with except the liquor traffic.

The Masonic lodge here has as many adult male members as all the four churches in town. This is terrible; but let the truth be told and let the responsibility rest where it belongs; and that in great measure is on the shoulders of ministers of the Gospel, and church members that are Masons. The institution could not exist twelve months if they would do their Christian duty. But in that sweeping charge I do not wish to excuse other ministers and church members from having a fearful responsibility in the silent course they are pursuing. This gigantic evil is keeping tens of thousands of men out of the churches.

We all have a duty to do in this important work. Let us not fear to do right. Ministers of the Gospel frequently answer me that they do not know anything about those organizations, and therefore excuse themselves for their silence. That is a very poor excuse in this age of books and papers, that give a vast amount of unimpeachable testimony on the dark deeds of Masonry. All the people ought to know, and it is the especial duty of the ministers of the Gospel to inform themselves in regard to the secret lodge system, when they can do it for 25c. or $2 invested in books, that have been before the American people for seventy years, and have never been successfully contradicted. These books stand to-day as unimpeachable testimony in regard to the rotten institution of Freemasonry.

I have watched it with much interest for seventy years, since Capt. Wm. Morgan's abduction and murder in Sept., 1826, by the Grand Lodge of Freemasons, of New York. I lived then in Western New York, a boy of only ten years; but the agitation and investigations which followed were so exciting, and the people so terribly stirred up over it for years that followed, that it has ever kept fresh in my memory. My father took a very active part in the Anti-masonic political movement that followed for years after. About 45,000 Masons seceded from the lodge in the Northern States, and in New York and many of the Eastern States Masonry was dead for many years. But during and since the war it increased greatly; its life insurance project has been a great help to it in getting new members. But it is a deception and a fraud, and like all the fraternal insurance on the assessment plan without a reserve fund, is soon going by the board. It is only a matter of time with any of them, and the sooner our young men understand it the better.

THERON PALMETER.

"BRAVELY OVER HIS RAISING."

PRINCETON, Ind., Jan. 13, 1897.

EDITOR CYNOSURE:—I send you an editorial from the Princeton *Weekly News*, edited by James McCormick. He was editor of our Prohibition paper here for a number of years, and the son of Rev. Thomas Brown McCormick, the fearless anti-slavery and anti-secret reformer, who died here in 1892. Rev. J. G. Reid, of this city, preached a sermon one evening of the week of prayer in the Cumberland Presbyterian church, which editor McCormick reviewed as follows:

"We understasd that Rev. J. G. Reid last evening preached a very forcible and pointed sermon upon the existing sins of the day. He placed as the chief and leading sins 'the drink traffic, Sabbath desecration and secret organizations.' With regard to the two first we can heartily agree with him, but upon the latter arraignment we think he is wrong, in classing secret societies —or membership in such societies—as a great sin. We were raised to believe that a secret society was the next door to hell, but, as in many other things, we have got bravely over 'our raising.' We candidly believe that in about all the secret orders now in active operation in this city, there exists to-day a greater feeling of charity for each other and a more binding feeling of brotherly love than exists in any church of our city, and we say this with all due respect to every church organization in this place. We belong to no secret society, but we have watched the workings of the different orders very carefully, and we have also watched the workings of the churches. We are not posing as an advocate of secret societies to the exclusion of the church or church duties, but we believe they two should work hand in hand for the upbuilding of humanity. We fail to see how any good can be accomplished by classing, as a sin, organizations which claim in their membership as good and devout men as live."

Last Sabbath afternoon Rev. J. G. Reid preached a strong sermon from Luke 6:33, "And if ye do good to them which do good to you, what thank have ye; for sinners also lend to sinners to receive as much again." He referred to the above editorial, and proved that lodge charity is not charity at all. ELIZA DAVIS.

OUR WEEKLY SERMON.

BY REV. J. B. GALLOWAY.

And when he had opened the fifth seal I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held fast. Rev. 6:9.

The Apocalypse is the book of the consummation, the book of judgments, that are to wind up the affairs of the present evil age and the age to come. This is indicated by chapter 4:2, where the throne is seen. I take it, that from the beginning of chapter 4 to the close of the book, the real fulfillment is future. Christ is now about to exercise his great power and reign. The fifth seal differs from those going before, in that there is no heavenly messenger sent forth. It is a scene of the results of terrible persecution, which has been accomplished by the diabolical forces of earth.

1. As to the cause of this martyrdom. There is an old maxim which reads: "It is not death, but the cause of death that makes the martyr." Millions upon millions have been slain under the former seals, but they were not martyrs; they simply suffered the due rewards of their deeds.

(a) It was on account of the Word of God that they suffered. God always has had and will have faithful witnesses. During these awful times, those who were formerly careless and unbelieving, though they had been instructed in the Word, will now read it with new eyes and new hearts. The higher critics of those days, if there were any, were among the persecutors, not the martyrs.

(b) But there is something more special in their testimony than preaching in general. It is poobably the Gospel of the kingdom—of retribution and of wrath. It is that testimony which they held fast; some particular testimony that made them obnoxious to the powers that be; present truth, bearing on the times then present. They proclaimed that the day of the Lord had come, that the crown rights of the Lord's anointed were about to be vindicated. Every form of iniquity, whether secret or open, whether of the day or of the night, will stand out in its true light, and quake before the oncoming power of the all conquering King. Moreover, "your covenant with death shall be disannulled, and your agreement with hell shall not stand."

2. These witnesses will be the reformers during the times in which they live. As I read history, sacred and secular, God's men in all generations have been reformers. God's command to the old prophets was, "Lift up thy voice like a trumpet and show my people their sins;" and I have never heard that this was not necessary during the age that now is.

No great iniquity has ever been overthrown; few great reformations have ever been brought about without martyrdom. John the Baptist was beheaded. The Prince of life was crucified. Paul reasoned of righteousness, temperance and judgment to come, and was offered up. Our fathers bought our liberties, civil and religious, by sealing the title with their blood. It follows as an axiom that every system of iniquity that has been, is or will be, has in it the spirit of persecution.

The ghost of slavery in our land has bloodly hands. The saloon system has already shed innocent blood. The secret empire has not been able to hide its bloody skirts. Now as ever, and ever as now, the faithful witnesses shall suffer persecution. There are certain sanguine optomistic souls who seem to think that persecution is a thing of the past; that brotherly love and arbitration will put an end to war and disband the standing armies of the world. This is a dream. As long as organized iniquity exists and Satan is loose, there will be wars and rumors of wars; and as the age draws to a close, unparalleled tribulations.

Readers of the *Cynosure*, you are God's witnesses in this generation; you have espoused the most unpopular reform of the age. You are wrestlers against principalities and powers, against the ruler of the darkness of this world, and you must quit you like men and be strong; for as you cry, "How long, O Lord," the blessed answer comes, "Yet a little while and the wicked shall not be." "The Lord shall laugh at him: for he seeth that his day is coming." "Be thou faithful unto death and I will give thee a crown of life."

Poynette, Wis.

How Mourning Is Designated by Color In Different Places.

Many colors are used for mourning purposes. Black with us seems to us the only proper emblem. The south sea islanders used black and white striped cloth to designate sorrow mixed with hope; the Ethiopians grayish brown, the color of the earth to which the dead return; the Persians pale brown, the color of withered leaves. Sky blue is the color worn by the inhabitants of Syria, Cappadocia and Armenia to express the assumed hope that the deceased has gone to heaven. The Romans (in the republican era) and Bokharans wore deep blue for mourning. White, emblem of "white handed hope," is the mourning color of the Chinese. Henry VIII wore white for Anne Boleyn. The ladies of ancient Sparta and Rome used this color also for mourning. Up to 1498 the Spanish did the same. In England now it is the custom to wear white silk hatbands, scarfs, etc., for the young and unmarried. Yellow, "the sear and yellow leaf," is worn by the Egyptians and Burmese. The widows' caps of Brittany are yellow also. Yellow is worn in token of exaltation. The color of mourning for kings and cardinals in France is purple and violet to express royalty—"kings and priests to God." The mourning color of Turkey is violet. The black England and America wear is emblematic of the privation of light and joy and the gloom of sorrow for the loss sustained.

How to Decorate Salads.

Place the bowl containing the salad in an outer one somewhat larger, of glass or silver. Fill in the space with cracked ice. In the middle of the salad place an arrangement of thinly sliced cucumber pickles in the shape of a star and have opposite each ray the ring of a hard boiled egg (the white only), with an olive in the middle. This ornamentation can be varied by using a little red radish instead of the olive or placing a slender cucumber pickle through each of the egg rings.

How to Care For the Ears.

A prominent physician says that more than half of the ear troubles from which people suffer during the cold weather can be traced to the habit of picking at the ears with the finger nails or hairpins or some other hard substance, which irritates the delicate inside of the ear. Instead of this injurious "picking," the ears should be washed out with warm water and a little good soap and thoroughly dried after the operation. If the ears are sensitive, a little cotton may be put in before going into the open air, though this is apt to make them even more sensitive. In extremely cold weather, before venturing out a good way to clean the ears is to wrap the corner of a towel around the finger, and with a little cold cream carefully wipe out the auricle. It will remove every particle of dust and will really protect the ears from the cold, but it can scarcely be recommended for regular use.

How to Become a Good Talker.

The art of conversation consists in the exercise of two fine qualities—you must originate, and you must sympathize. You must possess at the same time the habit of communicating and the habit of listening. To listen sympathetically and to talk amusingly are generally supposed to be two distinct qualities seldom, if ever, united in the same individual, and it would be well for those who desire to shine as talkers to study the golden mean and judiciously combine both accomplishments.

How to Kill Water Bugs.

To destroy the insects in your kitchen sprinkle powdered borax freely and set traps of flat dishes of molasses and beer.

How to Make a Headrest.

Make a cushion of the desired size in heart shape. Cut a piece of white linen a little smaller than the cushion. Cut the edge of the linen in small scallops and buttonhole it with yellow Roman floss. On the linen work scattered buttercups and leaves with Asiatic filo. Cover both sides of the cushion with yellow china silk. Fasten the linen on the upper half. Finish the cushion with a double ruffle of the silk and hang with yellow satin ribbon.

How to Preserve Old Manuscripts.

The paper or document, after being cleaned or brushed, is washed on both sides with a transparent adhesive solution. Sheets of imported white silk of the most delicate fabric, large enough to give an ample margin or border to surround the document to be preserved, are then placed on each side of the record and pressed. The pressure causes the silk to adhere closely to the document, which is then treated to a coating of paraffin for the purpose of bringing out and making more legible the writing thereon. This process seals the document permanently from any danger of disintegration or fading of the ink, and also is a protection against insects or mice, which might prey upon the ancient records.

How to Cook Pork Chops.

Add a teaspoonful of finely chopped onion to a beaten egg and a good pinch of sage. Trim the chops free of any superfluous fat and place in the above mixture. Strew with bread crumbs and fry.

How to Clean Silver.

To clean the silver spoons and forks in everyday use rub them with a damp cloth dipped in baking soda, then polish them with a little piece of chamois.

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The Christian Cynosure.

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CHICAGO, THURSDAY, JANUARY 28, 1897.

THE CONFLICT DEEPENS, ON YE BRAVE.

Last Sabbath in one of the largest churches of Chicago the pastor and assistant pastor gave the strongest kind of testimony in private conversation against Christians fellowshipping secret societies. Their testimony was quite full and very interesting, and the readers of the *Cynosure* shall yet have it to read. At the same time a member of the church said that he had been a member of the Maccabees up to one week ago; that he knew for a long time that something was keeping him from being in the best religious and spiritual condition. His eyes were opened about one year ago when he listened to an address upon secret societies, by Pres. Blanchard. Then he saw his difficulty, but he could not bring his mind to giving up his insurance in the order; but last Sabbath he surrendered, and then God met him and filled him with joy and happiness.

Another member of the church came up and said that he had been an Odd-fellow for twenty-two years and also a Freemason, but that he renounced the whole system of secrecy and thanked God for the testimonies against it. A deacon of this church was not present, but it was related that he had renounced his membership in Freemasonry, and burnt up his Masonic apron. We were glad to learn, also, that one of the leading and most active workers in the Illinois State Y. M. C. A. has no complicity with secret societies himself, and believes that young men ought to keep out of them, and so advises them.

SECRET SOCIETIES IN CHINA.

The following is an extract from an excellent article in *Blackwood's Magazine* with the above title:

"The recent arrest and imprisonment of Sun Wen at the Chinese Legation raises an interesting question, and one which doubtless will be settled with due regard to diplomatic forms and personal considerations. But the immediate incident is connected with a matter of far greater importance in the eyes of the Chinese government than the mere question of diplomatic jurisdiction. What Disraeli said of Europe is still more true of China. The whole empire is honeycombed with secret societies, and if the agents of the government are to be believed, Sun is not only an active member of the 'White Lily' Association, but is a prominent leader of that very revolutionary body.

"The 'White Lily' Association is second in importance only, both as regards numbers and objects, to the Kolao Hui, and has lately shown a disturbing activity in the neighborhood of Canton. Both societies present unspeakable terrors to the official mind, and at the outbreak of the late Chinese and Japanese war the emperor's government viewed with the greatest alarm the possibility of an insurrection on the part of the Kolao Hui and other societies associated with it. If the 'Hui' had risen in the central provinces at the same time that the Japanese attacked the northeastern frontiers of the empire, there can be little doubt that, had Europe abstained from interfering, the fate of the Ts'ing dynasty would have been that of the numerous imperial houses, which have in succession ruled over the destinies of the empire. Fortunately for the Ts'ings, the Kolao leader, who is now enjoying the congenial climate of a certain South American republic, issued a *mot d'ordre* that not a man was to move, and the existing order of affairs was preserved.

"This want of action showed, from the society's point of view, a lack of zeal in the cause and power in the field; and no doubt the fact that the members are scattered over widely separated portions of the empire does to a certain extent weaken the central authority. The 'White Lily' Association, on the contrary, concentrates its forces in particular districts, with organized branches planted in congenial environments, and not by any means always appearing to the outer world under the same title as that of the parent society. 'The Vegetarians,' for instance, who lately committed such ruthless murders on English missionaries in the neighborhood of Foochow, form part of this confederation, and would, with other affiliated leaguers, be ready to be summoned to the ranks in case of an uprising.

"The original home of this society was in the north of the empire, and more particularly in the Province of Shantung, where its active presence occasioned much anxiety to the mandarins some years ago. But of late its leaders have turned their attention to the southeastern provinces, and notably to the neighborhood of Canton. As is not uncommonly the case with secret associations all over the world, the ostensible aims of the 'White Lily' society are purely philanthropic, and in some of their primitive rites and ceremonies there would almost seem to be traces of some early and debased form of Christianity, possibly Nestorian. In the promotion of the benevolent objects which they profess, its chiefs regard themselves as commissioned by high heaven to regenerate the empire, and their zeal ever prompts them to raise the standard of revolt against the tyranny of corruption, cruelty and wrong under which the unhappy subjects of the emperor habitually suffer."

FREEMASONS INTRUDING.

No free people can become accustomed to the precedence in its affairs of a secret society without peril. It is especially evil to find these societies pushing forward into control of the school system, thus misleading the youth. The following account from the *Commercial Gazette* of Pittsburgh, January 21st, shows the unexpected appearence, on a public occasion, of the Masons and their usurping precedence in a ceremony that belongs to the educational officers of the city:

"Despite very disagreeable weather, fully 2,000 people witnessed the laying of the corner-stone of the new Sixth ward Allegheny school building, at 2 P. M. yesterday. The stone was presented and laid by the Grand Lodge of Masons of Pennsylvania. At one o'clock more than 100 members of the Masonic fraternity of Pittsburgh and Allegheny met at the rooms of Davage Lodge 374, at Beaver and Pennsylvania avenues, and at 1:30 they marched to the new building at Chartiers and Juniata streets, headed by the Grand Army band of Allegheny, and the ceremonies were performed.

"The following persons had charge of the exercises, having been deputized by the Grand Master of Masons of Pennsylvania: Right Worshipful Grand Master Joseph Eichbaum, Deputy Grand Master J. W. Brown, Grand Senior Warden James McLaren, Grand Junior Warden William H. Hamilton, Grand Treasurer A. D Wilson, Grand Secretary M. G Clark, Grand Chaplain George Quaill, Esq., Deputy Grand Secretary Joseph T. Nevin, Grand Senior Deacon Henry F. Gilg, Grand Junior Deacon George Trimble, Grand Stewards Frederick Waldschmidt and Charles Kirkbride, Grand Pursuivant A. F. Toy, Grand Marshal Joseph G. Morris, Grand Sword Bearer Jesse K Seright, Grand Tyler James Baker. The ceremonies were in charge of William H. Slack, District Deputy Grand Master of Pennsylvania.

"The corner-stone is of polished red granite, and is six feet four inches by three feet two inches by two feet. It fronts on Juniata street. In a bronze box in the corner-stone were placed a copy of the Holy Bible, Ahiman Rezon, by-laws of Davage lodge, reports of the city superintendent of Allegheny schools, reports of the Sixth ward school board and a list of the school directors of the ward; a silver dollar, a silver half dollar, a silver quarter, a silver dime, a nickle and a 1-cent piece, and copies of the papers of both cities."

TESTIMONY OF REV. A. T. PIERSON, D. D.

At the recent conference of the Christian Alliance (Dec., 1896), held at the "Gospel Tabernacle," 8th Ave., near 44th St., New York, Pres. Charles A. Blanchard, of Wheaton College, gave an address on "Present Dangers in Society." As other speakers had treated other subjects, he spoke of the secret lodge system. After he concluded, Dr. Arthur T. Pierson spoke briefly on the same subject. He was for some years a pastor in Indianapolis, and then of the People's church in Philadelphia, and for many years one of the foremost evangelists of his day. He is the author of several works on missions and is a high authority on that subject. He occupied Spurgeon's pulpit in London after the death of that great preacher, and was much talked of as his successor. As an eloquent pulpit orator and thorough Bible expounder he has few equals. He said that he had never united with any secret societies, and that as he had been listening and thinking, two thoughts had been uppermost in his mind:

First, that the Church of Jesus Christ was all that man needed for his religious and moral nature, and he could see no reason why, having the best, he should trouble himself about other matters. He said that he had never known of any good thing being done by secret lodges which could not have been better accomplished in other ways. He said that at one time in a city where he lived there was a "Good Templar's" lodge of seven hundred members, including the most substantial and worthy men and women of the city. He said that there was a frightful amount of drunkenness, and one saloon to every twenty houses. You would have supposed, said he, that such an organization would have done effective work against that awful trade in strong drink, but, said he, it was not so. Such an organization in such a town, instead of working to remove evil, divided first into two parties and then into four, on the question, "What musical instrument shall we have in our lodge?" He said that his own experience had been that of others; that he had been told by members of the Masonic and other bodies, that whether wicked or not they were certainly needless.

The second thought he said was this: That Jesus Christ desired his people to work in the daylight and not in the dark; that Jesus himself did so; that when the end of his life had come, and he was questioned respecting his disciples and his doctrine, he said, "I ever spake openly to the world and in secret I have said nothing." His words were listened to with apparent interest, and seemed to command the assent of the large number of earnest, Christian workers present.

THE RIGHT KIND OF TESTIMONY.

In a letter from Mrs. E B. Ross, of East Longmeadow, Mass., we take the following excellent testimony on the secret society question:

"'But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such an one no not to eat.' 1 Cor. 5:11. How blind are the professed children of God to some of his commands. He says, 'Come out from among them, and be ye separate,' and 'Be ye not unequally yoked together with unbelievers,' and yet look around you and see the great number of secret societies constantly increasing; dens of 'idolaters' and extortioners, for such they are; and yet so-called Christians are mingling with the ungodly in all this until it has become a hard matter to distinguish between them; and really, Christians are under greater condemnation since they profess to know the Lord. But alas, like Peter they are following afar off. Oh, child of God, what think you would be Paul's attitude towards the Christless lodges?

"Just imagine Paul bowing down, half-clad, in a Masonic lodge, going through the indecent and foolish initiation. The bare suggestion of such a possibility is an insult to that grand and noble martyr, who 'suffered the loss of all things that he might win,' not a costly jewel such as lodgites wear, but 'Christ.' 'With such an one no not to eat.' This should forever debar the Christian whose eyes, perhaps long blinded, but opened at last to the evils of secret societies, sun worshipers, idolaters, from being partakers with them. Going to the communion table, and receiving the sacred emblems from hands polluted with these things. Ministers whose minds are filled with the ungodly ceremonies through which they have recently passed blindly led about by cable-tow or chain. Think you such an one a fit subject to participate in this ordinance? No. The penitent form would be more suitable. 'Ye cannot drink the cup of the Lord and the cup of devils.'

"In conversation with a Christian, who has since his conversion came out from his lodges, I asked him if he thought one could be in Masonry and have the Holy Spirit. He said, 'I do not see how it is possible for a man to be filled with the

Holy Spirit and remain in the lodge.' Such is the testimony of many who know what they are talking about. 'Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you.' Where are you, O child of God? Are you then separated unto him? or are you going hand in hand with the world, disregarding his commands whose follower you profess to be? These are days when we need to study and know God's Word and his will for us, and the Bible will prove a safer chart for us to follow than the Masonic or any other of man's devising. 'If any man have not the Spirit of Christ he is none of his.' 'By their fruits ye shall know them.'"

MISSOURI STATE CONVENTION.

Next week Thursday and Friday, February 4th and 5th, the State Anti-secrecy Convention will meet in Kirksville in the Christian church, Rev. Simpson Ely, pastor. Delegates and visiting friends will go at once to the church upon arrival in the city where they will be met by the reception committee. There will be a preliminary meeting at the church at 2:30 P. M., on Thursday the 4th, for prayer and consultation. The evening exercises will begin at 7 o'clock with a song service for half an hour. A choir of young people have volunteered to aid in this part of the program during the convention.

After prayer an address of welcome will be given by pastor Simpson Ely, and the response by Rev. J. R Wylie, of the Reformed Presbyterian church, Blanchard, Iowa. This will be followed by an address from Samuel Swartz, D. D., of the Methodist Episcopal church, Chicago. Friday morning at 9:30 appointment of committees and an experience meeting, and discussion of these questions: 1. Ought secret societies to lay the corner-stones of public buildings, which are paid for by the public? 2. Ought those who intelligently and determinately adhere to Freemasonry be fellowshipped in the church of Jesus Christ? Friday afternoon at 2 o'clock short addresses by Pres. C. A. Blanchard, Eld. A. B. Lipp and others, the discussion of resolutions and plan of work and transaction of business.

Friday evening at 7 o'clock another song service for half an hour followed by an address by Pres. C. A. Blanchard, of Wheaton College, (Congregational).

A cheery letter just received from R. A. Cullor, of Unionville, Mo., says: "There is much interest aroused in this part of the country about the convention." WM. I. PHILLIPS.

THE SEATTLE CONVENTION.

Our readers will be glad to hear of the successful convention at Seattle, Wash., Jan. 18, 19. The following note from Rev. P. B. Williams came just as we go to press:

SEATTLE, Wash., Jan. 20.—The convention is over. It was by far the best we have held on the coast. Many things against us, but oh, how the Lord helped! The brethren all did well. As it was manifest that we could not depend on getting any from Portland to attend here, and *visa versa*, we organized the Washington State Association with Rev. W. M. Howie, president; Prof. Clark W. Shay, vice-president; secretary, Rev. P. J. McDonald; treasurer, Rev. M. L. Larson. The Oregon officers are: President, Rev. H. F. Wallace, D. D ; vice-president, Rev. N. C. Mower; secretary, Rev. P. B. Williams; treasurer, Rev. John Skans. The association unanimously agreed for me to change headquarters to California for the sake of my wife's health, and elected me delegate to the General Convention and Annual Meeting in Chicago in May, with leave of absence for four or six weeks as last year. I think I never was so tired in my life, and am nearly sick with a severe cold. I cannot write up the convention till I get home and get rested up a little. The expenses of hall, etc., were met nicely, and a surplus of something over seven dollars were handed the agent toward his expenses. Send all my papers from now on to Los Angeles, Cal.

TAKE NOTICE.

Our Publisher announces this week, that for this year the clubbing price for the *Christian Cynosure* and the *Weekly New York Tribune* for 1897 is $1.75 for the two papers.

PERSONAL MENTION.

—Keep still about it? Why? Give us a decent reason.

—When is silence golden? Is it when no duty is so imperative as to speak?

—To save one soul from the lodge octopus is a rescue worth the greatest effort?

—Trying to secure any worthy end by means of lodgery, seems a marked example of doing evil that good may come.

—Bro. A. S McConnell, of Clinton, N. Y., writes that some day he hopes to do much to help overthrow the powers of secretism.

—Rev. S. H. Swartz, of Morris, Ill., president of the National Christian Association, was a welcome visitor at the *Cynosure* office recently.

—What is that which dares not be known? What that is enraged if spoken of with candor, and not in terms of empty and fulsome adulation?

—You took abominable oaths once when they were new to you. They are old now. You still agree to their being taken by others. And one day you will give account of this to God.

—R. P. Lyman, son of R. W. Lyman, of Arcade, N. Y., visited our office last week on his way to visit friends at Dundee, Ill. He graduated in Berea College, Ky., in the class of '95.

—A ministerial brother in Washington writes that he would rather the White House had been vacated than the Beacon Light Mission on Pennsylvania Ave. But Washington's loss is Philadelphia's gain.

—Miss Clara Barton has offered her services to Cuba through the President, on condition that Spain permit and protect her while ministering for the relief of the wounded and dying. So far Spain has not responded, and we do not believe that such a despotism will respond.

—Bro. Milton Yoder, of Bellefontaine, O., who is an intelligent, outspoken friend of our cause, has been challenged to debate the question, "Resolved, that the secret lodge system is in harmony with the Bible." He is inclined to accept the challenge, and we predict his opponents will find him a foeman worthy of their steel.

—Mrs. Julia Taft Bayne has written for the February *St. Nicholas* an article about "Willie and Tad Lincoln." While the President's sons were living in the White House, Mrs. Bayne's brother was their most intimate playmate, and she herself, then a young girl, saw much of them. Mrs. Bayne describes the pranks of the Lincoln boys, and tells of a minstrel show that was given in the White House.

—The only church in Washington which pays the superintendent of its Sabbath-school a salary, for devoting his whole time to the work of the Sabbath-school, is the Calvary Baptist church. There may be a difference of opinion as to whether this is merely an illustration of cause and effect, but it is a fact that the Sabbath-school of that church is not only the largest in Washington, but the largest in the South.

—Rev. W. B. Stoddard spent a part of last week working up the cause at New Alexandria, Pa. He reports that the State Labor Convention at Pittsburgh, Jan. 16th, adopted resolutions favoring legislation making it unlawful to discharge any employee for belonging to labor organizations, and favoring the extension and use of union labels Thus laboring men are being brought more and more under the tyranny of the lodge.

—Rev. R. Dunlop, of Paisley, Scotland, is the editor of a 50-page magazine and one of our valued exchanges. It is devoted to the principles of a covenanted reformation and very ably edited. Bro. Dunlop's letter, on another page, vividly recalls his visit to our home in Iowa in our college days. He shares with us the fear that on the horizon of both Britain and America there is looming up a desperate conflict with secret societies.

—Pres. Lewis Johnston, of the Richard Allen Institute at Pine Bluff, Ark., writes: "The Odd fellows organized a lodge near Grape Vine, and took in about eight of my school boys. One of them said to me, 'All the big men belong, and I was sure you did.' I said, 'Have you never heard me say you must not ensnare yourself by joining societies where you are compelled to vow secrecy?' He said, 'Yes, but they told me the society would help me.' I felt I had not been clear enough in my testimony. I gave him some plain talk; but now I find myself minus a few boys of the upper grade."

—Rev. J. R. Wylie of Blanchard, Ia., will be one of the speakers at the Missouri State Convention, Feb. 4 and 5. Several of his members who reside mostly in Missouri are planning also to go as delegates. We do not remember that Missouri has held any State Anti-secret Convention since 1878 at Albany, in Gentry Co., when its leaders were Jonathan Blanchard, Rev. J. P. Stoddard, Pres. Kephart, then of Avalon College, M. N. Butler, Geo. W. Needels, H. Curtis and A. G. McKeown. It was one of the most soul-stirring conventions we ever attended.

—Rev. John Nutting, for so many years pastor at Glenwood, Ia., has recently accepted a call to the Congregational church at Sioux Rapids, Ia. Rev. T. C. Walker, protege of Dr. J. B. Walker, was his predecessor, and was in many of the secret orders. Bro. Nutting writes: "I should expect to accomplish more here if the town was not so eaten up with secret orders. Aside from any other evil, these societies so occupy the people that there is not a fair chance for religion to get hold. However, there is some appearance that men are getting tired of them."

—A public mass meeting was held Sabbath afternoon in Metropolitan church, under the auspices of the Reform Bureau, and in the interest of reform bills now before Congress, especially those relating to the liquor traffic and to the better observance of Sabbath. The meeting, which was largely attended, was presided over by Hon. Charles Lyman, president of the Reform Bureau, and among the speakers were Bishop Satterlee, Rev. W. F. Crafts, superintendent of the Reform Bureau, Mr. J. L. Ewin, of the Anti Saloon League, and Mrs. Platt and Mrs. Ellis, of the W. C. T. U. A resolution was adopted directing the speakers at the meeting to sign a petition, for the meeting, asking Congress to pass the reform bills now before it in both branches.

—"Not long since," says President C. A. Blanchard in the Wheaton *College Record*, "near Pittsburgh, we had the pleasure of meeting her who was Miss Rachel Milligan. She studied with us for a year or two back in the 'seventies.' Her husband is pastor of the United Presbyterian church at Sewickley. He is just completing a building which is to cost $25,000, and will be a fine church home for their work. He is in every respect a live man. During his last pastorate he closed every gambling den and disorderly house in the city where he was a preacher. He stopped the races and kept them closed so long as he was in the city. The league of which he was president sent more than one hundred persons to the penitentiary. As soon as he resigned his pastorate the race track made arrangements for a 'meet', sold the book-making privilege to gamblers as usual, and every form of vice lifted its head and rejoiced. It is good to have such pastors in our churches."

—James McCormick, editor of the Princeton, Indiana, *Weekly News*, says: "It is a sad commentary upon our Christian civilization to know that Sabbath desecration and intemperance are upon the increase. The drink traffic is annually slaying its hundreds of thousands, and it seems that no laws are stringent enough to overcome this evil. As to the other evil, one has but to look around him to see how gradually, yet surely, the sanctity of the Sabbath is being obliterated. Business is now conducted openly and boldly on the Sabbath day that ten years ago would have astounded our citizens, and we predict that in ten years more, unless a great change takes place, every store and workshop in this place, whose proprietor so desires, can carry on its business with open doors the same as on week day. We are not at all puritanical in our ideas or belief, belong to no church and seldom hear a sermon, but we say with an honest sense of interest in the general welfare of the country that with increased desecration of the Sabbath and a disregard of its sanctity will come an increase of crime, drunkenness, debauchery, and domestic harmony and peace will cease to exist. Unless a halt is called this country will fall to the level of France in its wildest days of profligacy and crime."

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Jan. 31.
Comment by Rev. S. H. Doyle.

TOPIC.—Endeavorers loyal to Christ. What will they do?—John xiii, 31-38; viii, 31. (Christian Endeavor day.)

Another year has rolled round. Another anniversary is upon us. The hosts are still increasing. The stakes are being strengthened and the lines advancing. It is, however, no time to pause or to falter. The higher the position reached the greater the responsibility and the greater the need of increased loyalty to Christ. Loyalty to Christ is to be emphasized this Endeavor day, not loyalty to Christian Endeavor. Happy thought! After all, loyalty to Christ is the main thing, and the Endeavorer who is loyal to Christ will not be disloyal to Christian Endeavor. What will the Endeavorers who are loyal to Christ do? The references suggest that:

1. Loyal Endeavorers will love one another as Christ loved them. "A new commandment I give unto you, that ye love one another; as I have loved you that you also love one another." How did Christ love His disciples? 1. He loved all of them. So we should love all Christians, not simply those of our own church or denomination, but all who love Christ—interdenominational love. 2. Christ loved His disciples when they were aliens and strangers to Him and sinners against Him. In doing this Christ loved His enemies. He loved all men. Following Christ's example, we should love all men. 3. Christ manifested His love for His disciples by dying to save them. We should manifest our love for all men by doing what we can to save them. We cannot die for men, but we can direct them to Him who did or send Him to them if they dwell in heathen lands. Practical love seeks to save. Christ loved men practically. So should we.

2. Loyal Endeavorers will live for Christ. Christ told His disciples that He was going where they could not go, but where in time they could follow Him. Peter thought he could go, no matter where it was, even if going cost him his life. But Peter made a poor stagger at dying for Christ. He failed to live for Him for 24 hours. We hear a great deal of sanctimonious gush about dying for Christ. Christ is not asking us to die for Him, but to live for Him. Are we doing that? Do we show by our lives that we stand for Christ, and are we willing to testify that we are His even in the presence of those who are not His? Christ wants our lives just now. Has He got them? We cannot be loyal to Him unless He has.

3. Loyal Endeavorers will continue in Christ's word. They will be steadfast in believing what He has told them to believe and in doing what He has told them to do. Steadfastness in thought, word and deed is certain proof of loyalty.

Bible Readings.—Math. v, 13-16, 43-48; xxviii, 19, 20; Rom. xii, 1-21; xv, 1-8; I Cor. x, 31; xv, 58; Gal. vi, 1-9; Eph. v, 1, 2; Phil. ii, 1-11; iv, 1; Col. ii, 1-17; II Thess. iii, 12, 13; II Tim. iv, 7, 8; Heb. xii, 1, 2; I Pet. iv, 7-11; Rev. ii, 10.

The Church the Working Power.

While the personality of Christ and the life He lived contain the real working power of Christian truth, yet the church is the instrument through which this truth is to be held up for the guidance of men. The church may be wrong in its interpretation of theological dogmas, but there is no earthly organization so likely to be right in teaching the essential truths of life. The church is the working harness of true religion, and while it asks loyalty to the organization for the purpose of advancing the fundamentals of religion it should permit a wide margin for individual growth and interpretation. Be strong in the advocacy of the fundamentals, but liberal in the matter of individual opinions on matters of dogma.—Universalist.

A Silhouette Social.

Much amusement may be excited at a social by silhouettes, suggests The Golden Rule. Hang up a sheet, divide the company into two parts, let light be on one side of the sheet only, and let the part of the company who are in the dark guess from the "shadow picture" who is casting it. Let each side take turns in guessing, winning the person as the result of each successful guess.

Better and Happier.

Each one of us is bound to make the little circle in which he lives better and happier. Each one of us is bound to see that out of that small circle the widest good may flow. Each one of us may have fixed in his mind the thought that out of a single household may flow the influences that shall stimulate the whole commonwealth and the whole civilized world.—Dean Stanley.

Not Open to Other Eyes.

Faith sees worlds that are not open to any other eye. It has been well said, "The Holy Spirit can put an eye of faith into the soul and thus make the things of God manifest to it, as He did to the Old Testament saints, who saw things afar off."—English Churchman.

What Education Means.

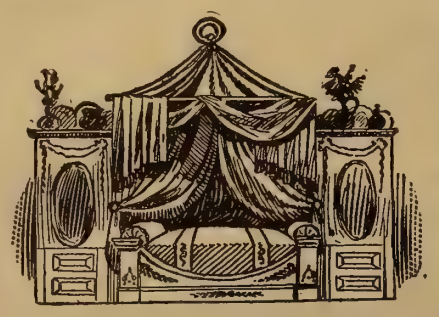
Education does not mean teaching the people to know what they do not know. It means teaching them to behave as they do not behave.—Christian Leader.

A Timely Suggestion.

The saddest hour in the life of a youth is when he thinks he can get a dollar in some other way than by squarely earning it.—Greeley.

Something Antique.

Those women who go in for antique yet comfortable furniture are buying



empire bedsteads draped in the empire style. They are exceedingly odd, take up a whole side of the room and are very effective.

Ida A. Harper's Task.

Mrs. Ida A. Harper is to write the biography of Miss Susan B. Anthony, under Miss Anthony's supervision. Mrs. Harper is well qualified for the work. She is of New England parentage, but has spent most of her life in Indiana. For years she was managing editor of the Terre Haute Daily News, besides doing all the paper's political writing. Later she was on the staff of the Indianapolis News, doing a full share of the editorial work and making a specialty of paragraphing, her paragraphs being widely copied in all parts of the country. For 11 years she conducted a department in the Terre Haute Saturday Evening Mail, and for 12 years was connected with The Firemen's Magazine, the most widely circulated labor magazine in the country at that time. During this time Mrs. Harper traveled, corresponding with the Chicago Times and Inter Ocean, Detroit Free Press, Cleveland Leader, Indianapolis Journal, Toledo Blade, Western Christian Advocate, New York Christian Union and Chicago Advance. Mrs. Harper will go to Rochester about Feb. 1 to undertake the biography. All Miss Anthony's correspondence and family papers will be placed at her service. The work is expected to occupy at least a year.

Women and Religious Work.

The Protestant deaconess institutions in Germany have paved the way for an independent position and suitable work for unmarried women. The black dress with the white cape gives her a safe entry into all houses, and we cannot but regret that the number of ladies is not larger who seek this useful occupation. But it has also given a general impulse to the work of women in all the branches of home missions.

This brings us to another point—the position of women in religious work. Women pastors and preachers are recognized in America as an order already existing. In Germany we are only in the beginning, but this beginning is made. The speaking of women in public was formerly rendered quite impossible. At first it was allowed in smaller circles of women. Now a lady, Mrs. Guauck, who is one of the German representatives of the rights of women, was requested to give an address at the evangelical social congress at Erfurt last year, and she met with universal applause. We begin to hear now that women may make public addresses without losing that true delicacy which we should not care to miss. In our prayer meetings women begin to take an active part. We even find that these meetings only become more lively and interesting when women join in the exercises.—Count Bernstorff in Examiner.

Drab In Favor.

Drab is one of the season's favored colors. The French call it "winter sky," but this is too poetic a title for its uncompromising dull, metallic tone. It is not like soft nun's gray, swallow gray, silver, dove, fawn or anything as delicate and dainty. Drab is not a becoming color on its own merits. We associate it with the coats and gowns of the Quakers, when far stricter in sectarian and dress matters than they are now, and with the old Puritan drivers of the defunct stagecoach, with their many caped, long, drab coats. But a French modiste can easily make a gown of beauty out of even drab cloth. She combines it with black and Danish or Spanish or British red so artistically and deftly that the dowdy dress of drab becomes in the hands of this sartorial prestidigitator a triumphant success. Set it against, for example, one of the brick red gowns of cloth, with a black and white vest and a brick red velvet toque en suite, and rivalry there is none between the two. The one is vulgar and provokingly aggressive, the other sufficiently smart and eminently attractive, but quiet withal. Another fancy of the Frenchwoman combines the drab material, with cream cloth accessories braided in gold or striped with the narrowest lines of red and gold braid laid side by side.—New York Post.

Who Pays the Taxes?

At the last meeting of the Political Equality club of Lewiston, Pa., the following statement was made: The taxpayers are in the east ward, 127 men and 103 women; in the west ward, 137 men and 89 women; in the south ward, 46 men and 13 women; whole number of men paying tax, 310; whole number of women paying tax, 205. The number of women paying tax in the borough is almost two-thirds the number of men, yet they are not supposed or expected to know how this money is expended and have no voice as to how it shall be used. Is this taxation by representation?

This town was once my home. Miss Hay and Miss Yates organized this Lewiston club. I rejoice to see that it flourishes and that its members can make out so strong a case. Their taxation argument is certainly a good one.—Laura M. Johns in Boston Woman's Journal.

Honor to the Pioneers.

Mrs. Catharine Waugh McCulloch, attorney at law, of Chicago, wrote a bright paper for a parlor meeting of the Rockford Woman's Suffrage association, in which she said: "If the old common law under which we live in Illinois had not changed for the better during the past 25 years, life would be unbearable for even the most servile suffrage remonstrant. We women workers owe our present opportunities to work at fair wages in varied callings to those pioneers who asked first and always for the ballot, which includes it all. All honor to our benefactors, Susan B. Anthony, Elizabeth Cady Stanton and our gentle, persevering, undaunted, devoted, heroic and immortal Lucy Stone!"

A Youthful Hustler.

J. Ellen Cadelle of Florence, S. C., is only 16 years old, and yet she has been a drummer for three years. Necessity forced her to care for her invalid father and mother and little sister and brother, and she started out to canvass her state for a weekly newspaper. She is now traveling for a Bath (N. Y.) tinware house, though a big firm in Chicago is trying to get her to work for them. She is writing a history of her experiences as a drummer, and it will soon be published.

Attaching Husband's Earnings.

The women of New Zealand recently passed the following, which will be interesting to women at large, "In all cases where a woman elects to superintend a household and to be the mother of children there shall be a law attaching a certain just share of her husband's earnings or income for her separate use, payable, if she desires, into her separate account."

Two Opinions.

Mrs. Lynn Lynton having asserted in a London periodical that "the prettiest woman in the world loses all her distinctive charm when biking," the Countess of Malmesbury hastens to say that her sex looks well on bicycles, and vastly better than men, because "the motive power is concealed almost entirely by the skirt if the ankle action be good."

She Can Have the Place.

The first car run on the new electric line recently opened in Santa Barbara, Cal., was operated by a woman, Miss Hattie K. Muller. She was so successful that she tried it again and again and finally said to the president of the road that if people did not stare so she would rather be a motorman than anything else in the world. The president replied that the place was open to her whenever she wanted to adopt that profession.

Organized by Women.

Eight prominent society ladies of Spokane, Wash., have incorporated the Woman's Northwest Mining and Investment company, capitalized at $2,000,000, and will engage in the mining business. They have obtained the services of an expert to report on the properties of the company. Branch offices will be established in many large cities.

Clothless Dinners.

Several clothless dinners have been given lately, which is a decided innovation. It has heretofore been usual only at luncheons and teas, if at all, to strip the polished mahogany of its cloth. Now, in at least a few cases, it has been done at dinner as well. Nothing can make a more effective setting for silver, glass and wax lights than the dark, shining surface of this rich wood. It seems a pity, however, to take away the pretty distinction of the simpler meals by giving the privilege of an uncovered board also to the formal dinner.

Young, but Clever.

Miss Katherine L. Courtright, dean of women of Knox college, is a very young woman to hold the position she does, but, in addition to that, she is also a young woman who received no "higher education" as it is furnished in schools. A college dean with no degree, no alma mater even, is a rarity worth comment, and when that dean is a teacher with an enviable record and a director of fine methods there is something to be said to the women who lament that so many doors are closed to them because of their lack of college training.

Winter Shirt Waists.

Well fitting, well made, pretty flannel shirt waists are the thing just now for cyclers, golfers and other women who affect out of door sports. A cotton or linen waist is too cool, so the flannel and lightweight cloth shirts take their place. The newest and prettiest flannel shirts are made without linings so they can be easily washed. Delaine, corduroy and velveteen are all made up into regular shirt waists these days, and when they fit well they are pretty and appropriate for the fresh air girl.

To Fix Up Furs.

Furs, when taken out in the fall, are often found to have a marred and crushed appearance. They can be made to

look fresh and new with little trouble. Wet the fur with a clean brush dipped in water and then shaken, brushing the hair up the wrong way. Let the fur dry in the air for half an hour and then give it a good beating with a rattan. After beating it comb the fur in the right way with a coarse comb.

Women Coal Miners.

In England a number of young women are regularly employed in coal mines and are perfectly satisfactory in their work. They do not go down into the deep shafts, but work at the mouths of the pits and shovel coal as easily as men. They receive 28 cents a day. They wear heavy trousers made in knickerbocker style, blouses and short, heavy skirts turned up like the washerwoman overskirts of the past.

Chest Protectors.

Chest protectors of brocaded silk in bright, dainty colors are made for women to wear with evening dress. They are shaped somewhat on the plan of a bolero jacket without armholes, meet at the neck in front, where they tie across with ribbon and are finished with a little standing collar.

The Little Girl That Grew Up.

She was sitting up straight in a straight backed chair.
There wasn't a snarl in her shining hair;
There wasn't a speck on her dainty dress,
And her rosy face was full of distress.

When I drew near to this maiden fair,
She suddenly rumpled her shining hair,
And dropping down "in a heap" on the floor
Uplifted her voice in a wail most sore.

"Now, what is the matter, my pretty maid?"
"I'm all grown up," she dolefully said,
"And I'm lonesome—as lonesome as lonesome can be—
For Humpty Dumpty and Riddle-me-ree.

"There's Little Boy Blue, who used to creep
Under our haystack and fall asleep,
He isn't my friend since mother dear
'Did up' my hair in this twist so queer.

"And the dog and the fiddle, they left me, too,
When the baby into a woman grew.
The dish has hidden away with the spoon,
And the cow has staid at the back of the moon.

"The little old woman who swept the sky
Is caught in her cobwebs high and dry,
And Jack and his beanstalk I cannot find
Since I began to improve my mind.

"I wouldn't be scared—not a single mite—
If the bugaboo I should meet tonight.
The bogy man I'd be glad to see,
But they'll never—no, never—come back to me.

"I watched in the garden last night at dark
A fairy favor to find, but—hark!
My mother is calling—don't you hear?—
'Young ladies don't sit on the floor, my dear.'"
—Zion's Herald.

The Stowe Statue.

The statue of Harriet Beecher Stowe, to be erected in Hartford, will be the third statue to women in this country. The first one is in New Orleans to a woman who was a heroine during a fearful epidemic there. The other is of Emma Willard and stands in Troy, N. Y.—Pittsburg Dispatch.

At the last election two towns in Kansas chose women for all the local offices, including those of mayor and chief of police. Women were also chosen as superintendents of public schools in 20 counties. And still the women of Kansas possess only a limited measure of suffrage.

The girls of the Iowa State Normal school, at Cedar Falls, have adopted a dress reform uniform, consisting of a skirt six inches from the ground, a short jacket, leggings and a plain hat or cap.

The Daughters of Syria, a new society, open to all Syrian women who can read and write, has been organized in New York city for social and moral purposes, as well as for study.

A Business Woman's club has been organized in Buffalo for the purpose of providing the members with club conveniences—such as men enjoy—in the business part of the city.

The St. Johnsbury Woman's club of Vermont has placed seats in the public parks of the town and set up drinking fountains for men, with granite troughs for horses and dogs.

The Rhode Island Woman's club of Providence is paying the expenses of a student at Brown university.

DOCTORS ON ALCOHOL

THEY ARE OPPOSED TO ITS USE AS A BEVERAGE.

It Predisposes the Body to Disease—Weakens the Mental Powers—Healthy Persons Do Not Need Alcohol In Any Quantity—Total Abstinence the Safeguard.

Dr. A. Baer of Berlin is a royal medical counselor and the first physician of the prison at Ploetzensee. He has written a work on alcoholism and has been pronounced "the best informed man on the subject of alcohol," writes J. H. W. Stuckenberg in The Voice. His opposition to alcoholism is due to his scientific investigations and his experience with criminals. We quote but a few of his many utterances on the subject. He thinks drunkenness was probably never before so generally prevalent and never so injurious to the public welfare. He declares that healthy persons do not need alcohol in moderate quantities even, and that it is certain that no one becomes a drunkard who was not previously a moderate drinker. He says:

"Alcohol is not a food in the sense that it gives one the power of endurance or preserves strength and health. It rather produces the opposite effects, for it destroys the body and ruins its health." Instead of being a preventive of malaria, cholera and other diseases, alcohol actually predisposes one to these evils. The mental and moral effects of alcoholism are beyond description terrible. "Alcohol destroys the individuality of men, paralyzes the will and the physical energy, makes the individual a slave of his passions, so that, unless he gratifies them, he becomes stupid, miserable and impotent, but if they are gratified they are cultivated inordinately so as to terminate in the destruction of the body and the end of life."

We now turn to a Dutch physiologist, Dr. F. C. Donders. He says:

"Never let a drop of whisky moisten the lips of men. If large quantities destroy mind and body, small quantities produce physiologically exactly the same effect. The difference is quantitative, not qualitative. I do not hesitate to affirm that if from this day not another drop of spirituous liquors was drunk, the appetite for it would be quieted after a few generations, if not wholly destroyed."

Among the radical opponents of the use of alcohol as a beverage, whether in large or small portions, is Dr. A. Fick, professor of physiology in Wurzburg. He pronounces alcohol a poison, and as a specialist in physiology he declares that its effect on the mind and body is most pernicious. However moderately taken, he denies that it can be regarded as a valuable nourishment.

Respecting the strengthening influence of alcohol he says:

"It is altogether beyond question that even the moderate dose of alcohol diminishes the power of work. All that is said about the strength produced by alcohol is deception. The small glass of the poor man taken during his hours of labor is undoubtedly injurious. Every penny which the laborer pays for alcoholic drinks is not only wasted, but also works destructively. The laborer would use his money productively if he spent for fat and sugar what he gives for alcohol."

He claims to speak as "a critical scientist," and states that it is the province of physiology, his specialty, to determine the effects of alcohol on the system. As a scientific specialist he makes this significant statement, "The warfare against alcohol is the most important phenomenon of our age—more important than political action, wars and peace conventions." He is a total abstainer and sees in total abstinence the hope of saving the nations now diseased by means of alcoholic poison transmitting the pernicious mental and physical effects to the coming generation.

Dr. J. Gaule, professor of physiology in Zurich, declares that the future belongs to such as have the courage of total abstinence. He laments the great dominion gained by alcohol over the human family. The destruction it works may be slow, but it is sure. "The man addicted to morphine is a ruin in two or three years. Alcohol gives longer respite, often 20 or 30 years, but it is equally remorseless, the process being in essence the same."

Dr. J. Kollmann, professor of anatomy in Basel, pronounces alcohol one of the greatest hindrances to every reform which aims at promoting the welfare of the people. He wants the better situated classes to set the example of total abstinence. The rewards will be personal welfare, increase of the happiness of the family and a longer life. "Temperance, total abstinence, may lengthen life ten years."

Dr. J. Rosenthal, professor of physiology and hygiene in Erlangen, says: "So long as alcohol remains in the stomach, digestion is suspended. In that case the food remains undigested for hours."

The eminent Jules Simon, who died recently, said: "I am a great enemy of alcohol, which is worse than the pest. It is an unending pest."

Dr. Helmholtz, late of Berlin, well known through his discoveries in physiology and in other departments of science, was regarded by many as the greatest scientist of the age. He was one of the eminent thinkers who established the law of the conservation of energy. In celebrating his seventieth anniversary, referring to his own experience, he spoke of the suggestions which come like lightning flashes as if by inspiration to the scientist and then added, "But the least quantity of alcohol seemed to banish them."

Alcohol's Ravages.

As long ago as 1847 Dr. Turner declared that the inebriate had suffered a compound fracture from the crown of his head to the soles of his feet, so great is the assault made by alcohol on the human system.

Two-fifths For Rum.

For every 3 shillings invested in the absolute necessaries of life the English people spend over 2 shillings in intoxicants.

SABBATH SCHOOL.

LESSON VI, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 7.

Text of the the Lesson, Acts iv, 32, to v, 11—Memory Verses, 32, 33—Golden Text, I Sam. xvi, 7—Commentary by the Rev. D. M. Stearns.

32. "And the multitude of them that believed were of one heart and of one soul." It was a whole hearted surrender to Christ of all they were and all they had; a full recognition that they were not their own, but bought with a price to be a special people unto the Lord (I Cor. vi, 19, 20; Titus ii, 14). This was as truly the work of the Holy Spirit as was the boldness of Peter and John before the council, or their boldness in verse 31. Imagine the financial condition of the churches and missionary societies if all Christians would say, "Whatever the Lord wants of me or mine He is welcome to, for all I am and have is surely His."

33. "And with great power gave the apostles witness of the resurrection of the Lord Jesus and great grace was upon them all." The grace was the grace of God, and the power was the Spirit of God. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts" (Zech. iv, 6).

34, 35. "Neither was there any among them that lacked. Distribution was made to every man according as he had need." It is the Lord's plan that those who are His and serve Him should lack no good thing (Ps. lxxxiv, 11; Math. vi, 33; Phil. iv, 19; Luke xii, 35).

Make thou His service thy delight;
He'll make thy wants His care.

In this case the supply came from the willing contributions of those who, having property, sold it and brought the proceeds to the apostles. When the tabernacle was built, the superabundant supply came from the willing offerings of the people (Ex. xxxvi, 5-7); but whether in these ways, or by ravens, or by increase of oil or meal, God will supply His people's need.

36, 37. "And Joses, having land, sold it and brought the money and laid it at the apostles' feet." Here is one example of the many who did thus. His other name, Barnabas (son of consolation), was certainly true of him when he stood by Saul at the time the other disciples were afraid of him (Acts ix, 26, 27).

Chapter v, 1, 2. "But a certain man named Ananias, with Sapphira, his wife, sold a possession and kept back part of the price." These were professedly followers of Christ and perhaps really so; but, like so many today, they were not whole hearted in service. They saw others selling property and giving the proceeds to the apostles for the general good, and they seemed to do like the others, not thinking that God saw their hearts and their dishonesty. They did not act upon the precept, "Whatsoever ye do, do it heartily as to the Lord, and not unto men." Nor did they think of the eyes of the Lord beholding the evil and the good (Col. iii, 23; Prov. xv, 3).

3. "But Peter said, Ananias, why hath satan filled thine heart to lie to the Holy Ghost?" When any one receives Christ, the Holy Spirit is given to instruct, guide and control in all things that life, and when there is complete submission to the Spirit there will be a life greatly to the glory of God, but when the old life—the flesh, the carnal mind—which still remains in the believer is allowed to have its evil way—for it is only evil—then the Spirit is grieved (Eph. iv, 29-32).

4. "Thou hast not lied unto men, but unto God." Here is a proof of the oneness of the Father and the Spirit; to lie to the one is to lie to the other. The property was Ananias' and the proceeds of the property when sold were his also, and he was at liberty to give to God all or part or none without committing sin, but to profess to give all and yet give only a part was a lie. We are saved freely through Christ without money or price. We are then to remember that we are bought with a price, the precious blood of Christ, and yield fully to Him for His service (Rom. xii, 1), but it must be honestly and cheerfully done to be accepted.

5, 6. "And Ananias, hearing these words, fell down and gave up the ghost." Instant death for a lie. This seems very severe, but it was evidently, in the sight of God, a necessary discipline for the believers. I cannot conclude that this man and his wife were out and out hypocrites and lost souls without concluding that all who today keep back part of the price are also lost souls, and if that be so what a host of professors are lost! If all such should be cut off as these two were, there would not be undertakers enough to see to the burying.

7. "And it was about the space of three hours after, when his wife, not knowing what was done, came in." She did not know that she was a widow, she did not know that her guilt had been found out; she probably came looking for her husband. She came knowing in her heart that she was acting a lie as to the price of the property, but not knowing God's displeasure with such conduct. What a contrast there is in this "not knowing" to the "not knowing" of Abraham in Heb. xi, 8.

8. "And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much." Another lie, the Spirit grieved, loss incurred. The devil is the father of lies, and thus early in the history of the church he got in some of his devilish work. He did some of the same kind—I mean lying—through Abraham and Sarah, Isaac and Rebekah, Jacob and Rachel, and if he never accomplished any through you, my friend, you have great reason to praise God for His grace which has kept you.

9. "Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord?" What consternation must have seized her as she heard the exposition of her guilt, and in Peter's next words the tidings that her husband was dead and buried, and that she must die too! What an awful illustration of the words in Num. xxxii, 23—"Be sure your sin will find you out." May we keep in mind that God desires truth in the inward parts, and let our hearts be saying, "O Lord, thou hast searched me and known me" (Ps. li, 6; cxxxix, 1).

10. "Then fell she down straightway at his feet and yielded up the ghost." Another example of God's hatred of deceit and lying. Those who make a practice of lying have reason to fear lest they finally find themselves in Rev. xxi, 8. These two may have been given to this sin ere they became numbered with the followers of Christ, and this may have been the first outbreak since conversion.

11. "And great fear came upon all the church, and upon as many as heard these things." We are to serve the Lord with fear and rejoice with trembling, and also to work out our own salvation with fear and trembling (Phil. ii, 12), not a fear of being lost, but a fear of grieving the Holy Spirit.

HISTORY OF A WEEK.

Tuesday, Jan. 19.

The supreme court of the United States has decided that portion of the South Carolina dispensary law providing for the inspection of liquors imported into the state to be unconstitutional.

The first whaleback built on the Pacific coast is now, in its tenth year, being remodeled into a steamer of the regular pattern at Oakland, Cal.

Sheepmen of Gilliam county, Ore., are circulating a petition and appealing to the legislature for the opening of the Cascade reserve for grazing purposes.

William McKinley received one vote in King county, Tex., at the recent election.

Dr. Roux, who is connected with the department of hygeiene at Paris, denies a report that he has made experiments with an anti-plague lymph. He would know how to prepare the lymph, he said, if it were needed.

Last year 17,500,000 pounds of hops were imported from the United States by British brewers.

Wednesday, Jan. 20.

A New York auction firm advertises that it will knock down to the highest bidder a quantity of furniture, bric-a-brac, etc., recently the property of William Waldorf Astor, now a resident of England.

Chairman A. Roselle, of St. Louis, of the Populist party, has received a letter from Paul Vandervoort, of Omaha, Neb., curtly suspending him from membership in the National Reform Press association on acount of alleged insubordination.

The Populist house of Washington has unseated a Republican member and seated the Populist contestant, which gives the Populists a majority of one on joint ballot.

Andrew Carnegie together with other capitalists from Pittsburg, Cleveland and Canada, has acquired 4,100 acres of coal territory in the Monongahela.

Thursday, Jan. 21.

Fire destroyed the newly-equipped flour mill and elevator of the Consolidated Milling company and a large four-story vacant frame building at Peterboro, Ont. The loss will be between $60,000 and $70,000.

Edward J. Ivory, arrested in Great Britain as an Irish-American dynamiter, has been acquitted at the motion of the crown lawyers, who have just discovered that they cannot make certain dates agree with his guilt.

Friday, Jan. 22.

The wedding of Miss Lucile, the second daughter of Mr. and Mrs. James M. Foster, to Hon. Benton McMillin, of Tennessee, took place at Shreveport, La., Wednesday.

The mayor of Atchison, Kas., has vetoed an ordinance forbidding the wearing of high hats in theatres. He holds that it is an unjust discrimination against women.

The whole grocery store of Charles E. Moody in Boston was destroyed by fire. Loss, $125,000.

A bottle was picked up on South beach, about seven miles from St. Augustine, Fla., containing a message that the bark Ladras, from Boston, had foundered at sea on Jan. 15.

The Portuguese government has chartered a company with a capital of $6,813,000 to construct and operate a railway from Kiliman to a point on the British Central African border just above the rapids on the Ruo, a distance of about 200 miles.

Barney Thole was run down by a switch engine and instantly killed at Mason City, Ia.

Saturday, Jan, 23.

The government of India has ordered the stoppage, on Feb. 2, of all pilgrim traffic from Bombay and Karachi on account of the plague.

The comptroller of the currency has appointed Robert A. Courtney receiver of the German National bank at Louisville.

Sir Isaac Pitman, the inventor of the system of shorthand writing which bears his name, died at London yesterday. He has been suffering several years from a complication of troubles.

Changes and dismissals are daily occurring on the Grand Trunk railway under the new management and aggrieved employes will bring up the matter before the railway union.

The Grand Central railway station at New York is to be rebuilt at a cost of $500,000.

Lieutenant Hugh D. Wise, of the Ninth infantry, U. S. A., made the most successful ascension ever taken by means of a kite at Governor's island yesterday and demonstrated its usefulness in times of war. He reached a height of forty feet.

Monday, Jan. 25.

General John D. Stevenson, of St. Louis, is dead. He served with distinction in the Mexican and civil wars. He was loyal during the civil war.

Comptroller Eckels has written a circular to governors of states asking them to suggest state legislation requiring state supervision of state banks, and urging its necessity.

It has been snowing, blowing and freezing all over the west and northwest and below zero weather is the rule. At Chcago the temperature is below zero for the firsttime this winter.

The "Lexow" investigation at Kansas City is developing the fact that where a policeman found any gambling going on he was transferred to another beat.

Miss Sophonisba P. Breckinridge, daughter of Colonel W. C. P. Breckinridge, has been admitted to the bar at Frankfort, Ky.

Fire destroyed the carriage factory of Charles Grube at Rahway, N. J. Loss, $30,000.

Miss Hattie Gault, a former tutor of Mrs. McKinley, wife of the president-elect, is named as a candidate for the Media, Pa., postoffice.

TERRIBLY COLD AT CHICAGO.

Many Poor Families Fonnd Nearly Frozen to Death—Sunday Relief.

Chicago, Jan. 25.—According to the records of the weather bureau yesterday was the coldest day in Chicago in thirteen years. Only twice since the Chicago station has been established has there been so low a maximum temperature recorded. At 8 o'clock last night the signal service reported 12 below and at 3:30 this morning a private observation on the street showed nineteen below. The suffering among the poorer class is intense, and a number of cases of destitution were reported to the police. At Grand Crossing thirty-three families, with eighty-six children, were found in their poorly protected hovels, unable to care for themselves, their ears, noses and hands whitened and benumbed by cold.

In South Chicago five families were found actually freezing to death. These found actually freezing to death. A number of other cases were found in other parts of the city. To aid the poor on account of the extreme severity of the weather the county coal contractor delivered 400 loads of coal to destitute families. This is the first time such a delivery has been made Sunday. Food and clothing were also given out.

Reoorts from the west and northwest show very low temperatures—at St. Paul, 18 below; at Helena, Mont., 14; at Bismarck, N. D., and Winnipeg, Man., 24; Duluth, 18; Detroit, 5; in the upper peninsula of Michigan, 15.

Americans Expelled from Germany.

Berlin, Jan. 25.—An unusual number of expulsions of American citizens from Germany have lately been ordered, one case being that of Max Siemens, who kept a well-known cigar store in this city. Ten American citizens were expelled last week. The embassy is powerless to do anything in the matter.

Cold Wave at Indianapolis.

Indianapolis, Jan. 25.—The cold wave has this city by the throat the thermometer at the weather office registering 5 below zero at 7 o'clock last evening. The natural gas pressure was very low, and as all residents depend upon it for fuel there was great suffering.

Fire in a Boy's Orphanage.

Council Bluffs, Ia., Jan. 25.—Fire yesterday morning partially destroyed the boy's dormitory of the Christian Home orphanage. One hundred boys were rescued. The firemen had a terrible combat with the cold.

Train Robbery in the South.

Memphis, Ten., Jan. 22.—A special to The Commercial-Appeal from Columbus, Miss., says: The west-bound passenger train on the Southern railway was held up near Berry, Ala., about 7 o'clock last night, the robbers stealing several valuable express packages and two or three jugs of liquor. This is the same place where a similar robbery was committed on Dec. 16 last, and it is supposed that this robbery was commited by the same parties.

Carriage Factory Burned.

New York, Jan. 25.—Fire has destroyed the carriage factory of Charles Grube at Rahway, N. J. Loss, $30,000.

FOR A FRIEND.

A HOLIDAY GIFT.

A present costing only TEN CENTS but containing the convictions expressed in a few words of fifty leaders among men, eminent as Christians, scholars or statesmen, on the subject of secret lodges.

The present to your friend will consist of two booklets issued by the National Christian Association, and which have full-page portraits of Rev. R. A. Torrey, Supt. Moody Bible Institute, Chicago; Rev. W. G. Moorhead, D. D., United Presbyterian Theological Seminary, Xenia, Ohio; Chas. A. Blanchard, President Wheaton College; Joseph Cook, Boston; Rev. B. Carradine, D. D, Evangelist, St. Louis, Mo; Rev. M. C. Ranseen, Vice Pres Swedish Lutheran Augustana Synod; Frances E Willard, Pres National W. C. T. U.; Howard Crosby, Chancellor (1870) University of New York; Rev. E. P. Goodwin, D. D., pastor 1st Congregational church, Chicago; I. J. Lansing, D D., author "Romanism and the Republic;" Dwight L. Moody; Geo. F. Pentecost, Jonathan Blanchard, first editor *Christian Cynosure;* A. J. Gordon, D. D., Boston; Ex-Pres John Quincy Adams; Ex-Sec'y State William H. Seward; Ex-Pres. Oberlin College, Chas. G. Finney.

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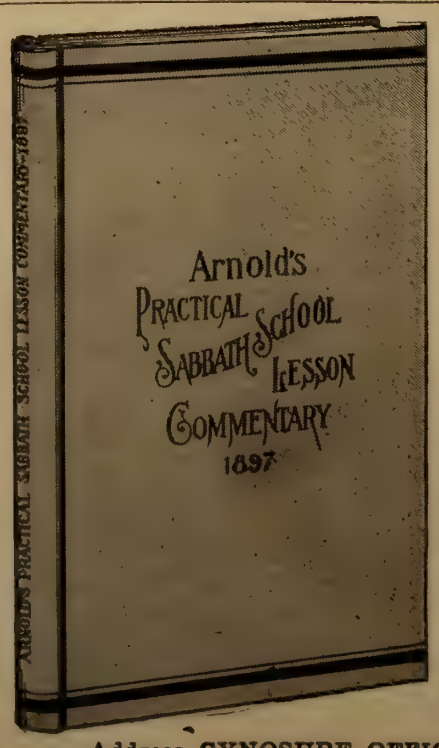

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THE PRAIRIE STATE.

ILLINOIS NEWS NOTES OF GENERAL INTEREST.

Summary of Important Events of the Past Few Days Reported by Telegraph for the Benefit of Our Readers—Items of Special Interest to Illinois People.

Springfield, Ills., Jan. 21.—The finishing touches to the work of making William E. Mason United States senator were added by the members of the legislature assembled in joint session yesterday afternoon. Mason's name was put before the joint session by Representative Sharrock and seconded by Kincheloe. Altshuler nominated Altgeld and in seconding the latter Peter Gallagher said: "I rise to second the nomination of a man who, if here, could speak for himself—if he had a chance—John P. Altgeld." There were a number of other seconds and when the speech-making was done the roll was called, resulting as follows: Mason—Senate, 37; house, 88; total, 125. Altgeld—Senate, 13; house, 64; total, 77. Speaker Curtis then formally declared W. E. Mason elected senator in the national congress.

Resolutions were adopted by the joint session favoring Senator Cullom for a position in McKinley's cabinet. The resolutions eulogize the senator, declaring him eminently qualified as an advisor of the chief executive of the nation. The resolutions earnestly urge Cullom for a portfolio, but do not specify any particular one.

In the senate little business was done after the senatorial election. In the house a Chicago member introduced a bill to force Chicago street railways to give rides for less than the contract price with the city, and another member introduced a Cuban recognition resolution. A number of bills were introduced.

Injunction Against a Railway.

Springfield, Ills., Jan. 25.—In the United States circuit court Judge Allen, upon application of the Central Machine and Foundry company, of Quincy, issued an injunction restraining the Quincy, Omaha and Kansas City and the Atchison, Topeka and Santa Fe Railroad companies from discontinuing the through freight line which has been maintained between Quincy and Chicago by way of the former road to Hurdland, Mo., where the road connected with the Santa Fe. The roads in question are also enjoined from refusing freight by that line. The Santa Fe wishes to break the traffic agreement.

Illinois Coal Mine Statistics.

Springfield, Ills., Jan. 25.—The Illinois state board of labor has just completed its annual report and sent the advance sheets to the public printer. The annual coal report shows that while coal mined in three counties was less than in 1895, the aggregate receipts were $1,570,579 more than for 1895 and the grand total output was 2,050,762 tons more than for the same period. The number of employes killed was only two more than for 1895.

Light Fines for Riotous Students.

Champaign, Ills., Jan. 25.—Student George Morrison pleaded guilty to disorderly conduct and was fined $3 and costs. Pease, who threw the chemicals, stood trial, and Saturday was fined $10 and costs on the same charge. Miss Radebaugh's condition is serious, but she is apparently improving. If President Draper carries out his positive declarations made Friday night, all the guilty ones will get a severe punishment.

DELAWARE "RUMP" HAS QUIT.

Tells the People That the State Is in a Mighty Bad Way.

Dover, Del., Jan. 21.—The "rump" legislature adjourned sine die yesterday afternoon, but before doing so, issued a manifesto. The document declares that the rights of the people are continually denied in Delaware; that the legislature and executive authorities have been overthrown; that legally elected legislators have been evicted from the state capitol; that "a corrupt oligarchy" has usurped the executive powers of a free state; that election returns have been falsified by state officials, acting as agents of a corrupt machine; that leaders of the people curse the laws and defy the courts; that violent, profane and obscene leaders of partisan mobs overthrow the will of the people by falsifying election returns and certificates, and that the courts of the state are influenced by partisan prejudices.

Dover, Del., Jan. 21.—Delaware has now apparently three United States senators-elect and one sitting in the senate. The Democratic legislature, sitting in the state house, elected General Richard R. Kenney to fill the vacancy caused by the retirement of Higgins, and the Republican legislature, in session at Hotel Richardson, elected J. Edward Addicks for the same term. Opposing these two new claimants Colonel H. A. Dupont has renewed his claim to the seat vacated by Higgins, alleging that he was elected by the Delaware legislature in May, 1895.

THE MARKETS.

New York Financial.

NEW YORK, Jan. 23.

Money on call nominally 1½@2 per cent.; prime mercantile paper, 3½@4 per cent.; sterling exchange was weak, with actual business in bankers' bills at 486¼@487 for demand and 484½@484¾ for sixty days; posted rates, 485½@488½; commercial bills, 483½.

Bar silver, 64⅞; Mexican dollars, 50¾.

United States government bonds firm; 4's registered, 121⅝; do. coupons, 122⅝; 5's registered, 113¼; do. coupons, 114½; 4's registered, 111½; do coupons, 112; 2's registered, 95¼; Pacific 6's of '98, 103⅜.

Chicago Grain and Produce.

CHICAGO, Jan. 23.

Following were the quotations on the Board of Trade today: Wheat—January, opened 77⅞c, closed 78½c; May, opened 79⅞c, closed 80½c; July, opened 75¾c, closed 75⅞c. Corn—January, opened nominal, closed 22c; May, opened 24c, closed 24c; July, opened 25c, closed 25½c. Oats—January, opened nominal, closed 15½c; May, opened 17⅞c, closed 17⅞c. Pork—January; opened nominal, closed $7.87½, May, opened $7.95, closed $8.00. Lard—January, opened nominal, closed $3.98½; May, $4.07½, closed $4.10.

Produce: Butter—Extra creamery, 19½c per lb.; extra dairy, 17c per lb.; fresh packing stock, 8c. Eggs — Fresh stock, 13½c per doz. Poultry—Turkeys, 8@12c per lb.; chickens (hens), 6@7c; roosters, 4@4½c; ducks, 9@10½c; geese, 7@8c. Potatoes—Burbanks, 20@25c per bu.; Hebrons, 18@22c. Sweet Potatoes—Illinois, $1.00@1.15 per bbl. Honey—White clover, 10@12c per lb.; extracted, 6@7c. Apples—Common to fancy, 50@$1.50 per bbl.

Chicago Live Stock.

CHICAGO, Jan. 23.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 19,000; sales ranged at $3.15@3.55 pigs, $3.35@3.55 light, $3.20@3.25 rough packing, $3.30@3.50 mixed, and $3.30@3.47½ heavy packing and shipping lots.

Cattle—Estimated Receipts for the day, 200; quotations ranged at $4.90@5.40 choice to extra shipping steers, $4.45@4.90 good to choice do., $3.90@4.40 fair to good, $3.60@4.05 common to medium do, $3.50@3.90 butchers's steers, $3.00@3.45 stockers, $3.35@4.15 feeders, $1.75@3.70 cows, $2.40@4.25 heifers, $1.75@3.75 bulls, oxen and stags, $2.80@4.10 Texas steers, and $2.75@6.00 veal calves.

Sheep and Lambs—Estimated receipts for the day, 3,000; sales ranged at $2.40@3.85 western, $2.25@3.40 Texans, $2.00@3.90 natives and $3.50@5.10 lambs.

Milwaukee Grain.

MILWAUKEE, Jan. 23.

Wheat—No. 2 spring, 77c; No. 1 northern, 81½c; May, 80c. Corn—No. 3, 20½c. Oats—No. 2 white, 18½@19c. Barley—No. 2, 33@33½c; samples, 24½@33c. Rye—No. 1, 38@38½c.

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The following have made remittances to the *Cynosure* from Jan 18 to Jan. 23:

Katie R McCreary, Margaret Buckley, W B Bechtel J W Fifield, D C Faris, J S Baldwin, W B McClelland, S C Davis, Mrs N S Coleman, Arthur Erwin Henry P Marks, L E Bartlett, Rev J Moithan, M N Butler, Mrs Lizzie McClelland, Rufus Fry, Mrs Rachel Russell, R v C Bender, D B Ely F J Minton, L F Watkins, John Bradley, Wm Hoverstock, Noah Whipple J J Van Wagnen, Rev O T Lee, Rev J B Galloway, Rev J K Glassford.

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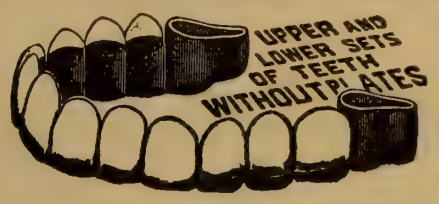

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1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

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COVERED BARNYARDS.

How These Compare With Open Yards. Objections Against Them.

The decomposition of manure under cover, for which covered barnyards are chiefly recommended by their advocates, presents the most favorable conditions for the propagation of any germs of disease which may have infected a herd of cattle, according to American Cultivator, which advances the following opinions: When manure is composted under cover, its temperature is raised generally to something more than blood heat. No better seed bed for the propagation of germs of all kinds can be desired than this. So long as the manure keeps moist these germs stay in their place. But inevitably under cover, unless artificial watering is resorted to, the moisture in the manure pile becomes dried. As the farmer says, the manure "fire fangs" and when handled breaks up into fine powder, which in a close, darkened room flies about in every direction, lodging on walls and holding in this dust the germs of every disease that has been propagated in the fermenting manure heap. Is it any wonder that the tuberculosis disease has raged most among the stock kept most carefully, by which is usually meant the most artificial and unhealthful conditions?

We do not condemn keeping animals warm, either in stables above ground or in underground basements. Whatever is necessary for the comfort of animals must be secured in inclement winter climate. But trying to save manure by composting it in the same room with the stock is something that never ought to be done. The composting should always be done out of doors. The manure, if kept moist, always will decompose its vegetable matter into moist mold that will help to hold ammonia instead of into dry ash that will dissipate it. Instead of providing covered barnyards to hold the manure it should be brought outside the barn into the open air each day.

The man who works comfortably in the open air during the daytime needs shelter and protection at night. So, too, does stock. It is the attempt to preserve stock from exposure at all times, rather than keeping it warm and comfortable during hours of sleep, that is objected to. Giving some exercise in the open air each day is an essential to preserving health in all animals. It is because the covered barnyard makes this difficult that we are opposed to it. By keeping the open barnyard well littered with straw there will be little waste of manure. The advantage to health of providing a place for farm stock to freely exercise in will more than counterbalance any possible but not probable waste of manure from such cause.

Measurement of Water.

The state engineer of Wyoming is credited with the following by the Orange Judd Farmer: The "inch" as used in the measurement of water is a very indefinite and unsatisfactory unit. The laws of Idaho make a cubic foot per second equal 50 miners' inches. The state engineer of Colorado computes that under the conditions defined by their statute it will require 38.4 inches to equal 1 cubic foot per second, but that is only under certain conditions. It may vary widely from that under the possible conditions of their law. The miners' inch in California varies in almost every district. There is no uniformity in the gauge nor the pressure under which the water shall be measured, pressure varying from 4½ to 12 inches. In those sections of California in which a 6 inch pressure above the top of the orifice is used, a miners' inch is taken as discharging 0.026 cubic feet per second, which is about 38.4 inches to one cubic foot per second.

The Manual of Irrigation Engineering, by Wilson, gives 50 California miners' inches as equal to 1 cubic foot per second. In Wyoming the inch has no legal status nor any recognized method of measuring. To summarize, the entire states in which the absolute relation between the inch and the cubic foot per second has been fixed by law that relation has been fixed on the ratio of 50 miners' inches to 1 cubic foot per second, but in those states where the conditions of measurement have been fixed by law the ratio is from about 34.4 to 45.9 cubic inches.

Ashland Hams.

By request National Stockman reports the formula used by the Clay family of Kentucky in curing the once famous Ashland hams:

To sugar cure small hams or shoulders take enough spring or well water to cover the meat. For every hundredweight of meat use brown sugar, 3 pounds; saltpeter, one-quarter pound; alum, an ounce; soda, an ounce. Mix these in the water and add enough salt to make a brine strong enough to bear an egg. Pour this cold over the meat, which should have been previously slightly salted to draw out the blood, weight the meat with stones to keep it under the pickle, and in about 30 days it will do to hang up to dry and smoke. Smoke meat three weeks, making the fire of green wood or sawdust. Ashland hams were smoked four weeks with green walnut wood.

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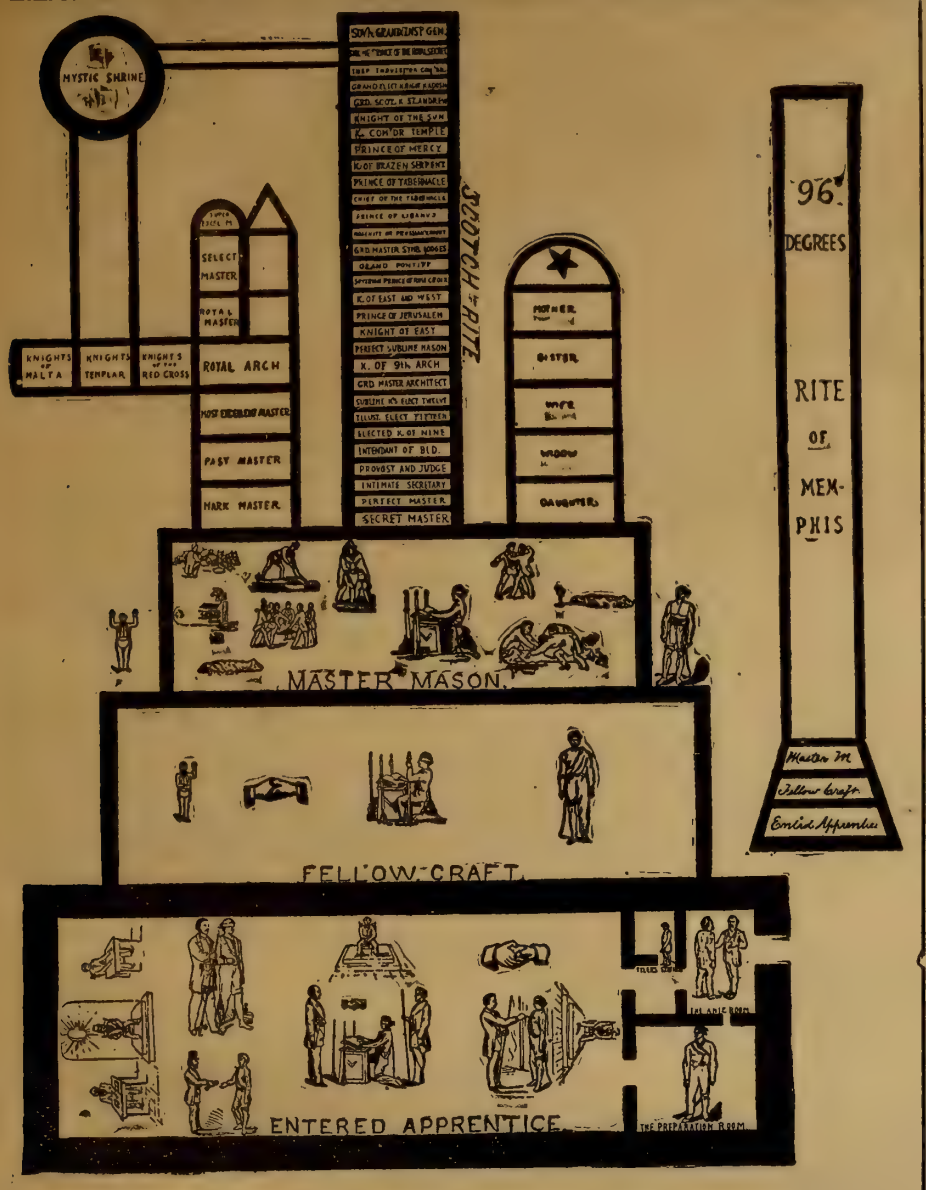

MASONIC CHART.

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2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
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Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

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Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

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("ADELPHON KRUPTOS.") The complete illustrated ritual of the order, including the "unwritten work."

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Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50. paper, 75c.

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The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

Masonic Oaths Null and Void: or Freemasony Self-Convicted. 207 pages. Postpaid, 40c.
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General Washington Opposed to Secret Societies. 10c.
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Morgan's Exposition, Abduction and Murder and Oaths of 33 degrees. 304 pages, cloth, $1.00,
"Composed of Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's, Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees."

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The New Berlin trials began in the attempt of Freemasons to prevent public initiation by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties,

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Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities.

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Consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies.

The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

Sermon on Secretism, 5c. each.
By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear ayra of the objections to all secret societies, and to Masonry especially, that are apparent to all.

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THE COURSE OF EVENTS IN THE SENATE THIS WEEK.

Turpie Will Tackle the Cuban Question—International Monetary Conference to Come Up Today—Likelihood of Amendment of the Canal Measure.

Washington, Jan. 25.—The senate programme this week is rendered decidedly uncertain by the condition of the Nicaragua canal bill. With that measure out of the way the bankruptcy bill would probably be given the right of way earlier in the week, but even with the road cleared to the extent of the removal of the Nicaragua bill it is not probable that any headway would be made with the bankruptcy bill before Wednesday. The time of the senate after 3 o'clock today will be devoted to eulogies upon the late Speaker Crisp, and the time previous to that hour after the disposal of the routine morning business will be consumed by Turpie in a speech discussing the Cameron resolution. It is known that Senator Turpie will take radical ground favorable to Cuban recognition, and it is hinted that he will take occasion to criticise Olney's position sharply.

Cuba May Come in for Oratory.

Turpie's speech may prove to be the first of several on the Cuban question, but the committee on foreign relations is manifesting no disposition to press the resolutions to a vote. Tomorrow Chandler expects to secure a vote on his bill providing for the representation of this country at an international monetary conference. There will be several short speeches and more or less running debate on the measure, but it is believed that all substitutes and amendments will be voted down and the bill passed before the close of the day set for its consideration. Cameron has a substitute requiring the government to take the initiative in calling a conference, which may give the movers of the original bill more or less trouble.

Will Fight for the Canal Bill.

Morgan will make a strenuous effort to prevent the Nicaragua canal bill from losing its place as the unfinished business on the calendar, and it is understood will submit amendments which will meet the demands of those who hold that the bill requires further work by committee in view of the new position of Nicaragua as developed by Senor Rodriguez's letter. Which would seem to indicate that Morgan is not so belligerent now as he was Friday when the Rodriguez letter was announced in the senate, when he wanted "this minister" to send his statement "back to his government."

House Likely to Discuss Immigration.

The most interseting feature of the house programme for the coming week, unless the Nicaragua canal bill should receive consideration (which in view of the recent complications seems entirely improbable), will be the fight against the conference report on the immigration bill. Barthoidt of Missouri, who made an ineffectual attempt to prevent the bill from going to conference, will lead the opposition to the bill as agreed on by the conferrees. There seems to be little doubt that the friends of the measure will be triumphant in the end, as the sentiment in favor of an immigration bill in the house is, as shown by the votes on previous occasions, in a strong majority. Nevertheless Bartholdt proposes to do all in his power to defeat the conference report.

May Kill That Peace Treaty.

Washington, Jan. 25.—Quite an important as its effect upon the Nicaragua bill itself is the influence which Rodriguez's communication is likely to have upon the Anglo-American arbitration treaty. Many senators believe that the new position assumed by the Central American powers is the result of British influence, and the effect is to cause those who hold this belief to stand aloof from any alliance with England. Members of the committee on foreign relations freely express the opinion in private conversation that the effect of the communication will be entirely against the treaty.

Jones Appeals to Idaho Democrats.

Washington, Jan. 25.—Senator Jones, of Arkansas, has sent a message to the silver men of the Idaho legislature saying: "Upon a full review of the situation we believe that the controversy in Idaho today is the same that was fought in the last campaign and that the interest of the national Democracy demands the election of Dubois, who with Teller and others led the silver Republicans out of the Republican party. His defeat by Democratic votes, or by the failure to obtain them, will not only affect our party in the senate, but will weaken and dissipate our strength in the west and central west."

Senator George Dangerously Ill.

Washington, Jan. 25.—United States Senator James Z. George, of Mississippi, is dangerously ill from heart failure at the Garfield hospital in this city, and owing to his advanced age his friends are very apprehensive of the outcome.

Returned from a Duck-Shooting Trip.

Washington, Jan. 25.—The president returned from a duck shooting trip down the Potomac late Saturday night. He spent Saturday at Colonel Waller's famous ducking grounds at Widewater, near Quantico, Va., and had a fair day's luck.

LAWMAKERS AT WORK.

Synopsis of Proceedings in the Senate and House.

Washington, Jan. 20.—The session of the senate yesterday was without incident. Turpie spoke against the Nicaragua canal bill, and the reading of the legislative appropriation bill was completed with the exception of sections making provision for the congressional library, which were passed over temporarily in the absence of senators interested in the subject.

The old soldiers had a field day in the house. Under a special order the day was devoted to the consideration of private pension bills. Of the 900 on the calendar fifty were disposed of during the five hours' session. Among those favorably acted upon were bills to grant pensions to Major General Julius H. Stahel at the rate of $100 per month; the widow of Major General Erastus B. Tyler, at $75; Hannah E. Rodgers, daughter of a revolutionary soldier, at $12, and the widow of the late General Mathhew M. Trumbell, of Iowa, at $100 per month.

Washington, Jan. 21.—The senate yesterday continued consideration of the Nicaraguan canal bill, Turpie continuing his speech in opposition. The legislative, executive and judicial appropriation bill, carrying approximately $23,000,000, was passed. Pettigrew severely criticised the executive authorities for concluding the Venezuela boundary agreement, which he said was a complete surrender of Venezuela to Great Britain. His resolution calling on the secretary of state for information was referred. Unanimous agreement was secured for taking up the bill for an international monetary conference on Tuesday next.

The house spent the day debating the contested election case of Yost vs. Tucker from the Tenth Virginia district. The committee is divided on the case and the speeches were rather warm, but not sensational. The case was not concluded. The conference report on the army bill was agreed to.

Washington, Jan. 2.—Morgan tried in the senate to have a day fixed for the vote on the Nicaragua bill, but the opposition showed an indication to filibuster and he threatened to "sit it out." A quroum failed, however, and he gave it up for the day. Turpie finished his speech against the bill. Chandler presented the credentials of J. Edward Addicks, of Delaware, for which seat Dupont's claim has been presented. Hill spoke against monopolies.

The house did nothing important except to vote—127 to 119—that Tucker was entitled to the seat for the Tenth Virgina district and Yost was not. Fifty-four Republicans voted for Tucker. The speaker had to count a quorum several times on acocunt of filibustering.

Washington, Jan. 23.—The whole session of the senate was devoted to discussion of the Anglo-American arbitration treaty and the Nicaragua canal. The sentiment on the treaty was that it was a good thing, but should be carefully examined for a "nigger in the woodpile." The canal came up in a communication from the minister of the Greater Republics to Secretary Olney stating that the bill before the senate was violative of the conditions of the concession by Nicaragua. Morgan did most of the talking and declared that he could see Great Britain's hand in the move; atacked the president and declared that the arbitration treaty could not be ratified unless this move was explained. Adjourned to today.

The house put in the day on private bills, except to pass over the president's veto the bill for a term of the United States court at Beamont, Tex. A number of private and pension bills bills passed, including one giving the widow of Green Clay Smith $50 a month. Adjourned to Monday.

NINE MEN LOST IN THE WRECK.

Life Savers Try in Vain to Shoot a Line Aboard the Vessel.

New York, Jan. 22.—For hours yesterday the life-savers at Quoque, L. I., tried to rescue the crew of the schooner Nahum Chapin, of Rockland, Me., coal laden, which went ashore in the surf there. The breakers were so high that it was impossible to launch a life-boat and recourse was had to the life-line gun. The crew, nine men, could be seen in the rigging and three attempts were made to shoot a line to them. Each was a failure, however, principally because the crew was too benumbed to catch the line.

Every time it was shot it reached the vessel, but slipped off before the men could catch it. As it landed on the schooner the last time the last of the men were seen to fall into the sea.

Cubans Defeat the Spaniards.

Cincinnati, Jan. 23.—A special to The Commercial-Tribune from Key West, Fla., says: News was received in Havana yesterday from Cuban sources that a fight ocurred at Pijua, Matanza province, last week in which the Spanish lost 100 men killed and wounded. They were attacked by Captain Morenzios's band of Cuban guerrillas at daybreak, while marching to reinforce a Spanish garrison there and but for the aid extended from Pijua would have been cut to pieces.

Sash and Door Trust in Session.

Oshkosh, Wis., Jan. 21.—The National Manufacturing company, the alleged sash and door trust, met here yesterday in annual session with about thirty members present. It is learned that it was decided to quietly await the outcome of Attorney General Mylrea's action to dissolve the trust. With this understanding the old officers were elected.

Iowa Coal Troubles Nearing Settlement.

Des Moines, Ia., Jan. 22.—At a meeting of mine operators yesterday it was agreed to pay the price demanded by the striking miners—70 to 80 cents per ton. The miners accepted it as a satisfactory solution. The matter now lies with the Oak Park operators, who did not take part in the meeting. It is believed that they will agree to the rate.

Reason for the Receivership.

West Superior, Wis., Jan. 22.—The Russell-Miller receivership which was applied for in the federal courts at Fargo, N. D., and Madison, Wis., as stated by officials here, is not on account of financial difficulty, but through disagreement of the stockholders.

Accident to McKinley's Sister.

Canton, O., Jan. 25.—Miss Helen McKinley, the president-elect's sister, slipped and fell on the ice on the sidewalk near the McKinley home on West Tuscarawas street. She was on her way to the postoffice. In falling one of the bones in her right wrist was broken. The injury was dressed and will probably take some weeks to heal. No other injury from the fall was reported.

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See the program of the Minnesota State Convention on our ninth page.

So far as possible each session of our State Conventions will be a free parliament. Members of lodges are particularly invited, and will be heard in defense of the orders freely and courteously.

General Secretary Phillips has been devoting much time to working up the Missouri State convention, but will not be able to attend as he had planned, because of having to make another trip to Georgia this week on important business connected with the N. C. A.

The Missouri Convention hand-bill is one of the best we have seen. It is elegant in appearance, and will be helpful to the city in which the convention is held, since it has valuable testimonies on it in addition to the program, and it will be placed in a thousand of the homes of Kirksville, thus reaching many who cannot attend the convention.

The *N. W. Christian Advocate* says, "In the field of art an event has occurred which ought to make the year 1896, in a certain sense, infamous, namely, the acceptance and erection of the figure of a woman naked and drunk, as a suitable entertaining and educational influence, by the Public Library of Boston, Mass., the metropolis of the descendants of the Puritans."

The venerable ex-Pres. John G. Fee, of Berea College, Kentucky, sends $5 for N. C. A. literature to be distributed among students and citizens of Berea. The lodge question is being earnestly discussed in the literary societies of the college. The ex-President though above eighty years of age gave a strong address on the lodge question last Sabbath. Berea College is one of some 150 institutions of learning in this country in which the N. C. A. has placed anti-secret libraries in years past. We hope the friends of the cause in connection with these institutions will take pains to see that these libraries are accessible to the students.

REV. R. W. CHESNUT.

The brother whose picture looks out here is a natural-born reformer. He was born near Kossuth, Iowa, in 1858, and for several years was a member of the same church with us. He was blessed with pious parents and an excellent home training. After removing to Clay county, Kan., where he spent sixteen years with his parents, mostly on the farm, he resolved to study for the ministry, and overcoming many obstacles he completed his five years' college course in the University of Kansas at Lawrence. He completed his theological course in the Philadelphia Seminary in 1887, and the next year became pastor of the New Light Covenanter church at Marissa, Ill., which relation he still holds, gaining year by year an increasing hold upon the confidence and affections of his people. He has been for five years editor of the R. P. *Advocate*, the organ of his denomination, and is one of the rising men in that body.

Rev. R. W. Chesnut is a strong advocate of anti-secrecy. He has addressed several State anti-secret conventions, and has served as president of the Illinois State Christian Association. He has written: "I am opposed to secret oath-bound societies because they are contrary to the teachings of Jesus Christ, who said, 'In secret have I said nothing;' and because their oaths are blasphemous, their penalties barbarous and un-Christian. They stand in the way of all true reform, and are the church's worst enemy and the devil's strongest ally. They destroy the idea of benevolence and Christian charity. They are a descendant of heathenism and idolatry, and teach a false religion which rejects Christ as a Saviour and excludes his name from the prayers in their rituals. They pervert the Scriptures, degrade men and endanger their lives by their mode of initiation; they exclude women, reject the crippled and helpless, and give to none but to members whose dues are paid up."

Every person who aims to hold back even one friend from lodge connection should at least take pains to understand the "Third Point of Fellowship" as it appears in the third degree and reappears in the seventh.

Is it good religion to teach a man, that, if he does not commit adultery with the wife, sister, mother or daughter of a Mason who has proceeded as far as the third degree, he is, as to morality of that sort, as good as any Christian need be, and as ready for "the grand lodge above?"

A single column sermon each week on some of the living reform issues of the day will be a new and interesting feature of the *Cynosure*. Rev. J. S. T. Milligan, whose sermon appears this week on our sixth page, has consented to alternate every other week with Rev. J. B. Galloway in writing these sermons. As these brethren both wield very able pens these sermons will command attentive reading.

Let our friends take special pains to assure their neighbors that in these State conventions they are cordially invited to attend and learn why some of their fellow citizens prefer open to secret methods in benevolent, patriotic and Christian work; why they consider a young man safer in the home, the church and open associations like the Y. M. C. A., the Christian Endeavor and the Epworth League, than in assemblies entered by secret passwords and an oath or pledge to conceal whatever transpires within.

Very few people have any conception of the size of Greater New York. Its area will be 195,840 acres. It will have an estimated population of 3,430,000. Its annual tax budget will exceed $55,000,000. The assessed value of its real estate amount to $2,307,091,000. Its parks and park lands will comprise 7,336 acres, not counting the boulevards, which are under park control. It will contain sixty-four monuments and statues, including Grant's tomb, to be dedicated next April. It will have forty-eight cemeteries, comprising 3,600 acres, and containing a silent population of 4,000,000. Its public schools will contain 326,000 pupils and 7,282 teachers. There will be 1,093 churches, with 720,771 parishioners and 300,000 Sabbath-school scholars. The sitting capacity of the churches is 469,159. The aggregated value of church property is $68,718,000. There will be two big universities and ninety-three other educational institutions. The forty-five lines of street railway carry 792,000,000 passengers every year, over 464 miles of tracks. There are 218 banks and banking institutions in New York and Brooklyn alone, and the clearings of the clearing house aggregate $28,000,000,000 a year. The big city will transact considerably more than one-half the foreign commerce of the country.

THE DAY OF THE LORD.

HORATIUS BONAR, D. D.

The day of the Lord, it cometh!
It comes like a thief in the night;
It comes when the world is dreaming
Of safety, and peace, and light.
It cometh, the day of sackcloth,
With darkness, and storm, and fire,
The day of the great avenging,
The day of the burning ire.

Then the day of the evil endeth,
And the righteous reign comes in,
Like a cloud of sorrow evanish
The ages of human sin.
The light of the morning gleameth,
The dawn without cloud or gloom;
In chains lies the ruler of darkness,
And the Prince of light has come.

AN OPEN LETTER FROM W. B. DENTON.

The very able article entitled, "Fraternal Life Insurance—Organized Robbery," published in the *Cynosure* of Nov. 19, and in the November *Lodge Lamp*, created an unusual stir among the members of fraternal insurance societies. The author, W. B. Denton, of Winfield, Kan., has received in reply to his article many interesting letters from fraternity men, some of them prominent in politics. We publish several of these letters is this issue. The following is a letter he received from a member of the Kansas Legislature.

NIOTAZE, Kan., Jan. 6, 1897.

Mr. W. B. Denton.

DEAR SIR:—Your letter received and contents noted; and in reply will say, I think the author has been kicked out of some order, or is an insurance agent, and an all-around crank. Yours respectfully,

JOHN SHOUSE.

To this letter Mr. Denton makes the following reply:

Hon. John Shouse Topeka, Kan.

DEAR SIR:—Your favor of the 6th inst. duly received. I thank you very much for complying with my request to give your opinion of the little paper sent you on fraternal life insurance. I also thank you for your plain, pointed English. I like plain talk. If you will kindly allow me a little self defense, I will say that it cannot possibly be proven that I ever was, or tried to be, a member of a fraternal insurance order, so I could not have been kicked out.

I am not, nor have I been, a life insurance agent. There can be no such thing as life insurance. Death is certain. Insurance is based only on the probable or possible. Your house may not burn; your watch may not break. You could just as well insure the sun to not rise on a certain day. Life insurance of every kind is only a name, behind which to hide a scheme, lottery or steal. In reality the old line company simply bets you a certain amount, that you will not pay a fixed sum at a specified time each year while you live. The wily company knowing the freaks of fortune generally wins.

Fraternal life insurance, with a heavy strain on morals and figures, holds out the promise that there will be no losses but all will gain. The best that can be said of it is, that it borrows from the future; but there can be no borrowing without the consent of the lender. The *Ram's Horn* of Jan. 9th says: "The devil has a halter around the neck of every man who is trying to get money in an easier way than by honestly earning it." On the grounds of opposing a popular system I freely acknowledge myself to be a crank. If you hold a beneficiary certificate, which I infer you do, how about the halter?

In comparison I am intellectually but a pigmy, yet if you dare defend fraternal life insurance in public print, I challenge you or any one else to a further discussion of this subject.

Very truly, W. B. DENTON.

Infidelity is not a bar to admission to a lodge. Neither is paganism. India is a home of Freemasonry, and Bombay is full of lodges. Masonry was founded on paganism.

Do not let another year pass without knowing definitely whether the charge that Masonic doctrine is persistently, secretly and effectively antagonizing Christian doctrine in the minds of thousands of men is true or not.

MODERN WOODMEN OF AMERICA.

(From the Revised Ritual.)

BENEFICIARY DEGREE

(Escort)—Before you become one with us it will be necessary for you to be regularly adopted as a Son and Neighbor. I will assure you, however, that nothing will be done to violate your political or religious obligations, or hurt your self-respect, but a valuable lesson will be taught you by ceremonies peculiar to our fraternity.

***1st. Obligation:*—(Chief Forester)—Stranger, raise your right hand, and repeat after me the following obligation: (*Consul gives three raps.*)**

I, (your name), upon my most sacred honor, promise that I will not in any manner reveal or communicate to mortal ear, sight or sense any of the secrets of the Modern Woodmen of America which I have already seen or heard, or which I may hereafter see, hear or experience, unless it be to a Neighbor whom I know to be a member of said Fraternity and be authorized to know and receive the same. To all this, without mental reservation, I most solemnly and sincerely promise. (*Venerable Consul gives one rap.*]

. . . . . .

***2d. Obligation:*—(Consul)—(*Gives three raps*) Then take in your right hand this stone, and mind you well to do that which I instruct you. You will repeat after me the central obligation:**

I, (your name), do, in the presence of these witnesses, vow and declare that if I am adopted as a Son and Neighbor of the Modern Woodmen of America, I will, in addition to that which I have already promised, obey the laws, rules, regulations and requirements of the Fraternity, faithfully and conscientiously, and will forever hold its interests sacred, and do all in my power, not inconsistent with my duties as a man and patriot, to maintain and promote the same. If I knowingly use deceit in this, my obligation, may I be cast out of the Fraternity, and from the company of all good men, even as I now shall cast the stone I hold in my right hand.

FRATERNAL DEGREE.

PART I.

(The hall should be prepared as during meetings. The saw, saw-buck, stick of wood, camp goat, ladle and quicksilver, the branding iron and the false wine or beer glasses should all be in readiness, but out of sight of candidate. The Consul remains robed as Venerable Father.)

(Escort and candidate wear their regular clothing; advance to the door, give three raps, and Watchman repeats three raps.)

(Watchman)—(*Opens door*) Why would you enter here?

(Escort)—That we may receive further instructions in Woodcraft.

(Watchman)—Then advance seriously to yonder station, and receive your final obligation. . . .

. . . . . .

***3d Obligation:*—(Adviser) Then take this fragile vessel in your right hand. Obey my commands, and you shall receive the Arcana of our Camp.**

(Hands fragile vessel that may be easily broken to stranger, who shall take it in his right hand; place table, chair or bucket so that he can readily break it at the proper time. An egg shell, after the contents have been removed or an old lamp chimney make the best fragile vessels. Consul gives three raps.)

I, (your name), in the presence of our Venerable Consul and these witnesses, on my sacred honor as a man, promise and declare that I will not wrong or defraud the Fraternity in its treasury nor a member in his purse; that I will promptly pay all dues and death assessments, and thus do my duty to the widow, the fatherless, and the orphan; that I will not propose for membership any person whom I know to be of unsound health, of bad repute or irregular habits; that I will not reveal any of the transactions of the Camp, or the signs, ciphers, words, symbols, grip, or written work of the Fraternity to any person not lawfully entitled to the same. And that under no circumstances and conditions in which I may be placed, will I, even though threatened with dire calamity, or tempted with great reward ever reveal the passwords of this Fraternity, except to those entitled to receive the same in a regularly constituted Camp of Modern Woodmen, or when I may be acting as Venerable Consul of the Camp, Deputy Head Consul or Head Consul. May I be dashed to pieces as I now dash this fragile vessel into fragments, if I promise not the truth.

(Stranger casts vessel into receptacle provided. *Which being done):*

To all this I sincerely and in honor promise.

PART III.

(The Venerable Consul, after the recess of five minutes, calls the Camp to order, and says):

(Consul)—My Son, you will please take your position at the altar.

(Candidate is placed in position by Escort,)

Are you now a Woodman and ready to assume a Woodman's duties?

(Candidate)—I am.

(Consul)—My Son, you are now to be tried by a more severe test than any yet given you. You must act with fortitude and moral courage, and all will be well. You will be conducted by the Escort and these Foresters to the camp-fire, and you will obey the instructions of the Chief Forester.

(The candidate is now hoodwinked and marched around the hall with the Foresters to the camp-fire, which has been prepared while the candidate is hoodwinked. Lights are turned down in the hall and the camp-fire lighted. The saw-mill is placed in position a little way from the camp fire. The brush and stake at which the Escort is to be burned is concealed in readiness. The Foresters form a circle with the Chief, Escort and stranger in the center. The hoodwink is then taken from the stranger.)

AT THE STAKE.

(Chief Forester)—Woodman, we are now going into the forest of Brotherly Love for our daily work, and you and your friendly Escort are to remain here to watch the camp-fire and protect the same. In this forest is a band of outlaws that prey upon their fellowmen. They have long desired the secrets of Woodcraft, that they might enjoy its benefits; and to know the passwords, that they might pass unmolested through the different parts of the forest. You must always be on your guard never to divulge to them the sacred secrets of Woodcraft. Will you be true to your obligation?

(Candidate)—I will.

(Chief Forester)—We will now leave you and go to our work.

(The Foresters now form and march out, singing one verse of "The Woodman's Jubilee Song" and chorus. The Escort and stranger seat themselves by the camp-fire.)

(Escort)—Stranger, in the dark recesses of this forest, where we have pitched this Camp, the solitude is to me awe-inspiring. I dread the approach of the outlaws, who have sworn to obtain the secrets of Woodcraft, even by murder, if necessary. Hark! I hear footsteps and voices.

(With wild yells the outlaws enter the Camp, and bind the stranger and the Escort. These outlaws may be four or six, according to the size of the Camp, and if the Camp is very small, some of those who have acted as Foresters can disguise themselves and re-appear as outlaws. The

outlaws should wear black masks and assume the disguise fitted to the part.)

(Chief Outlaw)—We demand the secrets of Woodcraft. Be quick, we have no time to parley.

(Escort)—We will not give them to you.

(Chief Outlaw)—Bind this man to the stake, and we will see if his spirit is stronger than his flesh.

(The Escort is bound to a stake and some brush piled around him, and the candidate is now hoodwinked.)

(Chief Outlaw)—Do you still refuse to give us the secrets of Woodcraft?

(Escort)—I do.

(Chief Outlaw)—Men, apply the torch.

(A light is then made by burning a newspaper in a tin bucket of some sort, or by red fire, and the Escort cries in a loud voice, I have lost the brazen coin! Help! Help! Or I die!)

(Chief Outlaw)—You shall die, and no one can help you.

(The Escort is now unbound from the stake and laid upon the floor and covered with a sheet. Instead of the brush formerly used around the stake, it is replaced by half burnt brush which has been prepared beforehand. The hoodwink is taken from the candidate.)

(Chief Outlaw)—Behold the funeral pyre of your dead comrade. (*Pointing to the stake*) There lies his dead body. (*Pointing to the sheet*) Now, will you give me the secrets of Woodcraft?

(Candidate)—(*Makes his own answer, or, perhaps, refuses to answer*)

(Chief Outlaw)—Think not you will escape so easy as with even the horrible death of your companion. We know how to torture, and we must have the secrets of Woodcraft. Men, prepare the rack.

(The candidate is again hoodwinked and bound to the carriage and the saw started in motion, and the candidate slowly approaches the saw, the hoodwink being removed.)

(Chief Outlaw)—(*The Chief Forester's whistle is heard in the distance*) Men, the Woodmen are coming. (*Leaning over the Woodman on the saw carriage*): "Give me the word, and I will release you; if you do not, I will leave you here to die this horrible death before the Foresters can return."

(If the candidate still refuses, one of them whispers to the Chief Outlaw so that he can be overheard by the candidate: "Are you sure the machine is all right?" The other whispers: "I suppose so." The outlaws then withdraw. All is perfectly still, and the carriage slowly moves the candidate closer to the revolving saw. Just as the body of the candidate is about to touch the saw the Foresters return. The saw is stopped in its motion, and the candidate unbound and released.)

(Chief Forester)—You have proven a worthy Neighbor, and that you would give your life rather than betray the secrets of Woodcraft.—*Lodge Lamp.*

A dispatch from Chattanooga, Tenn., says that Jan. 1 the corner-stone of the city auditorium was laid by the Freemasons; Priest Tobin [Romanist] made the prayer, and the Romanist societies united with the Masons in the exercises.

The *American*, another patriotic paper, alluding to this event says:

All the Catholic organizations of the city joined with Masonic and other societies in the public demonstration.

Nothing will sooner bring forth a prompt, often and angry denial, than to make the assertion to any member of the so called "patriotic orders" that Masonry and Romanism are really close kin, and that, however bitter their quarrel may seem to be, it is only a family quarrel that will be patched up as soon as the ruling powers on each side see that they can gain more by coalescing than by keeping at swords' points.

There has been as yet no report that Priest Tobin or the members of these Romanist societies are to be disciplined by the church. Rome knows when to wink at a transgression of her laws, and when to turn the screws on the hapless transgressor with crushing force. Recent events show that Jesuitism and the Romish policy are two names for the same thing, and this fact should be born in mind as explaining the gross contradictions which so often occur between Rome's avowed principles and her actual practice, as in this Chattanooga incident. Jesuitism can and will set aside the laws of the church as unscrupulously as the laws of God when there is any important end to be gained.

AT THE SAW-MILL.

JESUITRY DOMINATES THE VATICAN.

OBJECT LESSON FOR PATRIOTIC AMERICANS.

BY ELIZABETH E. FLAGG.

A recent number of the *American Citizen*, published in Boston, contains the following remarkable statement:

The country has seen within the last ten years a great uprising in many of our cities and towns against the political rule of Rome. Masonry has taken advantage of this patriotic movement, and under the various names of American Protective Association, United Order of American Mechanics, Knights of Malta, and others far too numerous to mention, she has roped in multitudes of honest Americans, who train in the dark under unknown leaders and have been actually made to believe in their ignorance and simple credulity that Masonry is synonymous with the most aggressive Protestantism, and that to oppose it would be to tear down the very bulwarks of American liberty.

The Chattanooga incident, to an intelligent observer, is a very significant sign of the times—a sign of the secret understanding existing between these two gigantic powers of darkness.

Romanism, as we all know, is a dominant force in our municipal politics. She and her henchman, rum, control our great cities. Yet her usurped dominion is subject to popular upheavals like what occurred in this city in 1888, or more recently in New York under Dr. Parkhurst and Theodore Roosevelt. She can never be quite sure, even when she seems to have her hand on every part of the city government, that something will not happen to smash the "machine." But she sees another power, as wily and serpent-like as herself, that is striving after the same thing, and like her making tools (and fools) of the baser sort of the people. "Why not use this power?" said the Jesuit of the seventeenth century, when he dreamed of Romanizing England. "Why not utilize such a potent force as Masonry, harness it to our chariot wheels and make it do our bidding?" as he, the Jesuit, three centuries later, when he dreams of Romanizing America. America, with the star of empire on her brow! America, crowned heiress of the age!

> In her left hand is the oak tree,
> In her right hand is the olive,
> And she walks toward the sunset,
> And her couch is in the sunrise.

Why not? What is to hinder?

"Nonsense!" comes the answer in a perfect chorus from multitudes of good patriotic Americans who think they know all about it. "Don't you know that Masonry is under the express ban of the church? Rome will never give the lie to papal infallibility by thus going back on her own laws."

But wait a moment. You are leaving out of your reckoning the most potent factor of all. Let me repeat again: Jesuitism is to-day the dominating force at the Vatican, and the General of the order is the Pope's real superior. The Nun of Kenmare has lately added to her "Story of my Life," "The Black Pope, a History of the Jesuits." In this volume Miss Cusack, who has perhaps as deep a knowledge of her subject as any person living, shows most conclusively that while the General of the Jesuits may pose before the world as the humble servant of his Holiness, he can at any time countermand his orders, if, as a clause in the Jesuit constitution reads, "he shall deem it necessary for the honor of God."

Now the infallible Pope Leo XIII. may ban the Masons as vigorously as he chooses. If his actual superior, the Black Pope, "deems it necessary for honor of God" that he should make use of the order to help him in his scheme of conquering America, the wearer of the triple tiara must submit. And if he prove insubordinate let him profit by the fate of another Pope Leo, who ventured to oppose the Jesuits and died in the most dreadful and lingering agony from slow poison secretly administered to him in a basket of peaches.

The same rule, according to Miss Cusack, holds good with a Roman Catholic bishop. He is practically the pope of his diocese, but, like his superior who sits in the Vatican, he is in reality under the control of the Jesuits, though they may be too politic if he is a man of very independent spirit to let him feel his fetters.

It is Jesuitry not Rome—except as the two may be considered synonymous—that will conclude the secret treaty with Masonry, and add her influence to that of the other secret orders in fostering the growing love for titles and military display, and the alarming tendency towards centralization of power in the hands of a few;—the first step towards the limited monarchy which a Catholic priest told his congregation last fall was the kind of government America ought to have. Whatever Leo XIII. may seem to do, it is the Black Pope who will actually let down the bars—he who will flatter the secret orders with visions of power and glory while he leads them by the nose.

This Chattanooga episode ought to be an object lesson to all patriotic Protestant Americans. Nurse the plague to escape the small-pox; pet the tiger to avoid the fangs of the wolf, but don't think by fostering Masonry, and that spawn of secret societies of which she is the mother, to escape the clutches of the Romish Jesuit.

218 Columbus Ave., Boston.

KANSAS BORDER RUFFIAN CONFLICT.

> Then worthy of the devil came
> The base champion Hamilton;
> He stained with blood the Kansas sod,
> And led a fierce though fawning horde,
> The human blood-hounds of the earth.
> Tyrants, could not experience teach
> That man has rights beyond your reach?

As soon as Montgomery returned from the custody of the United States troops, he discovered a deep-laid plot to murder the Free State settlers on a larger scale. Indeed his capture was a preliminary to the easier accomplishment of the scheme. The extent of the plot he could not ascertain; but learned that it was to commence in that region somewhere, and by Hamilton and

Brockett. The waning fortunes of the Pro-slavery cause in Kansas now so exasperated Hamilton that he was heard to declare, that if slaveholders could not live in Kansas and hold their slaves, neither should Abolitionists live in it.

So Montgomery determined to try and capture him lest he should attempt the wholesale slaughter of Free State men. Accordingly he took his force and surprised Hamilton by surrounding his private fort near Ft. Scott. But he found it so strong that he could accomplish nothing with ordinary arms, and had to send to Lawrence after a cannon, which caused considerable delay. While thus delayed, Hamilton's friends sent after United States troops as usual, and at their approach, before even the cannon had arrived, Montgomery had to disband and flee to parts unknown.

On leaving he disclosed the rumors of the plot to the sheriff, who promised to protect the Free State settlers in such an event. As soon as Montgomery and his men were safely away, Hamilton allowed the United States troops to depart, and taking advantage of the absence of both, he sallied forth with his own trusted band of thirty men, and started out through the settlement. It was early in May, 1858, and the settlers were busy planting their crops or passing along the roads toward the towns on business. About 8 o'clock on this lovely May morning, Hamilton's force made their appearance near Trading Post, not far from the Missouri line, and commenced to capture the settlers.

A dozen or more were soon captured, and they passed quickly on. Meeting Elder B. L. Reed, against whom they had a particular grudge, they took him to custody. Seeing a team approaching on the road toward Kansas City they halted off the road a little, and when it came up called the driver to them, who was not allowed to go back to his team. He was after goods and had considerable Free State money, as well as a good team for them to take possession of.

Passing on, Hamilton took a detachment and leaving the main body went to the home of Eli Snyder to capture him. Snyder was in his blacksmith shop, and at their approach knew the gang and their hatred of him, and at short range opened fire on them with such precision and rapidity, that very soon they were compelled to retire with several wounded. After dressing their wounds they joined the main force again and all passed on.

Arriving at an out-of-the-way place at the head of the gulch they halted, and after an examination of the prisoners all were released but ten.

These were taken down into the gulch while the others were watched to a safe distance. The ten who were retained were placed in a line in front of Hamilton and his men. One of them said, "Gentlemen, if you are going to shoot us, take good aim."

When all was ready Hamilton deliberately gave the order, "Make ready, take aim;" but before the order "fire" could be uttered, Brockett abruptly wheeled his horse away, at which Hamilton exclaimed, "Brockett, why in the h—— don't you stay in line!" Brockett swore he wouldn't have anything to do with such a d—— piece of business. If it was in a fight he would fire. Hamilton then fired with his men and all dropped but Elder Reed, who in his bewilderment at not being hit turned half way round to look at his fallen comrades. Hamilton fired again and Reed fell.

After waiting a few minutes two men were ordered to go down and shoot any who showed signs of life. Several shots were fired into the bodies of writhing victims, money and valuables taken off the bodies, and the tragedy was over. The murderers now hastened over into Missouri lest they should be captured and meet their deserts, to await developments.

After their evident departure and all was still, except the death-gurgle of some and the groans of others who had reached the re-action following an unconscious state, one of them opened his eyes and looked each way. Then he raised his head and looked and listened, then arose. It was Hall who had not been hit but, unlike Elder Reed, had fallen with the others and feigned dead, thus saving his life. It was not long till their neighbors and relations were on the spot, some weeping and others vowing vengeance. Five, Pat Ross, J. F. Campbell, Wm. Colpetzer, Wm. Stillwell and M. Robinson, were found to be dead. Four, Wm. and Asa Hairgrove, Asa Snyder and Elder Reed eventually recovered, and lived as well as Hall to tell of the terrible tragedy.

History says, "It has been a mystery why any of those captured were released." "From the best information obtainable, it is believed that some were released because Pro-slavery, some because of their youth and others because they gave the Masonic sign of distress, which all good Masons must recognize." "It is also believed that Brockett refused to fire upon recognition of the same sign made by Mr. Stillwell, who was a Mason."

The body of Stillwell was taken to Mound City, Kansas, for burial. The bodies of the other three were buried near the scene of the tragedy. The place of the massacre is three-fourths mile north of Haystack Mound, Kansas, and one mile west of Spy Mound, Mo. A large pile of stones marks the place of burial.

Several hundred men went in pursuit of Hamilton and his band over into Missouri, but without success. A strong guard was kept along the border of Kansas till autumn. Two of the murderers were subsequently captured, one of whom was hanged, but the other escaped. After the guard was withdrawn that fall, another raid from Missouri into Kansas was planned, doubtless by the same leaders, and in October they renewed their raids from the Missouri border into Kansas.

Lecompton, Kan. S. C. HART.

THE PACIFIC COAST CONVENTION.

INSPIRING ADDRESSES, LARGE ATTENDANCE, BEST CONVENTION YET HELD ON THE COAST.
EXCELLENT REPORT BY REV.
P. B. WILLIAMS.

The Pacific Coast Association opposed to secret societies met in Ranke's Hall, Seattle, Washington, Jan. 18th to hold its sixth convention, Rev. W. M. Howie, the president of the Association, presided through all the deliberations. The president led in prayer. Rev. M. L. Larson delivered the address of welcome, which was responded to by the field agent.

Rev. P. B. Williams read letters to the convention from Rev. Edwin H. Stayt, of Snohomish, Wash., Rev. N. R. Johnston, Oakland, Cal., and Bishop Dillon, D. D., of Dayton, O. After which he held the audience for two hours, showing clearly the interference of the secret lodge system with the family, the church and the government. There were at least three hundred present at the first meeting. The chair appointed committees on enrollment, nominations and resolutions.

TUESDAY MORNING SESSION.

Rev. P. B. Williams led in prayer. Rev. P. J. McDonald delivered an excellent address on the subject, "The Benevolence of Secret Societies." The speaker clearly defined true benevolence, and then showed how the pretended benevolence of lodges fell short. The field agent submitted his report. [See report elsewhere in this paper.] Rev. Alexander Beers spoke on "The Scriptures and secret societies." Bro. Beers is a fine speaker, and always impresses the hearer with the idea that he knows what he is talking about.

"The Citizen and Secret Societies," was ably handled by Rev. C. E. McReynolds, district elder of the Free Methodist church. This address was requested by the convention for publication in the *Post Intelligencer*, of Seattle, and *Christian Cynosure*, of Chicago.

TUESDAY AFTERNOON SESSION.

Rev. August Ernst led in prayer. Rev. W. M. Howie read an able paper on "The Religion of the Lodge and the Religion of the Church." It will suffice to say the subject was safe in the hands of Bro. Howie. He rightly asserted that "no man can be a true Christian and a true Mason or Odd-fellow at the same time. He must be untrue to one or the other system." This the speaker empasized again and again; but as the address is to appear in the *Cynosure*, I will not comment further.

Rev. Kirkpatrick, of Tacoma, being absent, Rev. M. H. Nichols took up the "Best Method of Opposing Secret Societies." The speaker said in part, "The best way to oppose the lodge is to know the lodge. This we have a divine right to do." He quoted from Ezekiel, 8th chapter, in support of his position. "And then we have a political right to know them, according to their own practices. He instanced the A. P. A.'s claim the right to know the inner workings of the Jesuits. Then others have the same right to know the A. P. A.s and other similar orders." The address was a masterly arraignment of the orders, and left the impression that Bro. Nichols knew something about secret societies.

Dr. Hayes, of Olympia, failing to be present, Rev. Jas. I. Frazer took up and very ably handled "The Lodge a Hindrance to the Spread of Christianity." The address was very able. Your agent wishes that Bro. Frazer and other brethren who spoke orally during the convention might when convenient present their thoughts to the readers of the *Cynosure*.

The testimony of those who have left the lodges was opened by Rev. Johnson, of Mt. Carmel Mission on Third Ave., who mentioned three lodges that he had to forsake in order to be true to Jesus. Bro. Campbell spoke of renouncing Odd-fellowship, and added, "As Bro. Williams spoke about Odd-fellowship last night, I could testify that he knew what he was talking about."

Quite a number of lodge people and the elite of the city were present to hear these testimonies. The field agent took occasion to relate an incident which occurred at Zanesville, Indiana, in 1878, when Bro. Ronayne initiated a candidate in the Entered Apprentice Degree. Mr. F. M. Wilson arose and said, "Ladies and gentlemen, you know that when Bro. Levington, of Detroit, Mich., was here one year ago last winter exposing Freemasonry, I, with the rest of the Zanesville Masons, said it is all a lie; but it was us who lied, and I cannot lie in defense of Masonry any longer. God has pardoned and saved me since then, and I tell you here and now, that Bro. Ronayne has initiated his candidate to-night precisely as I was initiated up in the Zanesville Masonic lodge."

He took his place the next night in the open lodge, helped pass the candidate to the Fellow Craft's degree, and the next night helped to raise him to the sublime degree of Master Mason. Then we said, "If you people of Seattle or the State of Washington want any further proof that Masonry has been revealed, you can have it by finding a Mason who will go before a Notary Public and make affidavit that Ronayne has not revealed Blue lodge Masonry, and I will enter suit at once to prosecute him for perjury. Or I will go before the Notary and affirm that he has revealed it, then I challenge the Masons to prosecute me for perjury. They can take either horn of the dilemma, but they can't cast sand and dust in the eyes of honest men and women longer and make them believe there is no truth in these expositions of Freemasonry.

A business session was next held, at which the following items of business were attended to: Rev. P. B. Williams was granted the privilege of attending the General Convention at Chicago next May, the same as last year. The convention unanimously agreed that the agent may change headquarters from Portland, Ore., to Los Angeles, Cal., on account of the failing health of his wife.

The following officers were elected: President, Rev. H. F. Wallace, D. D., Portland, Ore.; Vice President, Rev. N. C. Mower, Portland, Ore.; Secretary, Rev. P. B. Williams, Los Angeles, Cal.; Treasurer, Rev. John Skans, Portland, Ore. At this juncture an organization was effected to be known as the Washington State Association opposed to secret societies, auxiliary to the National Christian Association. The following officers were elected: President, Rev. W. M. Howie, Seattle, Wash.; Vice President, Prof. Clark W. Shay, Ross, Wash.; Secretary, Rev. P. J. McDonald, Seattle, Wash.; Treasurer, Rev. M. L. Larson, Seattle, Wash.; Rev. P. B. Williams, Los Angeles, Cal., field agent.

EVENING SESSION.

Rev. E. L. Smith led in prayer. Rev. P. B. Williams read the report on "Resolutions," which was adopted by a hearty vote. The secretary read letters from Misses Julia and Delia Whiting, Tacoma, Wash., Rev. David Morrow, Oakland, Cal., S. M. Neff, Conconully, Wash., Rev. Walter Reynolds, Salem, Ore., Prof. H. F. Kletzing, Naperville, Ill., and a very interesting letter from a Liberalist of Seattle, extending his sympathy and criticising the "plug-hatted, bejewelled" of the city, who were standing aloof from the convention till the cause should become popular.

About four hundred were present at this closing session. The closing address was by the field agent, after which he very earnestly thanked the audience for their attendance and attention given to the discussions; to the pastors and people who gave their influence to the cause and stood by him so nobly; and to the reporters for their very fair manner in which they reported the addresses and work of the convention.

Thus closed by far the best convention held on this coast. The *Post Intelligencer* next morning gave three and more columns to our work, also placing it prominently on all the bulletins sent out everywhere. The next day we bid adieu to friends in Seattle, and returned to Portland for a few days.

CELIBACY AND SECRET SOCIETIES.

The New York *Press* in a recent editorial says that historians have attributed the decline and fall of the Roman Empire to the increase of celibacy among the people, and adds that there cannot be much doubt that it is perilous to the morals of individuals, and tends to undermine rapidly the stability of a State.

In recent times France, whose population has long been nearly stationary, has noted the evil and proposed emoluments or rebates to the parents of large families, but now as this paper states, the Argentine Republic in South America has turned its attention to the same subject. A bill has been introduced by which a tax is to be imposed on unmarried men, and the benefit is to accrue to parents of large families. Other provisions are added, but the above indicates the purport and intent of the bill.

This is one of the evils which is aided, abetted or promoted by secret societies as explained in the enlarged edition of "My Experiences with Secret Societies," where their operation and effect in both ancient and modern times are fully described and urged upon the attention of the public. A READER.

—Several prominent society persons of Vineland, N. J., have received threatening letters recently signed by "White Caps." None of the threats have been fulfilled, but the mother of a girl who received a letter made a complaint to the postoffice authorities and they will make an investigation.

CORRESPONDENCE.

LETTER TO THE SEATTLE CONVENTION.

FROM PROF. A. F. KLETZING.

NAPERVILLE, Ill., Jan. 15, 1897.

DEAR BRO. WILLIAMS:—Greetings to you, and all assembled in the Washington Convention:

I trust that your meeting will result in greatly strengthening the anti-secrecy work on the Coast. If we are to win in this contest against the powers of darkness, the ministry must be enlightened, strengthened and ready to lead. I am convinced that there are many ministers in the different churches who are not in sympathy with the lodge, but, for the sake of not becoming unpopular, they are afraid to say anything against it.

When the ministry of our land rises above coveting "popular applause" and is ready to stand for convictions at any cost, then we shall see a great advance in all lines of reform, including the anti-secrecy cause. May heaven's blessing be upon you, and may your meeting result in establishing and girding many. God is in this work; and he who is fully in God's hands will be ready to be used in this greatly-needed reform.

Yours in Him, A. F. KLETZING.

EXTRACTS FROM LETTERS

TO GENERAL SECRETARY PHILLIPS.

EVANGELIST LAWRENCE WRIGHT, WHAT CHEER, IA., JAN. 11, 1897.—I have been getting in some good work here while preaching the Gospel. I have saved a number from the vile, contemptible humbuggery of secret societies.

A. GRAY, CLARKSBURG, PA., JAN. 22, 1897.—I don't see that there is any prospect of getting the lodge system put down, yet I suppose we should still testify against it as a very wicked system, one that no Christian ought to give any countenance to. [It is true that the saloon, brothel and secret lodge seem to flourish like all sin in general, but be not discouraged, keep pegging away. "The outlook is good, but the uplook is better." God is looking after results; "be ye faithful unto death." There is a crown awaiting such.—ED.]

A. KNOX, WASHINGTON, IA., JAN. 1, 1897.—I am pleased with the *Cynosure*, and do not wish to miss its weekly visits. I suppose that its position is not popular. I refer to its testimony on secret societies, but it is the truth, and truth should make us free.

JOHN HOLEMAN, HUMBOLDT, NEB., JAN. 11, 1897.—I take it for the good of the cause, which I believe is the Lord's work, and my duty to support for his sake. Praying that this work may lead many deluded souls into the light and warn others to steer clear of the lodge evil.

———— ————, NEWARK, N. J., JAN. 8, 1897.—Strong pressure is being exerted to induce me to join the Masonic order, but it is written, "Ye cannot be partakers of the Lord's table and the table of devils," therefore, as one who seeks "to show forth the praises of Him who hath called me out of darkness into his marvelous light," I decline. Your book, "Freemasonry Illustrated," has lent me material aid in arriving at this decision.

R. M. STEVENSON, SILOAM SPRINGS, ARK, JAN. 2, 1897.—I would not like to be without the *Cynosure*, I have read it for so long; and while there are many very important reforms, I consider the anti-secret reform surmounts them all. I find here, to my surprise, once in a while an Anti-mason even among the ministry, but as a rule their tongues are bridled. I make use of the *Cynosure* and some other anti-secret literature once in a while in a missionary way.

———— ————, READING, PA., DEC. 30, 1896.—Being a member of the Independent Order of Odd-fellow's Encampment and Patriarchs Militant, etc., and desiring to advance myself in the secret work and elevate myself, and knowing that you have the revised works for sale, you will please send me the "Revised Odd-fellowship Illustrated." [The blessed thing about these expositions, published by Ezra A. Cook, is that each book contains an antidote to the satanic lodge principles, and I have known an Odd-fellow like the above to buy a book of the National Christian Association that he might be a brighter Odd-fellow, but the truth in the book as to its principles made him sick of Odd-fellowship when he came to read it.—ED]

INTEREST IN THE ARBITRATION TREATY.

WASHINGTON, D. C., JAN. 27, 1897.

EDITOR CYNOSURE:—It is not probable that the proportion of men who had obtained eminence in some calling was ever greater at any mass meeting held in Washington, or elsewhere, for any purpose, than at the meeting of friends of the arbitration treaty held here this week for the purpose of "publicly attesting their approbation of the great principle of arbitration embodied in said treaty."

Among the signers of the call for the meeting were an ex-Secretary and ex-assistant Secretary of State, the Chief Justice of the U. S. Supreme Court, a Commissioner and an ex-Commissioner of the District of Columbia, two bishops, ministers, both Protestant and Catholic; the president of a great university, and editors, lawyers, bankers and business men. The attendance was made up largely of the same class of men, and notwithstanding the unusually cold weather, was large. Among the speakers at the meeting were the following gentlemen: Hon. John W. Foster, Hon. Gardiner G. Hubbard, Hon. John B. Henderson, Mr. Justice Brewer, Dr. Whitman, president of Columbian University, and Mr. Thomas Nelson Page, the well-known author.

Among the personal letters written in behalf of prompt ratification of the treaty, to Senator Sherman and other members of the committee on foreign relations, is one from Rev. Josiah Strong, secretary of the arbitration committee, calling attention to the character of the 600 men who have by letter endorsed that committee, among whom are seventy-six judges, fifty-five of whom sit on Supreme Courts. Mr. Strong says in his letter to Senator Sherman: "You may not regard the instrument as ideal. If it were to be binding for all time, it might be well to stand out for an ideal treaty, but is it not better to accept something short of an ideal for five years rather than abandon the principle involved?"

Among other prominent men who have written personal letters in behalf of the treaty are Dr. Lyman Abbott, Edward Everett Hale, Robert Treat Paine, Bishop Leonard, Hon. Franklin MacVeagh, ex-Senator Farwell, Dr. Washington Gladden and the Justices of the Supreme Court of Connecticut. In addition to the large number of organizations which have adopted resolutions in favor of the treaty, the National Board of Trade, which held its annual meeting in Washington this week, adopted a resolution reciting that the organization regarded the pending treaty of arbitration as unsurpassed in importance by any international negotiation in the history of civilization, and, which if consummated, not only would bring peace with her richest harvest to bless this land, but would extend its benign influence to all nations. All this, and more, for the treaty, and less than half a dozen letters against it, not one of them from a man of any standing except as an agitator. Yet the fate of the treaty has daily grown more doubtful ever since it has become complicated with the Nicaragua canal and the Monroe doctrine. C. A. S.

STEALING A MARCH ON BRO. STODDARD.

NEW CONCORD, Ohio, Jan. 29, 1897.

EDITOR CYNOSURE:—Rev. J. P. Stoddard was a diligent worker in the anti-secret cause at the World's Fair in Chicago in 1893. I visited him at his stand six times and always found him busy. When I first called to see him, he did not recognize me, although we had previously met several times and I heard him give some of his lectures. When he was at leisure I approached him and said somewhat abruptly, and in a tone calculated to irritate him:

"You cannot make an anti-secret man out of me."

He then commenced to talk to me kindly and tenderly, and in a manner calculated to convince me. But I soon stopped him, telling him that I was already convinced and had always been an anti-secret man, and that I had taken the *Cynosure* ever since it was first published. I told him when I had met him, where I lived, etc.

He then remembered me and invited me to take a seat in his booth, which invitation I gladly accepted, for I was tired and I wanted to see his method of work. I had but little conversation with him, for he was almost constantly talking and giving tracts to persons passing, which I was delighted to see. He drew the attention of many of the people passing, and the seed sown must have produced largely. He was the man for the place. God has raised up special men to do special work. I think he is well calculated to do reform work. SAMUEL HARPER, SR

A POLITICIAN CONCERNED ABOUT THE WEATHER.

PORTLAND, Ore., Jan. 22, 1897.

EDITOR CYNOSURE:—When we were returning to Portland from the Seattle Convention a certain doctor from Kalama boarded the train from Olympia. He soon gave us to understand that he had been duly elected to the legislature by the Republicans, but was "counted out," as he put it, by Populists, and of course he had nothing good but all evil to say about the Populists. As his address was directed to myself and wife, I felt free to talk, and so at a venture I said:

"Stranger, we have worse institutions in this country than the People's party."

He asked, "What are they?"

I answered, "One is an association in which the candidate swears to have his "throat cut across from ear to ear, his tongue torn out by the roots," and his "heart plucked out," and his "body severed in twain," etc. The way he colored up I knew I was after him lively.

He said, "What church do you represent?"

I said, "I am a member of the United Brethren in Christ."

He next related his experience with Bishop Dillon when he lectured in Kalama.

"I said, "Yes, I have heard of you through our bishop." We had it "hip and thigh" from there to Kalama. Very frequently wife, when she is along, calls me down when in private discussions on the train, but that night she kept nudging me up. She says the doctor had occasion very often to look after the weather outside. I think he wished, before we were half way to Kalama, that he had never run for Representative of his county. We learned that he is a 33-degree Mason, a member of twelve other orders, a member of a popular church, does not believe there is a hell or a heaven only as a man makes it himself. I suggested that his heaven must be quite a mixture, if he had adopted all the principles of the thirteen secret orders he claimed a brotherhood with.

When the trainmen called Kalama he seemed glad. A number of lady passengers came to Mrs. Williams, while I was out seeing the doctor off, and said, "I tell you your husband had that doctor in some of the tightest places I ever saw a man. Didn't he squirm hard to get out?" I pray that he may let the Holy Spirit open his blinded eyes. P. B. WILLIAMS.

FROM AN EXPERIENCED CAMPAIGNER.

HOW TO PUSH THE N. C. A. WORK.

KANSAS CITY, Mo., Jan. 25, 1897.

EDITOR CYNOSURE:—Your able paper and the National Christian Association being un-sectarian non-denominational surely represents more fully the most important crusade of the century. The secret lodge question to-day overshadows all others. And the time has come that men and women of every creed should rally around the anti-lodge standard, and stand in solid rank against the dangerous un-American system. There is power in co-operation. There is strength in union of forces.

Every five to ten miles through the West are squads of patriots who have not bowed the knee to this secret empire, and are only waiting the opportunity to assist all in their power to overthrow this vast system of paganism and imperialism that is destroying the piety and patriotism of the nation. The United Presbyterians, Covenanters, Quakers, Advents, German and Swedish Lutherans, Evangelicals, Wesleyan Methodist, Free Methodist, Mennonites, Dunkers, Radical United Brethren, Church of God and other true blue anti-secret forces dot the prairies of the West, while hundreds and thousands in the Presbyterian, Baptist and Methodist Episcopal deplore the presence and baneful influence of oath-bound lodgery—its anti-Christian and anti-republican character.

Then there are non-professors of religion in every community, who, as patriots, are actively opposed to those oath-bound rings, cliques, clans and cabals. A reconnoiter would find these groups of families preparatory to systematic distribution of literature, open doors for lectures, bring them into touch and save cost of travel. It would only be a breakfast walk from one point to another. Work all around the towns, indoctrinate and enlighten the country people and then hold general meetings, bringing local speakers from as many different denominations and parties as possible. This would take time, but when once under way, friends at every point would be glad to arrange for meetings entertain lecturers, distribute literature and contribute towards the furtherance of the greatest crusade of the age.

By all joining hands and doing in their several localities the work of agitation, education and organization would go forward. Every anti-secretist would become a possible member of some of these anti-secret denominations, and Christianity would come out of this great struggle fair as the moon, clear as the sun and terrible as an army with banners.

The older people in the anti-secret ranks were educated by the great Morgan wave that swept the country, but their sons are being drawn into lodge paganism and despotism. Nothing but a general movement can save church and state from idolatry and monarchy. A good starter is to read the *Cynosure* and pass it on to some other patriot and request him to keep it going

M. N. BUTLER.

HE RENOUNCES THE KNIGHTS.

FORT SMITH. Ark., Dec. 28, 1896.

W. B. Denton, Esq , Winfield, Kan.

DEAR SIR AND BRO:—Some kind friend sent me a November '96 number of the *Lodge Lamp* containing an article written by you.

I have read it carefully, thoughtfully and prayerfully; and for the *first* time have taken the pains to figure the cost of a $3,000 policy in the "Knights and Ladies of Security." I had supposed that life insurance was an expensive luxury. But I find by figuring, that if I live to be eighty years of age, which is not probable, I will have paid, in assessments, only about $750 for a certificate of $3,000.

As a result of your article and my figuring, I am fully persuaded that there is something wrong in these mutual fraternal associations, and that no institution can long exist and pay $3 000 for $750; and it is certain that some one at some time must suffer the consequences. I might add that I sever my connection with the "Knights and Ladies of Security," and stand on my convictions hereafter. Yours truly.

W. W. LOCKWOOD.

HAVING FUN WITH THE BOYS.

Dec. 23, 1896.

DEAR FRIEND:—I have read your article on fraternal insurance with much interest, and re-read it to a small company of "fraternal" people gathered in the district clerk's office this morning.

The entire party were more or less insured in various fraternal societies; and, well, they ripped you up the back from stem to gudgeon. One man, who carried about $10,000 in various lodge organizations, said he would bank his judgment with $50 that you are in the employ of Old Line companies and that the *Lodge Lamp* got so much per line for publishing your article from these companies. Another interrupted my reading at various points to inject, "Well, that fellow is the biggest liar I have heard from since the election." Taking the sentiment expressed by this small company of men, I should judge that your article will not be received very kindly in those lodge circles where the chief purpose of the order is to put $200 in the pot and draw out $2,000.

But as to my own views, I think I shall have to agree with you in about all that you say. I am a "sinner" though; that is to say, I carry $3,000 in the Knights of Pythias and $1,000 in the Odd-fellows, but I am calculating on beating the game; that is, that I may die before these insurance institutions "bust up." My judgment is that in ten years, and perhaps less, fraternal insurance will be at a great discount, if not a thing of the past. The A. O. U. W. order, the progenitor of fraternal insurance, has reached its zenith even in Kansas, where it had a wonderful growth and success. When it breaks in this State, as it has been doing in several others, and will in this, it will knock the bottom out of this kind of insurance.

As you very forcibly demonstrate, there are no correct business principles involved in this line of insurance, and institutions that are not founded on correct principles cannot long stand.

As to the moral features of your objections to fraternal insurance, I do not care to discuss, though I do not disagree with you. I should probably have to purge myself of that $4 000 insurance to fully join you in that line of argument, and that I am not prepared to do just yet. I think I shall send your article to my lodge some evening.

[The above letter is from a prominent politician in his city, and his name is withheld, since the letter was a private one.—ED]

HAPPIER WITHOUT THE MONEY.

AN AFFIDAVIT.

WINFIELD, Kan., Jan. 12, 1897.

Six years ago last August I lost my husband, A. H. Stevens, by death. He was a member of the Ancient Order of United Workmen and of the Modern Woodmen, and the sum of $4,000 was given to us.

This money has been a source of great worry and vexation to me; though I was left poor, with four small children, I am sure I would have been much happier without it. I have always felt that it did not belong to me, and it has robbed me of a comforting Christian experience.

Had I the ability I would like to spend the remainder of my life lecturing against life insurance. MRS. PRISCILLA STEVENS

Subscribed to, and acknowledged in my presence, this, the 12th day of January, 1897.

E. S BEDILLION,
Notary Public.

My commission expires Sept. 8, 1900.

OUR WEEKLY SERMON.

BY REV. J. S. T. MILLIGAN.

That ye be not soon shaken in mind or be troubled neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 2 Thes. 2:2.

There are two very different views of the second coming of Christ. One is, that he may come now at any moment suddenly, and that the predicted thousand years reign of righteousness upon the earth will be after his personal coming. The other view is that the millennial reign of righteousness will precede Christ's second comming. Those who hold the first view are called *Pre Millenarians*; and those who hold the second, *Post Millenarians*. As our activity in the anti-secret reform and any other reform is deeply affected by our view of this momentous subject, let us see if we cannot reach more definite conclusions regarding it. Let us first note the points of difference between tho Pre-Millenarian and Post-Millenarian views.

1. They differ as to the means to be used in saving souls. The latter believe that Bible reading and preaching, the Lord's Supper, baptism and prayer are suitable and God-ordained means of grace, and when accompanied by the Holy Spirit are effectual for the salvation of souls. The former claim that these means will fail, and that the visible, personal coming, word and work of Christ must at last be added to make them fully and finally effective.

2. They differ as to the efficient agencies. The latter claim that the church and ministry and Holy Spirit are adequate to the result desired. The former believe the church and ministry will become apostate and the work of the Holy Spirit through them will fail, and that the personal coming and work of Christ will alone succeed.

3. They differ as to the time and nature of the resurrections. The former believe that when Christ comes to rule in person on earth, there will be a physical resurrection of dead saints to live and reign on earth with Christ in their glorified bodies. The latter believe in a spiritual resurrection with Christ in the conversion of all true believers, and to a general spiritual resurrection of the spirit and power of all good and faithful men at the beginning of the millennium called the first resurrection. They believe the general physical resurrection of the just and unjust will not occur until after the millennium.

4. They differ as to how the millennium kingdom will be administered. The former believe in an administration generally undefined but corresponding to the glorious character of Christ and his saints. The latter hold that the authority of Christ expressed in the Bible will be generally accepted by individuals and nations on earth, and that God-fearing, Christ-loving men will be in authority, and that the Holy Spirit's effectual working will be generally enjoyed.

5. They differ as to the general results. The former hold that the companionship of Christ and the glorified character of the bodies of the saints will make an ineffable heaven of earth, for at least a thousand years. The latter believe that the curse will be largely removed from earth. The world's productiveness, healthfulness, knowledge, especially spiritual knowledge, and unity of the churches will be greatly increased. Nations will be governed on Christian principles; war will cease; men will generally be converted; the Jews restored to their own land and will be a mighty agency of spiritual blessing to the world. But at last Satan will be loosed and will gather the hosts of Gog and Magog to a final assault upon the church; but he will be destroyed by the second coming of Christ personally to the judgment of the world. In another sermon I will show the points of agreement between these two views, which view I accept, and my reasons.

ABOUT CARVING.

How to Do It Well—By an Expert In the Art.

First, as to the position of the carver, he should not stand, but should have his chair high enough so that he can work comfortably seated.

The platter, which must be sufficiently capacious to hold the entire joint, or bird, when carved, should be placed near enough to prevent a moving of the dish or an awkwardness in his movements. And of all things no string or skewer should be left in the meat when it is brought to the table. Neglect of this particular may cause no end of annoyance.

Large birds, such as geese and turkeys, should have their heads placed always to the left. Smaller birds, like partridges and grouse, which are usually placed across the platter, should have their heads on the farther side. A saddle of mutton should be placed with the tail end to the left of the carver; a haunch of venison or mutton with the loin or backbone nearest the carver; a leg of mutton or veal with the thickest part toward the back of the platter; a shoulder of mutton or veal with the thickest part up, and a rib roast or a sirloin roast with the backbone at the right. In a sirloin beefsteak, the tenderloin should be next the carver. A fillet of beef should have the thickest end at the right, but a calf's head must be placed with the face to the right. A roast pig's head should be placed to the left and the thickest side of a roast ham on the farther side of the platter.

Now, as to the actual carving. Suppose it is a leg of mutton or lamb. Put the fork in the top, turn it toward you and cut slices through to the bone; slip the knife under and cut them away. The best way to learn to carve a fowl is to study it in an uncooked state. When one finds a joint and cuts the gristle, the leg or wing is free. In carving roast chicken the leg and wing are first removed from one side and then from the other. Next the breast is carved on each side, and then the wishbone comes off. Separate the collar bones and shoulder blades, the breastbone from the back, then the back from the body, and then the side bones.

How to Dye Straw Black.

Take about half a pound of logwood chips for each hat, and to every half pound add 4 quarts of soft water, or as much as will cover the hats. Boil the hats in this for half an hour without bruising the straw. Then remove them; add more water and a bit of copperas about the size of a bean for each hat. When quite dissolved, return the hats and simmer for 20 minutes. Lift while simmering, to get the air, then remove entirely. Rinse well in plenty of cold water and hang out in the shade to dry. When ready, stiffen the hats by brushing over with light glue, and when dry block as usual.

How to Make Your Own Buttermilk.

The milk should be permitted to sour and partially skimmed so as to allow enough cream to render it rich. It can be taken from the icebox, provided you wish it cold, and simply beaten a few moments with an egg beater—one that turns with a handle is preferable—and you have as fine buttermilk as can be made under any process. There are so many invalids who crave it, and yet it is often an impossibility to get it pure and rich. It is usually diluted with water and often there are so many lumps of butter floating through it that it is not very inviting, but by this mode any one who can get any amount of milk, no matter how small, can manufacture in a few moments a drink fit for the gods. Try it and see how quickly this delightful drink can be had.

How the Moon's Standing Still Would Affect the Earth.

We must imagine that the moon would always be exactly over one spot of the earth's surface. At night, therefore, that part of the earth would always be illuminated unless the position—which is most probable—would result in an eclipse, but the other portions of the earth would be in total darkness at night. The effect on navigation would be revolutionary. The phenomenon of the tides would practically cease. Consequently many tidal rivers would run low constantly and flourishing ports go to ruin. Not only so, but the distribution of the water on the earth's surface would be seriously altered. If the moon stood still, the waters on that side of the earth where the moon was stationed would rise in one huge mass, while the opposite side of the earth would have a smaller bulk. The waters, however, at the sides of the earth would practically disappear. This would undoubtedly mean that many portions of the earth now dry would be flooded and vice versa. Not only so, but the shape of the planet would—to an outside observer—change. The solid portions would remain rigid, but the general contour would appear to be egg shaped, the greater end being turned toward the moon and the point away from it.

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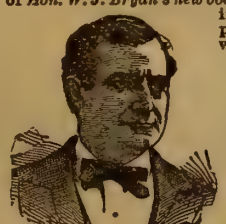

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, FEBRUARY 4, 1897.

ANOTHER MODERN WOODMAN VICTIM.

The victims of secret society initiation are becoming alarmingly numerous. Of late, public notice has been taken of an average of one a week. The latest is reported from Dubuque, Iowa, on December 13. A certain George Harris, of that city, was so seriously injured while being initiated in the Iron Wood Camp of Modern Woodmen that he had to be taken to a hospital. An operation was necessary, and it was thought that one of his arms would have to be amputated. If is evident that laws will have to be enacted, prohibiting these dangerously nonsensical initiation ceremonies.

THE MODERN WOODMEN.

This number of the *Cynosure* will be especially valuable to any who have friends or neighbors victimized into joining the Modern Woodmen. Let them use it freely in opening blind eyes and saving men from this dangerous delusion. The cuts represent scenes in taking the Fraternal degree, but it should be noted that the Modern Woodmen ritual in a footnote states that "the camp can, by majority vote, excuse the candidate from taking the Fraternal degree."

Many portions of the ritual and secret work composed by the founder of the order, Mr. J. C. Root, were printed. He was virtually obliged to step down and out of the position of Head Consul on account of frauds perpetrated about 1889; and when W. A. Northcott became Head Consul he naturally wanted to try his hand at revising the ritual. He has given the order a REVISED RITUAL.

The funeral services remain the same as in the old ritual.

We publish in this number portions of the revised ritual, taken from the prescribed work of the Head Camp, and which was officially published by the order of Modern Woodmen in 1894. The cuts in this paper are taken from the official ritual and picture the initiation as practiced at the present time.

A synopsis of what has been published heretofore follows, and is taken from the Official History of the

Its founder:—Mr. J. C. Root states: "That he was one of the organizers of the Iowa Legion of Honor and its first Grand Treasurer;" that "he was four years Chief Rector of the V. A. S. Fraternity;" that he is an active member of the Masonic Consistory, Royal Arch Chapter and Blue Lodge; that he was once a candidate for Grand Master of his State; that he is an Oddfellow, a member of the Knights of Pythias and of other fraternal organizations. "That in forming his ritual, Odd-fellowship suggested one idea, Masonry another, and in the treasure-house of ancient mystery—the Grand Eleusinian rites—still others." (Pages 6, 7, 10)

Its character:—Its members shall not receive any money as profits—it being a purely secret society." (Page 43.)

Its professed purpose:—The object for which this corporation is formed is for the purpose of furnishing life indemnity or pecuniary benefit to the widows, heirs or relatives of deceased members, or accident or permanent disability indemnity to members thereof. (Page 43)

Its membership:—"The fraternity should not arrogate to itself to select the Christian and reject the unbeliever. . . . . The doors then are left open to the Jew and the Gentile, the Catholic and the Protestant, the agnostic and the atheist." (Pages 13 and 14)

[In the burial service the order quotes 1 Cor. 15: 47, but omits these words,—"the second man is the Lord from heaven," indicating the author of the funeral rites to have been a Freemason.—EDITOR]

Its charity:—"If a member fails to pay his dues before the first day of the following month after he has been notified, he shall be suspended, and during such suspension his benefit certificate shall be void." (Page 81.)

BURNS HIS TEMPLAR UNIFORM.

About five years ago at a revival in Guthrie Center, Iowa, Mr. Wm. Jacoby, a business man in Guthrie Center, was converted to God. Soon after he came to the Bible (Moody) Institute, Chicago, and is now pastor's assistant in the Chicago Avenue (Moody) church, one of the largest and best representatives of a Christian church in Chicago.

The students of Wheaton College and some others, on Jan. 20th last, had the pleasure and profit of hearing Bro. Wm. Jacoby give an account of his conversion, portions of which are here given to *Cynosure* readers.

"There was a revival in Guthrie Center and a great many of the young men and women were converted, and gave themselves over into the hands of God. I presume a hundred or more had done so when some one asked me if I would not go to the meeting. There is no use for me to go around to your meeting I said; but finally I was prevailed upon to go to the church. A friend sitting alongside of me, just for fun said, if you will raise your hand I will mine. He was in fun but I was half in earnest, and I said, if you will I will; and when they asked I raised my hand for prayers; then they told me to come to the altar. I didn't think that would do any good, but I went and kneeled down at the altar. They were singing and praying, when some one came and asked me, 'Do you feel any different?' Well, I did not, and so I had to tell the truth; I would go up to the altar and kneel down alone there; this I did for six or seven nights.

"I would go into the class-room and pray to God for light, but it seemed as if I was in a dream. They would tell me that it was tobacco that was in my way. A long spear-head plug would last me just ten days. I was willing to do anything, and so I had to stop the tobacco. I threw it all away and then I started to chew gum, for I had to chew something. I commenced chewing gum, and would chew it so fast that I was afraid I would get the lock-jaw. Then I cried, 'Lord, here you help me; I cannot quit this of myself.' And friends, from that day to this I have never wanted a chew of tobacco. God answered that prayer in a marvelous way.

"Finally one day about six months after I had started, they said, 'Bill gives a good testimony, but I have never heard him say he was saved.' Am I saved? I asked myself. I had been getting a little bit of the Word of God, and knew that it said that if you come to him a lost sinner, he won't cast you out. Well, I asked myself, are you sorry for your past sins? Yes, I wish they were all blotted out. I wish they never had been. Well, do you believe Jesus Christ died to save sinners? Yes, I do. Do you believe you were a sinner? Yes, I was a sinner. Well, does he save you? Then the thought came into my mind, 'God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.' I said yes. And it seemed to me as if the whole room lighted up, and from that day to this I have never doubted.

"One night I went to the prayer meeting, and went from the prayer meeting over to the lodge. There were many of the church members in the lodge room that did not go to the prayer meeting. I thought of these things. I said to myself: You are in business; if you go out of the lodge how about your trade; the men will avoid trading with you; members of the lodge here have influence all over the country and you will lose your trade. I thought of these things three or four days; finally I says, well, what are you going to do? And my answer was, I have got to go out. Well, I said, all right, if I have got to go out, out I will go. So I went out, and I wrote the lodges a letter and told them. I do not think that I have been called upon to tell any of the secrets, but God just told me to come out from among them. The boys did not want me to go; they tried very hard to keep me in the lodge. I said I feel that I must come out of them and so out I came. I thought I would lose their trade. But there was not a single one left me, to my knowledge.

"I will tell you another thing that led me out of them; that was having to kneel down with a man whom I knew was one of the worst men in town, and together lift up our hearts in the Lord's Prayer. As I heard that man lifting up his voice and knowing that he was one of the worst men in town, it became another one of the things that led me out.

"I had a Knight Templar's uniform and I thought I had better sell it, and I wrote to the lodge and asked if they wanted to buy it. They wrote, 'Yes, somebody else will probably go in.'

"That suggested something else. If you sell that uniform what will be the consequence? Somebody else will go into that lodge that would not otherwise go in, because they can get the uniform for half price; if that is so, I thought, I cannot sell it. So I took it and burned it up. (Applause.) The sword I could not burn, but I put it in the fire and then I buried it in the ground.

"The reason I tell you this is just to show you how God led me. It is for Jesus' sake that I tell this to-day. I believe that many a young man to-day would be kept away from them if he knew the consequences.

"After this I would sit at my desk in the store when no customers were in and write out Bible readings. And a revivalist came along and took me with him. I would stand up before the people with my Bible. I had little knowledge of the Bible and not very much education, but I did not have a bit of fear, because I knew that it was the Holy Spirit that was leading me. So I would just stand up and read that passage in the 12th of Romans: 'I beseech you therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that holy and acceptable will of God.' And I would tell them that this was only reasonable that they should be holy. That Christ could not have half of their heart. That they could not serve two masters. I could just tell them the truth that God told me. That I could have complete victory over sin by trusting in him. He was my Saviour. That it did not depend upon me. That Satan might tempt me to do wrong, but God was greater than Satan and Christ was manifest to destroy the works of the devil, and by trusting him I could come off more than victor.

"I just want to close with a few words. God has been wonderfully blessing me. God has been filling my soul with joy.

"He says, 'These things have I written unto you that my joy might remain in you and that your joy might be full.' And I know that if you are living so that no one is receiving anything from you, you must get closer to the Fountain. There in John you know it says that we shall be rivers of water, that is full and running over."

P.

PERSONAL MENTION.

—Rev J. M. Faris, so long pastor at New Concord, O., is preaching at Fairgrove, Mich.

—Bro. Alex Mooney, a good anti-secret reformer from San Francisco, Ind., was a welcome visitor at the *Cynosure* office recently.

—Read in this issue how Samuel Harper, father of the illustrious president of Chicago University, tried to steal a march on Rev. J. P. Stoddard.

—Notice what Bro. W. B. Stoddard says in this issue of a certain community in Pennsylvania: "As every one asked subscribed for the paper, there was much to cheer us on our way."

—Dr. David Metheny, the veteran missionary in Syria, is expected home this spring. Many will remember his effective address at the Congress of Churches in this city on the lodge question some years ago.

—Rev. J. K. Glassford, now of Phœnix, Arizona, has rendered effective service for our cause as one of our talented and devoted lecturers. We are sorry for the illness of his wife, which of late has confined him much of the time at home.

—Samuel Harper, Sr., of New Concord, Ohio, and father of President Harper of the Chicago University, was a welcome visitor at the *Cynosure* office last week. He was accompanied by Samuel N. Harper, son of President Harper. Samuel Harper, Sr., whose letter is on another page, has been a *Cynosure* reader for many years,

and in years past has co-operated with anti-secret lecturers in holding meetings at New Concord.

—Rev. R. M. Blackwood was ordained as pastor of the Bloomington, Ind., Covenanter church, Jan. 20. The pulpit had been vacant more than a year and a half, since the resignation of Rev. M. A. Gault, the former pastor. The young pastor starts out with the congregation in excellent working order, and has bright prospects before him.

—The editor addressed a fine audience last Friday evening at the Covenanter Mission, 6530 Cottage Grove Ave., this city, on the "Capital and Labor Question. This mission was re-inforced last week by Rev. R. B. Cannon, D. D., and family of Ohio, who have just taken up their residence in this city, The doctor is a strong advocate of the anti-secret and all other reforms, and the *Cynosure* extends to him and family a hearty welcome to Chicago.

—Rev. G. Kennedy Newell of Hope Chapel, at Plainfield, N. J., will be asked by a committee of the Red Men, Miantonomoh Tribe, either to qualify his remarks or else retract the implication which he placed on the order when he charged recently that the Red Men and the Daughters of Pocahontas recognized heathen gods in the burial ritual. Past Sachem William Newcorn says that if the minister does not withdraw his objectionable remarks he will make public some interesting statements. This is a good illustration of how tne secret lodge attempts to muzzle ministers and silence the pulpit.

—Pres. Silas W. Bond, of the Houghton New York Seminary, writes as follows to Gen. Sec. Phillips: "Some days ago I spoke to one of our young men in the theological department concerning the workers and work of the National Christian Association, and to my surprise he had never seen a copy of the *Cynosure*. Now we have here a fine class of young ministers, several preparing for teachers, and many others who are fitting themselves for some place in the world's great field of action. If you can feel that it is a method of advertising which will more than repay you the cost of putting a copy of the paper in our reading room, I shall be very much pleased to have you do so, and will gladly recommend it to them as a very helpful paper for them to use and circulate when they get out into their various fields of labor. We are finding this a very pleasant field of labor, and are enjoying our work very much indeed. In some way we have seemed to just meet their requirements, and the way they are rallying to our side in support of the school is very gratifying. Under God's blessing we expect to see the school continue to grow and prosper, and send out men and women who will bless the world." [We have many calls similar to the above from institutions of learning asking for N. C. A. literature. Would that the friends of the cause could realize more the importance of providing the means for sending the *Cynosure* to the reading rooms of colleges, where it would instruct and warn those who are soon to control public sentiment in the nation.—EDITOR.]

TAKE NOTICE.

Our Publisher announces this week, that for this year the clubbing price for the *Chsistian Cynosure* and the *Weekly New York Tribune* for 1897 is $1.75 for the two papers.

REFORM NEWS.

HOW THE DEVIL WANTS THE GOSPEL PREACHED.

ST. PAUL, Minn., Jan. 27, 1897.

EDITOR CYNOSURE:—To say, preach the Gospel and let iniquity alone, is iniquitous. To say, preach the Gospel and let secret societies alone, is a devil's gospel, and the devil's way to preach it. When Bro. McNeil testified against Masonry in the Y. M. C. A. hall in Chicago, as recorded in the *Cynosure* of Jan. 21st, and the lodge pastors were squirming in the fire, and a pastor pulled his coat while he was testifying, and the chairman of that meeting said in substance "that our first concern should be to get the Freemason's heart filled with the Spirit, and then he would rightly decide the lodge question," that was an artful way of saying, "Shut your mouth, McNeil, or we will shut it and seal it shut in "a grave six feet perpendicular and six feet due east and west."

But, no doubt, Bro. McNeil understands it, and feels it too, that it is at his peril, except he is in Christ, to bear testimony to the truth of what the devil does for a man in the lodge; for lodge pastors would treat him as their Masonic brethren treated Captain Morgan if they dared. They and their "pimps" would drive every honest man out of the pulpit if they could.

When St. Paul was shipwrecked and had landed on the island of Melita, a viper fastened itself on his hand, but he shook off the beast into the fire and felt no harm. So let every assembly of God's people shake off that venomous beast—the lodge member—and that assembly will feel no harm, but have an approving conscience in the sight of God. It is a very great sin to receive a member of a lodge into Christian fellowship.

Can a reader of the *Cynosure* tell us of a Baptist church that actually excludes members of all secret societies from its fellowship, and has a clause to that effect in its church covenant?

W. FENTON.

NEW ALEXANDRIA A MODEL TOWN.

SCENE OF DR. MILLIGAN'S EARLY LABORS.

BEAVER FALLS, Pa., Jan. 27, 1897.

EDITOR CYNOSURE:—The fruits of the Beaver Falls Convention of last year are manifest. Many were enlisted at that time who will help us in days to come. The storms of the week past have been trying. The reformer expects to meet storms. We shall move on, knowing "It will be summer time by and by." Rev. H. B. Hummel, of the Presbyterian church, Latrobe, invited me to preach on Sabbath to his people, but wrote that the session did not think the time auspicious for an anti-secrecy address. There are a great variety of lodges in Latrobe.

The village paper lauded a man who was giving addresses in the Y. M. C. A. hall. He was organizing a lodge of the Knights of Malta. Some seem to have money to buy so-called secrets, who have little for their families. I was glad of the opportunity to again visit New Alexandria and continue my canvass for the *Cynosure* there. The Steeles, who have been often tried, proved true to their name. M. H. Steele conveyed me a distance of six miles to John R. Steele's. The latter is an elder in the Covenanter church, of which Rev. R. J. Gault is pastor. His fast horse, as usual, was needing exercise. Nicely wrapped up in the carriage we enjoyed our canvass, notwithstanding the driving snow storm. As every one asked subscribed for the paper, there was much to cheer us on our way.

That John R. knew the right place to go for dinner was evident. The turkey awaited us at a brother's, S. M. Steele's. It's a nice thing to be a reformer when you go to New Alexandria. Lodges have been attempted, but do not thrive there. A literary society meets every Friday evening in Steele's schoolhouse. At the hour appointed for this meeting last Friday it was snowing and blowing. The people got to the house some way. It was filled with as intelligent a company of young people as can be found in the country. The declamations, essays, etc., indicated thought and interest. By special vote the hour usually occupied in debate was given to your agent. I hung up the chart and explored the so-called mysteries. The closest attention was given. There were lodgemen in the audience who would of course be specially interested. I hope they may take my advice and not invest in any more of the so-called secrets.

It seemed wise to remain at New Alexandria over Sabbath. I was sorry not to accept the kind invitation of the pastor at Latrobe. I shall hope to do so later. Our ex-State president is pastor of the United Presbyterian church in New Alexandria. Sabbath morning he made me very welcome and insisted on my preaching to his people. Dr. Collins said he had not been able to get hold of a subject during the week to present to his people as he could wish. He understood the reason, he thought. The Lord intended me to preach. Everybody treated me kindly. Indeed, one might forget they were engaged in reform work. There was not enough opposition to make it seem natural.

Bro. Gault reported four pages of signatures to the petitions, and still there were more to follow. I am stirring up some to circulate the petitions and securing readers to the *Cynosure* this way. Geneva College reports an increase in the number of students. Money is scarce, we are everywhere told, but there are several new buildings going up. Some people are awake and pushing.

I hope to visit New Castle to-morrow. Expect to be at home before this reaches *Cynosure* readers. Letters are coming reporting that petitions are being circulated. In my next I hope to give friends items of interest in this line. Shall I not hear from those who have not reported? Remember, friends, our final success under God depends upon individual effort.

W. B. STODDARD.

MINNESOTA ANTI-SECRET STATE CONVENTION.

The executive committee of the Minnesota Christian Association have arranged to hold the State Convention at Willmar, Minn., on the 23d and 24th of February next.

Trains arrive at Willmar from the south at 12:05 P. M. and 11:30 P. M.; from the north at 4:05 A. M. and 1:30 P. M.; from the west at 1:25 P. M.; from the east at 10:20 P. M.

PROGRAM.

Tuesday Afternoon, Feb. 23.

2:00 P. M.—Devotional exercises.
2:30 P. M.—Welcome by Prof. H. S. Hilleboe.
3:00 P. M.—Response by Rev. W. Fenton. Business and appointing committees.
4:00 P. M.—Lecture, "Lodge Life Inimical to Church Life," by Rev. C. J. Petri, D. D.

Tuesday Evening.

7:30 P. M.—Devotional exercises.
8:00 P. M.—Lecture, "The Religion of Secrecy, True or False," by Rev. T. C. Sproull, Cedarville, Ohio.

Wednesday Morning, Feb. 24.

9:30 A. M.—Devotional exercises.
10:00 A. M.—Lecture, "Relation Between the Church and the Lodge," by Rev. E. E. Gynild. (This lecture will be in the Norwegian language.) Open parliament for brief addresses and remarks, questions and answers.

Wednesday Afternoon.

2:00 P. M.—Devotional exercises.
2:30 P. M.—Business and reports of committees.
3:00 P. M.—Lecture, "Masonry as it Relates to Mohammedanism and Christianity," by Rev. Jno. Halvorson. Brief addresses, and asking and answering questions.

Wednesday Evening.

7:30 P. M.—Devotional Exercises.
8:00 P. M.—Lecture, "Evils of Secret Societies," by Rev. L. A. Johnston. Business meeting. Adjournment.

This convention is called in the interest of our Lord Jesus Christ and his church, and in his defence against the wiles of the devil and his lodge angels. May the Spirit of the Lord awaken his sleeping bride, and God's people come to this convention clothed with righteousness and full of the Holy Ghost. So we shall surely be guided in truth and win the battle with our Lord, upon whom we wait. We have no Gospel of lies to preach to the people; but such a Gospel as tears the "deceitful mask" off the Odd-fellow whom the devil has made so odd that he is a lying hypocrite and a rebel against the Almighty.

Brethren, let your prayers touch the throne of God on this subject, and come to the convention in that spirit. Neither Martin Luther, nor Paul, nor any of the apostles of our Lord could do anything against our open foes without that spirit. The foes that we are to meet in this convention are foes that skulk behind tyled doors, but our God has made a hole in the wall and has bidden us go in and see the abominations. We shall meet these wicked spirits in heavenly places, and see and know the salvation of our God.

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. 29:29. Now the wicked things of the lodge are revealed, and also the things of God concerning them; and it is our duty to fight, and to fight in the armor that God has provided for us. W. FENTON.

WOMAN'S WORLD.

GOOD WORK ACCOMPLISHED BY A CHICAGO GIRLS' CLUB.

The Majority Petition—Piques and Cotton Canvas—The Rainy Day Club—Lamp Shades and Sleeves—The Height of Style.

The clubhouse of the Girls' Mutual Benefit club is at 531 West Superior street and is in good financial condition so far as its running expenses are concerned. It is self supporting, although the fees are so small, the initiation fee being 25 cents and the dues 5 cents a week. The membership numbers about 225, and includes a number of the leisure class besides a large number of self supporting young women.

The club was organized in 1890 by six young women who recognized the fact that a home of luxury was the fate of comparatively few, and who longed to divide the favors fortune had bestowed upon them with their less fortunate sisters. They had worked together for some time in the Ashland circle of King's Daughters, but the club was not in any way under the auspices of the King's Daughters. Alice Cary Burkhardt, one of the founders, is president of the club.

After the regular classes were established Saturday evening was set aside for socials and lectures, the latter on history, hygiene, Delsarte, general care of the health and other interesting subjects.

A library was started at once, and that, together with the games and music for those who do not wish to join the classes, helps to make the evenings spent in the clubhouse both profitable and pleasant.

The expenses were defrayed at first by the proceeds of a concert, which made a nest egg of $268 to start on. But the club very soon outgrew its small quarters, and it was decided best to build. About $1,500 was raised by subscriptions, entertainments and bazaars, which paid for the lot at 531 West Superior street, upon which a

ALICE CARY BURKHARDT.

handsome and commodious clubhouse was built which cost $7,000, $500 being paid each year on the indebtedness. This amount is raised by outside subscription, entertainments, etc. They still owe $3,000.

The house was dedicated amid great enthusiasm and has drawn an immense membership from that vicinity. It is finished admirably and furnished for the special needs of the organization. On the ground floor are the rooms occupied by the janitor and his wife, the matron, and consist of a little five room flat. The bathrooms, which are always open for the use of the members, are also on this floor, as well as the furnace and storage rooms. On the second floor are the offices, library, two large reception rooms and a well appointed kitchen where the cooking lessons take place and which, as furnished, is a model kitchen in every sense of the term. The third floor is divided into a large auditorium and two music rooms in front.

The entire house has hard finished floors, and the rooms, with the exception of the large auditorium, are furnished with rugs. All the furniture except the auditorium folding chairs was donated by friends of the institution. This is probably as attractive a clubhouse as there is in the city, especially when it is taken into consideration that it is managed entirely by girls. These young women say the organization is what its name indicates—delightfully mutual in its benefits. The members of the leisure class have time and ways to plan and to work for the support of the club outside the club's own limits. The wageworkers do their part in dues and are always ready to engage in entertainments, for which they pay a regular admission price as a help to the revenue of the club. It is impossible to estimate the value to the leisure class of the lessons which they learn of the girls and young women who every day glean experience in the business world. These industrial members are bright examples of patience and perseverance.

The classes are all free, with one exception, and the fee for that one is only 10 cents, the charge being made on account of necessary expense involved. The other classes are carried on by 24 volunteer teachers, who aim to make their instruction as practical as possible. For the dressmaking class a sewing machine has been given, so that nothing is left out of the fullest instruction necessary to cut, fit and make complete anything in a girl's wardrobe. The cooking classes are especially interesting, the theory being followed by practice and illustration in the shape of a supper.

This institution is not for the so called "submerged tenth"—does not aim at civilizing, but Americanizing. This district being composed entirely of foreigners of the poor but thrifty class and speaking their native languages in their homes, it is hard to get at the heads of the families, as they stay at home so entirely that many of the women do not understand the English language at all. It has been the desire of the club to form mothers' clubs, but in this the club is hampered by the linguistic fact above referred to.—Chicago Tribune.

The Majority Petition.

Martha R. Almy of Jamestown, N. Y., when asked her views on the "majority petition," in a manner positive and firm replied:

"From the time when Margaret Brent asked to vote in the Maryland assembly, Jan. 21, 1647-8, to the present day the women of America have been asking for a voice in government. When all legitimate arguments against the granting of their reasonable requests have failed, they have been met with the inane apology that when a majority of women want to vote the suffrage will be conferred upon them.

"Since the right of petition is the only political right which a disfranchised class enjoys the inference is that the prerequisite to enfranchisement should be a petition signed by a majority of all the women of the state.

"I deny the right of any person or power to demand such a test as a majority petition. The declaration of independence does not say, We hold these truths to be self evident, that when all men, or a majority of them, shall ask for their inalienable rights they shall receive them. It says that all men are created equal and endowed by their Creator with certain inalienable rights, and that to secure these rights governments are instituted.

"If this time honored instrument sets forth any one supreme proposition of which all others are but corollaries, it is the statement that governments are instituted to secure rights.

"The theory seems to be growing alarmingly prevalent in these latter days that the government should confer rights, and that only when the demand is so strong that it can no longer safely withhold them. If this be true, Columbia is no better than old King John. In all the pages of history, ancient or modern, there is not recorded an instance where a determinant majority of unrecognized persons ever asked for an extension of rights or privileges.

"A volume would not contain the record of instances in the world's history where an active, aggressive minority has demanded an extension of rights and privileges and received them. The whole story of the evolution of liberty is but an illustrated sequence of examples where the few have asked and the many received. To confine ourselves to our own country, we should never have had a Decaration of Independence if it had been necessary to have a majority of the colonists declare for it. The majority, and especially the wealthy people in colonial days, thought it better to endure the ills they had than to run the risk of others which they knew not of. At one time during the Revolutionary war there were twice as many Americans in arms against the cause of independence as there were in the American army. The loyalists in this country always claimed that they were in the majority. In New York state originally only freeholders voted. Did the poor man unanimously petition for the franchise? Did the poor black man in the state of New York in 1846 unanimously or in any determinant majority petition for the franchise? Did Abraham Lincoln insist upon a majority petition from the slaves before signing the emancipation proclamation? Did the negroes in the south in the days of reconstruction circulate a petition to find out how many wanted to vote?

"If a majority test is to be required, the logic of the situation demands that it be a majority of citizens, both men and women."—New York Tribune.

Mrs. Peary.

Mrs. Peary, wife of the arctic explorer, is an exceedingly clever, attractive woman. She is a fluent speaker and has recently received an offer of $20,000 to make a lecture tour of the larger cities in the United States. But she refused the offer. She was recently a guest in Milwaukee, where she filled an engagement for her husband, it being impossible for him to be present. She sold her journal, that she kept while she was in the arctic regions, for $10,000 and a royalty of 12 per cent. She is handsome, with Grecian features and soft, curling hair. She is of German parentage.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Feb. 7. Comment by Rev. S. H. Doyle.

TOPIC.—Sincerity—with oneself, with others, with God.—Ps. xv, 1-5; Ezra viii, 16, 17.

The Fifteenth Psalm is supposed by some to have been written by David at the time of the bringing of the ark to Jerusalem, but it was probably written later, as the expression "holy hill" would indicate. It was the ark that made Zion the "holy hill."

It opens with the question, "Who shall abide in thy tabernacle; who shall dwell in thy holy hill?' And in answering the question it draws a picture of the perfect man, making his perfection to consist in his personal integrity and sincerity and a similar relation to others. In relation to himself, the man who holds communion with God is: (1) He that walks uprightly his whole life is right; (2) he that worketh righteousness—that doeth the will of God; (3) he that speaketh the truth in his heart. Truth, sincerity, dwells in his heart, and he speaks it there first. The sincere man is sincere in heart. If the heart is deceitful and hypocritical, though the words and actions of a man may seem to be sincere, he is not sincere. Sincerity, truth, trueness, begins in the heart. It is a heart characteristic.

Sincerity in oneself will necessarily include sincerity to others. The man who is false to others is not true to himself or to God, for it includes that. In trueness to others there are several negative qualities embraced: (1) He is not one that slanders or does evil to his neighbors; he does not injure them by thought, word or deed. (2) He will not even listen to reproaches made by others; he neither speaks ill of his friends nor allows others to speak ill of them to him. Other qualifications also are mentioned. He is one who turns from the evil and honors the good. He is not one who takes usury or bribes. In Zechariah we are told that he should speak truth to his neighbor, execute the judgment of truth and peace, not imagine evil in his heart against his neighbor and love no false oaths. And why? Because God hates these things, and the true man will not do the things which God hates. He will want to be sincere with God as well as with himself and his neighbor.

Sincerity with God is the most important of all. If we are sincere with God, if we are honest in all our dealings with Him, we cannot be false to ourselves or others, for that would include falsity to God. When we sin against ourselves or others, we sin primarily against God. Sincerity is a noble trait of character. No trait of human character is so admired both by God and man. God and man both love sincerity and truth and cordially hate and despise a hypocrite.

Bible Readings.—Ex. xxiii, 1-12; Lev. xix, 16-18; Job. viii, 11-16; Ps. xxxiv, 11-16; Zech. vii, 9, 10; Math. vi, 1-8; xxiv, 44-51; John viii, 44; Acts v, 1-11; Gal. vi, 7, 8; Eph. iv, 25; Phil. i, 9-11; iv, 8; I Pet. ii, 1, 2; Rev. xxi, 8.

Working In Common.

Christianity has nothing in common with apathy. It does not transform men into stoics. We may admire the old Roman who shed no tears over calamity and bore all in stolid unconcern, but marble insensibility is not akin to either nature or the gospel. The Christian religion recognizes true, manly, hearty sympathy. It evokes, enjoins and honors becoming emotion. It says, "Weep with those that weep." Our Lord wept at the grave of Lazarus as the bereaved friend and over Jerusalem as the solicitous patriot who saw the approaching desolation of his beloved city. Surely it is not unmanly to weep. Sensitiveness ever finds occasion for tender and responsive expression.—Presbyterian.

One of the Crying Evils of the Day.

We are living in an age in which old beliefs have been much unsettled. A large proportion of our new generation have never received, either at school or at home, adequate instruction in the elements of morality, and particularly in the necessity of restraining the inclination of our common nature to satisfy its greeds irrespective of the rights of others. Dishonesty in various forms is one of the crying evils of the day.—Catholic Standard and Times.

The Just Balance.

The just balance of thrift and enterprise is preserved not by toning down one, but by building up the other. No one is too enterprising, no one is too thrifty, but most of us are deficient in one or the other and need to cultivate that one with special care. Whichever trait is the feebler within us needs more abundant exercise by which to grow and strengthen.—Lutheran.

Real Endeavor.

A Christian Endeavorer of Berlin, Ont., a young woman 17 years old, visits the almshouse every Sunday, carrying good literature. The poor old folks anxiously look for her, and her visit is to them the brightest spot in the week. Hundreds of Christian Endeavor societies are engaged in similar work.

Politics and Moral Character.

The man who enters politics poor and after a few years retires with a competency is not likely to have much, if any, moral character left.—Lutheran Observer.

Lovely Selfishness.

The habit of love is to put the best possible construction on men's actions, while the habit of selfishness is just the opposite.—Christian Standard.

Applies to Religious Sentiment.

The foundation of the church lies in the religious sentiment, and to this sentiment its appeals must persistently be made.—Christian Register.

If We Truly Love Him.

If we truly love Christ, we shall care for those who are loved by Him. Those who are dear to Him will be dear to us.—Episcopal Recorder.

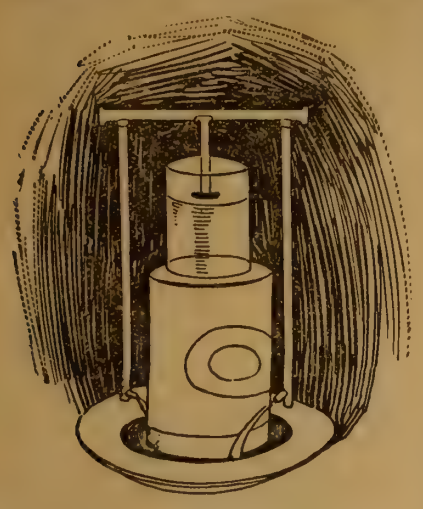
FOR LITTLE FOLKS.

WATER POWER.

A Simple Little Engine That Any Smart Boy Can Make.

The principle illustrated in the accompanying cut might readily serve to generate power without the use of machinery. We give it, however, merely as an interesting and easily made experiment.

Pour water into a good sized glass tumbler until it is two-thirds full and



stand it upon a canister to give it the necessary elevation. Through the flat cork on the surface of the water is a stout straw, which transversely supports one of the same diameter. To the latter are attached two other straws of smaller diameter, each of these having a bit of straw about an inch in length attached to the end at an obtuse angle, with the outlets cut on the slant to facilitate the exit of the water.

All the joints are hollow and are made water tight with sealing wax. The ends of the transverse straw are likewise closed with the wax, but the ends of the depending straws are left open.

Now, to start this unique homemade apparatus in action, let two persons suck the open ends of the depending straws until the water begins to flow, and when they take their mouths away the device will begin to revolve, while the water pours steadily from the open ends.

This revolving siphon will soon empty the tumbler, but you may keep the action up as long as you please by pouring water in as fast as the straws let it pour out.

A Boy and a Banana Skin.

One day last week a white haired old gentleman was walking up Fifth avenue with his cane. Not far in front of him dawdled a boy eating a big ripe banana. It was near the noon hour, and the street was thronged with people hurrying off to lunch. Presently the boy, having finished the banana, dropped the skin on the sidewalk and went whistling up the street. The old gentleman stopped and bent over slowly, leaning heavily on his cane, and picked up the banana skin. Just then the boy looked over his shoulder and saw what the old man had done. He stopped, with his hands in his pockets, and watched curiously. Close to the curbing stood a forlorn old dray horse, with its head hung down and one leg bowed out. He looked as if he hadn't had enough to eat in months.

The old man held out the banana skin, and the discouraged old horse instantly pricked up his ears. He was evidently suspicious at first that a joke was being played on him, but it was only for a moment. He reached forward eagerly and nipped the banana skin with his soft lips. When it was gone, he looked up wistfully, but the white haired old man was walking on up the street with his cane. The boy stopped whistling. He was thinking, and so were a score of other people who saw the little incident.—Chicago Record.

Some Schoolboy Definitions.

In a recent examination some boys were asked to define certain words and to give a sentence illustrating the meaning. Here are a few: Frantic is wild; I picked some frantic flowers. Athletic strong; the vinegar was too athletic to use. Tandem, one behind another; the boys sit tandem at school. And then some single words are funnily explained. Dust is mud with the wet squeezed out. Fins are fishes' wings. Stars are the moon's eggs. Circumference is the distance around the middle of the outside. —Educational Gazette.

Cork Toys.

Curious toys may be made of cork. One of these is the well known little tumbler such as is generally constructed of pith. But cork, especially if it be hollowed, will answer the purpose quite as well. Make the puppet of three or four corks, shape and paint it as skillfully as you can, and glue to the feet, or under them, little hemispheres of lead. When thrown into any position, the figure, of course, rights itself, and, like a cat, always falls on its feet. It is quite possible to make a cat of pith or of cork too.

SAN FRANCISCO'S BEER.

Her Saloons, Placed Side by Side, Would Extend Sixteen Miles.

The yearly consumption of beer in San Francisco, according to the calculation of the federal gaugers, is 14,215,161 gallons. This is equal to 2,843,032 1-5 five gallon kegs. It would require a single cask 222 feet high and 161 feet in diameter to hold this liquor. The battleship Oregon could easily float in this cask. The beam of the Oregon is only 70 feet and her extreme height, including her military mast, is 120 feet. It would require five ships as large as the Oregon to carry this beer as a cargo after all the machinery and armament had been removed and allowing nothing for the hull displacement. The displacement of the Oregon is 10,000 tons, the weight of the beer is 50,860 tons.

Notwithstanding the fact that San Francisco has but 300,000 people, there are 3,260 licensed saloons in the city.

The Examiner of that city recently compiled a statement of the extent of San Francisco's rum business, and this article has been drawn upon for many of the facts herein given.

These figures take no account of the numberless barrel houses—"can joints" in the expressive vernacular of the police—for the barrel houses are not required to pay the municipal license of $21 a quarter, and consequently are not enumerated in the books.

Eliminating, therefore, the barrel houses and allowing to each of the more than 3,000 licensed saloons a frontage of 25 feet—certainly a moderate allowance—the astounding fact is made to appear that the San Francisco saloons, if placed side by side in a straight line, would extend nearly 16 miles—one unbroken, bibulous, beery boulevard.—New York Voice.

THE MODERN CAIN.

Childhood, Youth and Manhood All Perish Before the Slayer.

The saloon—this modern Cain—is the depository of the rankest poisons. He who stands behind its bar deals in death.

It is a murderer of babyhood. No one who but casually glances over the record of crime issuing from the saloon can doubt that it is disastrous to child life.

The saloon is a murderer of manhood. It has wrecked the bodies and sent to eternal doom the souls of thousands of the flower of our country.

It is the destroyer of the home, that ancient institution of God, that little heaven on earth, that one thing dear to a woman's heart next to her God. The saloon has been the cause of thousands of homes being turned into hells on earth.

Here is modern Cain with this difference, that, whereas in the olden time Cain was reckoned an outlaw and went slinking away when confronted with his crime, this modern Cain is a legalized murderer and carries on its work under sanction of law. I am profoundly impressed with the conviction that in the annals of time this shall be reckoned the "crime of the ages." May the voice of the eternal God startle us tonight with the question, "What hast thou done?" Two hundred thousand homes are under the shadow; 100,000 hearts are broken; the cry of 500,000 wretched, ragged children pierces the air; the tramp, tramp, tramp of 100,000 drunkards yearly marching to their doom makes the earth tremble, while crimes unmentionable are being perpetrated upon thousands of innocent victims by the votaries of the saloon.—Rev. J. Knox Montgomery.

LIQUOR AND BUSINESS.

People of a Town Don't Have to Guzzle Beer to Be Prosperous.

One of the highest salaried traveling men making Kansas was talking with a Wichita reporter the other day of the prohibition law of Kansas and said: "I make all the towns in eastern Kansas and western Missouri, and I want to say that all this talk of prohibition hurting business is all a farce. I sell more goods and a better quality in Kansas towns than I do in Missouri, and my patrons are better pay.

"They need not tell me that the people of a town have to guzzle beer in order to have prosperous business. When the people of a town spend their money for beer, they don't have so much to spend in my line. I don't mind a glass of beer occasionally, but I prefer to sell goods to a man who doesn't use it. I find he is a great deal more apt to have the money when pay day comes."—Kansas City Star.

Sunday Closing In Scotland.

Here are some figures that witness to the advantages of Sunday closing of saloons: In Scotland the consumption of spirits in 1852 and 1853 was 6,853,331 gallons for a population of 2,914,744. In 1892 and 1893 the consumption was 6,691,758 gallons, the population being 4,063,451. Compare the decrease in consumption of spirits with increased population.

No Good Templars In Russia.

Joseph Malins, grand chief Templar of England, recently made an attempt to locate lodges of his order in Russia, but the government forbade any move of the kind, and the enterprise was abandoned.

SABBATH SCHOOL.

LESSON VII, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 14.

Text of the Lesson, Acts v, 17-32—Memory Verses, 29-32—Golden Text, Acts v, 29—Commentary by the Rev. D. M. Stearns.

17. "Then the high priest rose up, and all they that were with him, and were filled with indignation." The preceding verses tell of multitudes coming to Jerusalem to be healed, and they were healed, every one. It seems that blessing came even from the shadow of Peter falling upon them. Multitudes of men and women believed and were added to the Lord, and many signs and wonders were wrought by the hands of the apostles, but it was all the work of the risen Christ through them by His Spirit. The same Christ lives today, and the same Spirit is in every believer, but where are the signs and wonders to the glory of God? Is it because believers do not live to honor Christ as the apostles did?

18. "And laid their hands on the apostles and put them in the common prison." The high priest and the Sadducees were very religious people and professed to worship the one living and true God, yet they thus manifested their anger against these men because they honored Jesus Christ risen from the dead and because of the mighty works done in His name. The margin of verse 17 says they were filled with envy, and there are still many religious people whose strange and seemingly hateful conduct to others can be accounted for only on the ground of envy.

19. "But the angel of the Lord by night opened the prison doors and brought them forth." When the Lord wants his people all night in prison, that is the place for them to be, as in chapter iv, 3, but when He wants them out of prison He has angels enough to minister to them, and one angel has more power than all the soldiers on earth, and prison doors or walls are nothing to them.

20 "Go, stand and speak in the temple to the people all the words of this life." The words of God are Spirit and life (John vi, 63). Christ is life and apart from Him is no life (Col. iii, 4; I John v, 12). If we have life in Christ, it is that we may pass it on to others by holding forth the word of life (Phil. ii, 16). If we have the bread of life and living water, it is that we may pass on the same to those who have them not. Five small loaves in the hands of Christ fed over 5,000 people. He is the very same Jesus.

21. The apostles did as they were told and taught the people in the temple. The high priest, with the council and senate, assembled in the morning and sent to the prison to bring the prisoners. It was evidently something very important that these men, Peter and John, should be dealt with severely, and hence the calling together of the whole senate as well as the council, and now that they had them safely in prison—as they supposed—was the time to do something very decided.

22, 23. The prison shut safely, the keepers before the doors, but no prisoners in the prison—this is what the officers came and found and returned and told. The rulers were taking counsel together against the Lord and against His anointed, and the Lord was having them in derision (Ps. ii, 2, 4).

24. The high priest and chief priests doubted whereunto these things would grow, and well they might, for if lame people are made to walk and all manner of sickness healed, and prison walls and faithful guards set at naught, the rulers may well ask, What next? We know whereunto these things will grow—they will keep growing until to Him every knee shall bow, all kings fall down before Him, and all nations serve Him, and the kingdom and dominion under the whole heaven be given to the saints of the Most High.

25, 26. Hearing from some one that the prisoners were teaching the people in the temple, the captain and officers went and brought them without violence. The same power that took the apostles out of prison, and that sent the soldiers to the ground when they came to take the Lord Jesus in Gethsemane might have arrested this captain and his officers if the Lord had thought best, but His plan for them now seemed to be that they should quietly go with the officers. Quiet submission to circumstances, trusting God to arrange the circumstances, is the way of peace for the believer. I find great help in this word, "Do as occasion serve thee, for God is with thee" (I Sam. x, 7).

27, 28. Being set before the council, the high priest accuses them of filling Jerusalem with their doctrine and making the council guilty of the death of Christ, and this in spite of the command of the council to stop teaching in the name of Christ. There is no reference to their escape from prison, perhaps because they felt compelled to acknowledge the hand of God in this and dared say nothing against it, perhaps for other reasons.

29. "Then Peter and the other apostles answered and said, We ought to obey God rather than men." In the presence of the council that put Christ to death they feared not the same treatment if such had been the will of God for them. They had prayed not for deliverance from their enemies, but for boldness in teaching whatever the result might be (chapter iv, 29-31). They remind us of the friends of Daniel, who, with the fiery furnace before them, feared not to honor God and defy the king. The fear of God delivers from all fear of men.

30. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." The end of all their conversation as well as the beginning is Jesus Christ, the same yesterday, today and forever (Heb. xiii, 7, 8). They are not afraid to insist upon the fact that the rulers of the Jews crucified Christ, and with triumph they assert that God raised Him from the dead.

31. "Him hath God exalted with His right hand to be a Prince and a Saviour for to give repentance to Israel and forgiveness of sins." Humbled unto death and crucified by His enemies, God raised Him from the dead and gave Him glory and exalted Him to give repentance unto Israel first if they would accept it, for up to this time it looks as if Christ might have returned to give the kingdom to Israel if only they had been willing to accept Him. See Acts iii, 19-21 R. V., and remember that all the believers thus far, though numbering many thousands, were all Jews.

32. "And we are His witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey Him." See the partnership of the Holy Spirit and these, in themselves, weak and unworthy vessels. See the Lord's own words in Acts i, 8, and let us be willing to be His witnesses; then we may be sure that all our ways and words will be chosen for us and our work will be in the presence and power of God, according to Jer. i, 7, 8.

HISTORY OF A WEEK.

Tuesday, Jan. 26.

The remains of the late minister to Hawaii, Willis, arrived at Louisville Sunday and were buried today.

A report to the state department from a consul in Germany says that Germans are for Germany and that though they want to sell their goods all over the world they don't want to buy anything from anybody where it can be avoided.

Mrs. Margaret Hungerford, "The Duchess," the novelist, is dead.

Governor Ramsdell, of New Hampshire, in his inaugural address recommended that the state fast day be abolished as an annual holiday, because it had become too much of a sporting day.

The place for holding the Ninth annual Scotch-Irish congress has not yet been decided upon, but Detroit will probably be chosen.

Wednesday, Jan. 27.

The Missouri river is frozen solid at Council Bluffs.

A sleigh with forty on board drove into a quarry at Pemberton, Pa., and twenty persons were more or less seriously hurt.

George R. Lash, defaulting city recorder of Pendleton, Ore., who pleaded guilty, has been sentenced to three and a half years in the penitentiary and fined $4,000.

The National Woman Suffrage association is holding its annual convention at Des Moines, Ia., Miss Susan B. Anthony presiding.

The officials and employes of the Postal Telegraph and Cable company at Chicago have raised $2,000 for the relief of the deserving poor.

Thursday, Jan. 28.

Lieutenant Governor Northcott, of Illinois, is sick with the grip at his home in Greenville.

Senator Wolcott, of Colorado, who is visiting Europe in the interest of bimetallism, has left London for Paris.

A boiler exploded at Mexico, Mo., killing Sterling Brown and fatally injuring his brother, John Brown.

Attorneys for Arthur Duestrow, condemned to death at St. Louis, make serious charges against the Missouri supreme court. They allege, in effect, that the state's prosecutor wrote the opinion of the court affirming the conviction of their client.

The failed First National bank, of Holidaysburg, Pa., will resume with 100 per cent. new capital stock.

Present immigration to the United States amounts to nearly 1,000 a day.

Friday, Jan. 29.

Snow is 8 inches deep at New York and has tied up Boston's street car lines.

The fire at Cincinnati yesterday morning destroyed the Schwill & Co. malt house and Overman and Schrader's cordage warerooms. Loss, about $250,000.

John Wanamaker is going to build a church at Philadelphia to celebrate the escape of his store from being destroyed by fire Tuesday.

A second exhibition of motors and machine tools will be held in Munich June 11 to Oct. 10, 1898, in which the manufacturers of all countries are invited to exhibit.

The Boston Safe Deposit and Trust company places the defalcation of Treasurer Miles at $209,452.

James R. Hawkins, proprietor of the R. F. Hawkins Iron works, bridge builders, at Springfield, Mass., has failed. Liabilities, $200,000; asests about the same.

Princess de Chimay has quarreled with her gypsy lover, Rigo, and has left him.

Saturday, Jan. 30.

The Woman's Suffrage convention at Des Moines, Ia., has re-elected Susan B Anthony president.

The officials of the Japanese legation at St. Petersburg confirm the report that the plague has broken out in the island of Formosa.

EXPLOSION IN AN IOWA MINE.

Burns Eleven Men, One of Whom Will, It Is Thought, Not Recover.

Ottumwa, Ia., Jan. 29.—News, delayed by storm and cold, has just been received of an explosion in a coal mine at Foster Wednesday. Foster is in Monroe county, fifteen miles south. Eleven men were burned by the explosion, but all will recover with the possible exception of one. The cause of the explosion is a mystery. It is thought it may have been a keg of powder, but the mine authorities say it was the result of natural phenomena; that air of extreme low temperature met the warm, gaseous air of the mine when the shaft suddenly opened, and formed a gas which ignited from the lamps of the miners, who were just leaving work for the noon hour.

The following were injured: Louis Fogler, may die: Robert Williams, John Farrell, C. G. Anderson, David Scott and two sons, Thomas Connor and William Morgan, burned badly, but probably not dangerously, about the scalp, face and hands. John Pierson was badly injured by a flying rock. Nearly all the injured men have families.

DEATH OF PRESIDENT ROBERTS.

Head of the Pennsylvania Railway Company Goes to the Majority.

Philadelphia, Feb. 1.—George B. Roberts, president of the Pennsylvania company, died at 4:30 Saturday afternoon at his home in Bala, a suburb of this city, from heart failure superinduced by acute indigestion, aged 63. Roberts was first taken ill in August last, but there had been periods since that time during which he was able to be about the house. He was forced to take to his bed about two months ago with catarrh of the stomach, and grew steadily worse until the time of his death. During the past two weeks his condition had become practically hopeless.

GEORGE B. ROBERTS.

LATEST WORK OF TRAIN THUGS.

Express and Mail Looted and Cars Set on Fire with Dynamite.

Portland, Ore., Jan. 30.—The Southern Pacific train which was held up early yesterday morning near Roseburg arrived here last evening. Charles Piper, the postal clerk in charge of the mail car, said: "Two men did all the work of holding up the train, but I think there were five in the gang. They exploded two dynamite bombs in the express car, and half a dozen on the outside. When the express car took fire I realized that my car, which was next to the express, was in danger. One of the robbers drew his revolver on me while he went through the mail. I don't believe he took anything of value. The express car was soon a mass of flames and I set about to save my car, if possible, by carrying water from a pond near at hand. The entire end of the mail car was burned out, but only a small part of the mail was damaged."

Arbitration Treaty Amended.

Washington, Feb. 1.—The arbitration treaty came out of the senate foreign affairs committee very materially amended, as it was voted 9 to 1 to drop King Oscar as the one who is to appoint an umpire if the high contracting parties fail to agree, and leaving them to fight it out as to who shall be umpire. Another amendment cuts out from arbitration all questions affecting the domestic or foreign policy of either party, or their relations with other states. In this condition it was voted to report the treaty to the senate, Morgan, Mills, Daniel and Cameron voting no on the question of reporting.

Successor to Dubois Elected.

Boise, Ida., Jan. 29.—Henry Heitfielt, Populist, was yesterday elected United States senator to succeed Dubois. The decisive ballot was: Heitfelt, 39; Dubois, 30; T. F. Nelson, 1. Heitfelt got 13 Democratic votes and 1 Republican; Dubois 4 Democrats. Heitfelt is a farmer. He represents Nez Perces county in the state senate. His age is 40. His education is apparently only of a rudimentary character.

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An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too."

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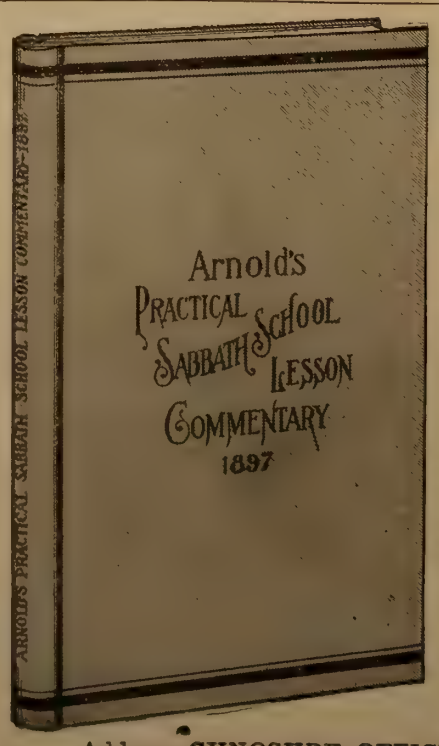

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THE PRAIRIE STATE.

ILLINOIS NEWS NOTES OF GENERAL INTEREST.

Summary of Important Events of the Past Few Days Reported by Telegraph for the Benefit of Our Readers—Items of Special Interest to Illinois People.

Springfield, Ills., Jan. 27.—There was a large attendance in both houses of the legislature yesterday. Nearly every member brought back a bill with him, and some brought as many as three or four. The senate was in session scarcely five minutes when it adjourned. Three bills were introduced, however, one by Senator McKinlay prohibiting convict labor by contract, and providing that the labor of convicts shall be used for state purposes only. Two other bills appropriate money for the deaf and dumb institute at Jacksonville and for the expenses of the governor's office.

In the house Busse, of Cook county, introduced a joint resolution "whereasing" that the Anglo-American arbitration treaty was "offensive and defensive" and resolving that it should not be approved by the United States senate. Revell introduced a bill for the repeal of the libel law passed at the last session of the legislature. Sharrock introduced a bill that railroads shall carry bicycles as baggage. Truesdale introduced one abolishing private banking. McLaughlin offered a joint resolution providing for an amendment to the constitution authorizing the legislature to regulate contracts between corporations and their employes.

Springfield, Ills., Jan. 28.—Representative Revell's bill to repeal the libel law of the last session, which was made a special order for Wednesday, was made a special order for next Tuesday by the house. Buckner stirred up a hornet's nest by offering a resolution regarding the Cuban question. Democrats claimed that hte resolution was out of order and that it was an attempt on the part of the Republicans to steal Democratic thunder. The resolution was referred. Barnes offered a join resolution calling for a submission to the vote of the people of an amendment to the constitution which, if adopted, will admit women to the right of suffrage. The senate was in session just ten minutes. The business transacted was of a routine nature.

Springfield, Ills., Jan. 29.—In the house Thursday the resolution of Representative Busse protesting against the arbitration treaty with England now being discussed in congress came up as a special order, and was referred to the committee on federal relations. Perry introduced a bill providing punishment for bribery in elections; also a bill to repeal the flag law. Allen introduced a bill in the interest of good country roads. It provides the issuance of bonds to raise money for this improvement. Another brief session of the senate was held Thursday morning. It was of 10 minutes' duration. A message from the governor nominating W. C. Simpson of Vienna, Ills., a member of the state board of pharmacy to succeed W. P. Boyd was received and confirmed.

Springfield, Jan. 30.—The senate did nothing yesterday but receive a few bills and a joint resolution to submit to the voters a woman's suffrage constitutional amendment. Adjourned to Monday at 5 p. m. In the house the judiciary committee was announced, Allan, of Vermilion, chairman. No other business of importance was done. Adjourned to 5 p. m. Monday.

Officers for Illinois Surveyors.

Springfield, Ills., Jan. 29.—At the annual session of the Illinois Society of Engineers and Surveyors the following officers were elected: President, Chas. C. Stowell, of Rockford; secretary, P. C. Knight, of Pontiac; executive secretary and treasurer, J. A. Harmon, of Peoria. The next annual meeting will be held at Peoria, in January, 1898.

School House at Pawpaw Burned.

Pawpaw, Ills., Jan. 27.—Pawpaw's $12,000 brick school building burned yesterday. The fire service lacked hose for reaching the flames, and the severe weather had frozen the hydrants so that nothing could be accomplished towards saving the building. The fire caught from one of the furnaces. Insurance, $5,000.

Death of a Prominent Illinoisan.

Quincy, Ills., Jan. 27.—Hon. R. H. Downing, a prominent citizen of Adams county, died of diabetes at his home near Golden yesterday, aged 68. He was an active Democrat and served several years in the state legislature.

Prominent Chicagoan Dead.

Chicago, Feb. 1.—James W. Oakley, of the Walter Oakley company, tanners, died last evening at his home in this city of paralysis, aged 64 years. He had been an invalid for years. He was prominent in business circles.

Weyler's Supply Train Dnyamited.

Cincinnati, Feb. 1.—The Commercial-Tribune's special from Key West says: On Friday one of General Weyler's supply trains was dynamited on the railroad near Cieze, north of Cienfugos. Out of the guard of 100 soldiers on it forty-five were instantly killed or terribly injured. The others surrendered. The captain of the Cubans was a man from Indiana named Burke.

Trevelyan Quits Parliament.

London, Feb. 1.—Right Hon. Sir G. O. Trevelyan (Radical), secretary for Scotland in the cabinet of Lord Roseberry, has resigned his seat in parliament on account of ill health.

THE MARKETS.

New York Financial.

NEW YORK, Jan. 30.

Money on call nominally 1½@1¾ per cent.; prime mercantile paper, 3@4 per cent.; sterling exchange was heavy, with actual business in bankers' bills at 486½@486¾ for demand and 484¼@484½ for sixtd days; posted rates, 485@485½ and 487½; commercial bills, 481@488½.

United States government bonds strong; 4's registered, (new) 123; do coupons, 123⅞; 5's registered, 113⅝; do. coupons, 114⅞; 4's registered, 111⅞; do. coupons, 112½; 2's regtered, 96; Pacific 6's of '98, 103½.

Chicago Grain and Produce.

CHICAGO, Jan. 30.

Following were the quotations on the Board of Trade to lay: Wheat—January, opened 73⅝c, closed 73¼c; May, opened 75½c, closed 75½c; July, opened 72⅜c, closed 72⅜c. Corn—January, opened and closed nominal; May, opened 23½c, closed 24¼c; July, opened 25¼c, closed 25⅜c. Oats—January, opened nominal, closed 15½c; May, opened 18¼c, closed 18c. Pork—January, opened $7.77½, closed $7.72½; May, opened $7.90, closed $7.90. Lard—January, opened $3.90, closed $3.87½; May, opened $4.02½, closed $4.00.

Produce: Butter—Extra creamery, 20c per lb.; extra dairy, 17c per lb.; fresh packing stock, 8c. Eggs—Fresh stock, 16½@17c per doz. Poultry—Turkeys, 8@12½c per lb.; chickens (hens), 7@8c; roosters, 5c; ducks, 9@11c; geese, 6@8c. Potatoes—Burbanks, 22@27c per bu.; Hebrons, 22@24c. Sweet Potatoes—Illinois, $1.00@1.15 per bbl. Honey—White clover, 10@12c per lb; extracted, 6@7c. Apples—Common to fancy, 50c@$1.50 per bbl.

Chicago Live Stock.

CHICAGO, Jan. 30.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 17,000; sales ranged at $3.25 3.60 pigs, $3.35@3.60 light, 3.25@3.50 rough packing, $3.3?@3.55 mixed, and $3.35@3 52½ heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 300; quotations ranged at $4.90@5.40 choice to extra shipping steers, $4.45@4.90 good to choice do., $3.90@4.40 fair to good, $3.60@4.05 common to medium do., $3.50@3.90 butchers' steers, $3.00@3.60 stockers, $3.55@4.05 feeders, $1.75@3.70 cows, $2.40@4.15 heifers, $1.75@3.75 bulls, oxen and stags, $2.80@4.20 Texas steers, and $2.75@6.00 veal calves.

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October, 1895. October, 1895.

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Almont, Michigan.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Jan. 25 to Jan. 30:

S P Miers, A Gray, J A Goddard, G E Sease, R A Cullor, Rev P B Williams, L Beauchamp, W M Beden, Mrs E A Rowley, Rev W B Stoddard, George Cowley, Rev J H Kauffman, Rev W Fenton, W W Cheney, Wm A Tisdell, Samuel Harper, L M Samson, Robert Moore, Evie G Manter, Malcom Fitch, Rev W C Long, S H Van Schaick, John McLeod, Rev Otto Ketzmann, William C Bissell, J C Young.

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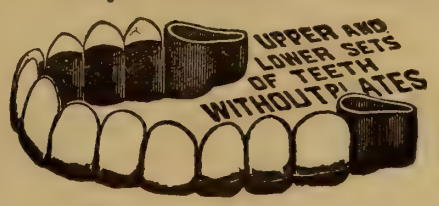

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1 Iron Last, 8 inches.
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1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

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W. I. PHILLIPS, Publisher,
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

CELERY CULTURE.

Views of Eastern Market Gardeners and Western Celery Growers on Varieties.

An enormous impetus has been given to celery growing since the introduction of the self blanching sorts have been introduced. With proper management celery may now be had nearly all the year round, and consumers have become more discriminating as to the qualities of the different varieties, as is evidenced by the following inquiry from one of the largest celery growers in Ohio: "Is it not advisable for growers to use more of the self blanching varieties of celery, like Perfection, Heartwell or Perle le Grande, and less Golden Self Blanching, and are not the pink and red varieties the best for marketing?" This inquiry was submitted to a number of experienced celery growers in various sections of the country by The American Agriculturist, and their replies, some of which are here reproduced, show how the tastes of buyers differ in different localities and how important it is for growers to acquaint themselves with the requirements of their markets. Nearly all agree that the eating qualities of the pink and red varieties are superior to those of all others, but for market purposes they are almost worthless.

From Hudson county, N. J., came the following: If all the good qualities of the Pink Plume celery were known, it would take the lead. It is a strong, healthy, compact grower, not quite so rank as the White Plume, with no tendency to rust, stems very solid and crisp, extra early and a long keeper, remaining, when properly trenched, in perfect condition into the spring.

A contributor from Queens county, N. Y., writes: The pink varieties are decidedly better than other sorts, whether self blanching or not. They have a rich, nutty flavor. I do not consider the self blanching sorts as vigorous as the green and pink varieties. The absence of color is an evidence of loss of vitality, and as all kinds of celery require earthing up to make them tender and delicious I am decidedly in favor of the pink and green sorts, but it must be understood that any given variety will not be equally good in all soils and localities.

From Middlesex county, Mass., comes the information that Boston market celery leads in Boston markets.

A writer in Ottawa, Mich., tells that all large growers raise White Plume exclusively for the summer trade, Golden Dwarf and Perfection Heartwell for winter. The pink varieties do not take in the market. An Illinois correspondent tells that the red kind has not made its way in his markets as yet. In Bureau county the large celery growers commence to grow more self blanching varieties for early trade, such as the White Plume, Perfection Heartwell and others. The reply from Ottawa county, Ills., is as follows:

Three-fourths of all the celery seen in our markets is Henderson's White Plume, for the reason that it bleaches earliest. The green sorts are far superior in quality, provided they are well bleached, but the pink celery is certainly the best of all.

Electric Culture.

Professor Bailey of Cornell university shows that this fact is mainly owing to the careful compilation of data which has been made by himself. He shows that the effect of the light is marked even at a distance of 100 feet. From his experiments are drawn the following conclusions: The influence of the electric arc light upon greenhouse plants is greatly modified by the use of a clear glass globe, or the interposition of a glass roof. Plants which are much improved by a naked light may be benefited by a protected light. The light can be suspended even above the house with good effect. As a rule plants are earlier under the electric light than when grown under ordinary conditions. Lettuce is greatly forced and improved by this light. An average of five hours of light per night hastened maturity from a week to ten days at a distance of from 10 to 12 feet. At 40 feet, with diffused light, the effect was striking. The light appeared to injure young, newly transplanted plants. Radishes were benefited by the light. Cauliflowers grew taller and made fewer and smaller heads.

Cotton Seed as Feed.

The Oklahoma experiment station sends out the following: It may be advisable to use moderate quantities of cotton seed in connection with corn or Kaffir or where the chief reliance is on corn or Kaffir stover or prairie hay. The hulls, which can be bought at low prices at the cottonseed mills, have considerable feeding value, but are not suitable as the sole food of any class of stock. It will be found advisable to mix the seed with grain or other food rather than to feed it alone. The lint left on the seed may be considered objectionable, but it very rarely causes trouble, except with hogs. It is not advisable to feed whole cotton seed to hogs.

To Keep Rabbits From Trees.

A Nebraska correspondent, writing to Prairie Farmer, says:

Make a thick whitewash by dissolving a fresh lump of lime. When the lime is slacking, add under cover a half pound of pine tar. When the wash is prepared, add a fourth of a pound of powdered red pepper. Rake away the rubbish around the trees and apply the wash. Rabbits and mice will not trouble them. I have used it many years. It is a good protection from sun the next season.

Pasturing Cows.

The Iowa station made a test of pasturing cows on the best blue grass and soiling on green peas and oats, green oats and clover and clover and green corn fodder. The cows gave more milk on the soiling feed than from the pasture, made more gain in live weight and were less annoyed by flies.

Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co, Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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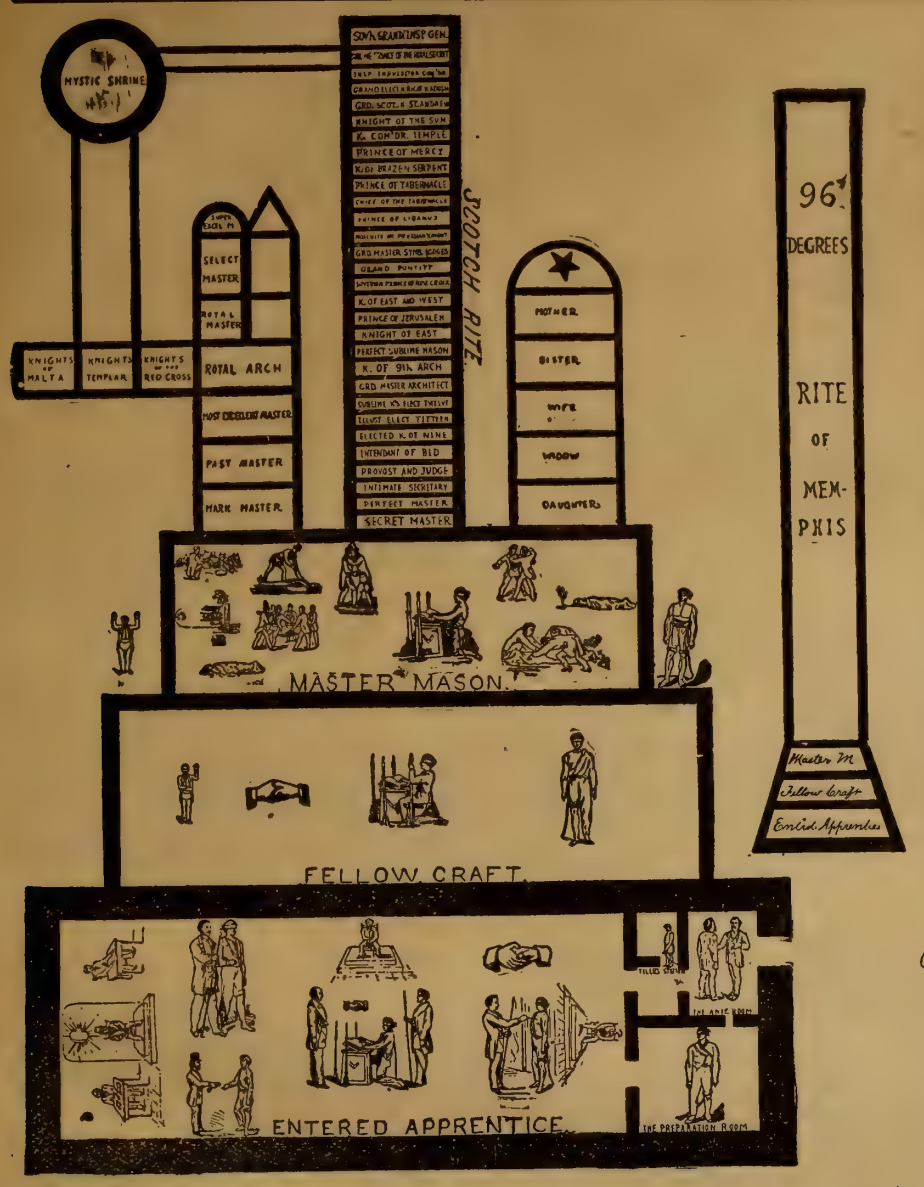

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RAVAGED BY FLAMES.

THIRTY BUILDINGS LFFT IN ASHES AT PHILADELPHIA.

Destruction Takes Place in the Heart of the City and Endangers the City Hall and Wanamaker's Great Store—The latter Damaged $100,000.

Philadelphia, Jan. 27.—A tiny spiral of smoke curled out of the cellar window of a big building on Market street at 5:50 o'clock yesterday morning. A few hours later one of the most valuable blocks of bulidings in the city had been consumed by raging flames. It was the block bounded by Market, Thirteenth, Filbert and Juniper streets, in the very heart of the city. A few steps to the right looms the massive city hall; around the corner stands the Pennsylvania railroad terminal, and directly across the way John Wanamaker's great store stretches from street to street. So fierce was the flame and so strong the wind which aided its destructive work that even the building, distant the width of Market street was saved almost by a miracle from total destruction. and Wanamaker last night placed his loss at $100,000. The total loss is variously estimated at from $1,000,000 to $2,500,000, but in the chaos and confusion now existing it is all but impossible to secure accurate figures. The losses are very generally covered by insurance.

Where the Blaze Began.

The fire originated in the basement of the six-story building extending from 1309 to 1317 Market street, occupied in the lower floors by Hanscom Bros., grocers, and above by the umbrella factory of Hirsch Bros. The smoke was discovered by a policeman, who promptly turned in an alarm, but the fire made such headway that before the engines could be put to work the building was a mass of flames. With uncontrollable rapidity it then spread in all directions, destroying about thirty buildings before it had been finally controlled. The fire reached the big tower of Wanamaker's store about an hour after it started, and the energies of the department were concentrated upon saving that building. The tower was entirely destroyed, together with the valuable clock and chimes; the roof all along the Market street front was badly damaged, and a great deal of the stock in the front of the store suffered from smoke and water.

FIREMEN HURT IN CHICAGO.

Seven of Them Have a Close Call and Two May Die.

Chicago, Jan. 27.—Seven firemen and two spectators were badly hurt at the fire which last evening destroyed the Williams block at 196 to 202 Monroe street. The injured men are: Jeremiah O'Rourke, fireman, struck by falling wall, will probably die; John Workman, fireman, fell into the building when it collapsed, body badly crushed, may die; Patrick Patterson, fireman, struck by falling bricks, leg broken; Jeremiah Redcroft, fireman, both ankles broken by falling wall; James Barker, captain engine company 21, badly burned about head and neck; Sherman P. Quinlan, fireman. leg broken and body badly bruised by falling wall; Harry Geohegan, fireman, fell from the building, leg badly wrenched; two unknown young men. struck by falling shutter, badly cut and bruised.

IOWA TOWN LOSES A BIG SUM.

Fire Fiend Licks Up Fifteen Buildings at a Loss of $30,000.

Glenwood, Ia., Jan. 27.—The town of Pacific Junction, three miles from this city, sustained a $30,000 loss by fire at 2 o'clock yesterday morning, starting in the store of Ed Rose. A high wind was blowing at the time, and the town being without fire protection the flames were not checked until fifteen business firms were wiped out. Included in the loss was the postoffice, News office, Commercial House, DeLashmuett & Stroud, and Martin & Kroon, both general merchandise; Alleshouse & Harrison, druggist, and the city building and a number of other smaller houses.

HOTEL GOES UP IN SMOKE.

Firemen at Logansport, Ind., Have a Hard Two Hours' Work.

Logansport, Ind., Jan. 27.—The most destructive fire in the history of this city was caused last night by a gas explosion in the Murdock hotel, which completely gutted the building and then went to Elliott's wholesale grocery. Every building within reach of the destructive blaze caught fire and was greatly damaged. The thermometer registered 10 below zero and caused the water pressure to be very low. Every effort was made to save the balance of the block. Many tenants in surrounding buildings were turned out of their rooms by fire, smoke and water, having gone into the stores to obtain shelter from the cold.

Joliet Was Left in Darkness.

Joliet, Ills., Jan. 27.—Fire destroyed the plant of the Economy Power and Light company, and Monday night the city was in darkness. A stove in the basement, used to keep the pipes from freezing, exploded and caused the blaze. The company provided 265 arc lights for the city and 6,000 incandescent lamps for the stores and residences. The plant cost $400,000. The damage is fully $150,000, with $49,000 insurance. The plant will be rebuilt at once.

Destructive Fire at Cincinnati.

Cincinnati, Jan. 28.—The north section of Albert Schwill & Co.'s malt house, extending from Commerce to Second, between Race and Vine streets, a five-story building, took fire this morning and called out the whole fire department. The flames spread to Goepper's malt house and to Overman & Schrader's cordage building. At 4 a. m. the fire was under control and the damage done was between $300,000 and $500,000.

Fire Wipes Up $100,000.

Syracuse, N. Y., Jan. 26.—Fire last night destroyed the Dillaye block and part of the Butler block and damaged the Keeler block. The following stores were burned out: W. W. Kimball company, piano and organs; New York Cloak house; Palmer's milinery stores. Total loss about $100,000; mostly insured.

Pottery Plant Destroyed by Fire.

Kokomo, Ind., Jan. 27.—The plant of the Great Western Pottery company, of this city, was partially destroyed by fire yesterday, four of the seven buildings being destroyed. The loss is estimated at $50,000.

LAWMAKERS AT WORK.

Synopsis of Proceedings in the Senate and House.

Washington, Jan. 27.—The senate did nothing yesterday but talk. The oratory was on Cuba, the Nicaragua canal bill and the international silver conference bill, which was formally introduced.

The house overrode another of President Cleveland's pension vetoes yesterday. The bill pensioned Jonathan Scott, of the Sixth Iowa cavalry, who is now living Oswego, Kan., at the rate of $72 per month. Cleveland vetoed it on the ground that the disability for which the beneficiary was to be pensioned was not contracted in the service. The rest of the day was devoted to a continuation of the debate on the Indian appropriation bill.

Washington, Jan. 28.—The senate yesterday passed the military academy bill after striking out the appropriation to bring the West Point cadets here for the inauguration parade. The balance of the day was consumed in debate on the Nicaragua canal bill and a motion was pending an adjournment to recommit the bill. Sherman made the significant statement (in view of the fact that he will be McKinley's premier) that the only feasible way to build the canal was for the United States government to do it under a new treaty.

The house yesterday, after a debate of four hours, adopted the conference report on the immigration bill by a vote of 131 to 118. The principal criticism of the measure agreed on by the conferrees in debate yesterday was based upon the extension of the educational test to female as well as male immigrants, on the ground that it might divide families, and to the limitation to the ability of an immigrant to read and write the English language of the language of his native country or residence.

Washington, Jan. 29.—The open session of the senate was comparatively brief yesterday, as more than half the day was spent behind closed doors. During the open session the bill for an international monetary conference was debated, Chandler speaking in favor of it and Stewart against. It is expected that a vote will be reached today. The Nicaragua canal bill and the bankruptcy bill were before the senate for a brief time, but no progress was made. The most important action of the senate executive session was the confirmation of the nomination of W. S. Forman, of Illinois, to be commissioner of internal revenue.

The house passed the Indian appropriation bill and entered upon the consideration of the agricultural appropriation bill, but all interest in these two measures was overshadowed by two speeches, one made by Grosvenor, attacking ex-Governor Altgeld and the other by DeArmond of Missouri, heaping ridicule on Secretary Morton for the recent issue of a pamphlet entitled "The Farmer's Interest in Finance."

Washington, Jan. 30.—The credentials of W. E. Mason as senator from Illinois were received in the senate yesterday. A bill was passed giving a pension of $8 per month to Martha Frank, of Georgia, the widow of a veteran of the Indian war of 1818. She is 102 years old. Bacon offered resolutions to the effect that congress should pass resolutions in favor of arbitration between nations and ask other countries to do the same in lieu of general arbitration treaties. The bill providing for the appointment of American commissioners to an international silver conference was passed—46 to 4. Adjourned to Monday.

GAGE HAS A PORTFOLIO.

Mr. McKinley Selects Him for Secretary of the Treasury.

Canton, O., Jan. 29.—At 7:30 o'clock last evening Lyman J. Gage, president of the First National bank, of Chicago, emerged from the dining room of the McKinley home to fill an appointment with the Associated Press and special correspondents, to tell them the result of his conference with Major McKinley.

"Mr. McKinley offered me the treasury portfolio. I told him I would accept the high honor and fill the position to the best of my ability."

This was the first utterance of the incoming secretary of the treasury on being presented to the party. Gage reached Canton about 2:30 o'clock yesterday afternoon, his train being belated by cold and snow. With him was National Committeeman Cyrus Leland, of Kansas. The McKinley conveyance was in waiting and the visitors were hurried over the snow-covered streets to the McKinley home, from which no hint of what was transpiring within came until dinner had been served and Gage stepped into the office-library, and addressed himself as quoted above. Beyond this he had little to say.

Woman Suffrage Convention Closes.

Des Moines, Ia., Jan. 30.—The Woman Suffrage convention finished its work last evening, with a celebration of the victory in Idaho. Speeches were made by Mrs. Colby, of Wyoming; Mrs. Bradford, of Colorado, and Mrs. Woods, of Idaho. Other remarks were made incidentally, and the convention adjourned to work without ceasing to add suffrage states.

Senator For Washington Nominated.

Olympia, Wash. Jan. 29.—George F. Turner, of Spokane, was last night nominated for United States senator in a caucus of Populists and free silver Republicans. He received 54 votes. Judge Turner has been a Republican, but in the late election he supported Bryan.

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Minnesota State Convention Feb. 23, 24.

General Secretary Phillips expects to visit several points in Indiana this week in returning from the South.

As we go to press there comes an excellent report of the Missouri Convention from Prof. Simpson Ely, which will appear in the next *Cynosure*. He says the attendance and interest were better than he had expected, and the convention was a success.

In Chicago a careful estimate shows about 4,500 secret lodges, about ten for every church. There are now about 6,100 saloons. Is it not safe to say that every year through these trap doors to perdition ten times more young men go down to ruin than are saved by all the churches?

The Chicago aldermen are allowed to ride free on all the street cars when they exhibit their aldermanic star, and at the same rate they pass on all the trains on railroads whose franchises their votes have secured. They also have free tickets to all theatres and places of public amusement.

The next *Cynosure* will contain an extra number of good things, among which will be an open letter to Sam Jones from the pen of Miss Flagg; also an account of an interesting interview of Rev. J. P. Stoddard with Sam Jones at his hotel in Boston, in which he admitted that he had taken the Knight Templar degree, and declared that he would never give up Freemasonry.

Since Antiochus Epiphanes butchered a hog on the Mercy Seat in the Holy of Holies there has seldom been a more literal fulfillment of the prophecy, which speaks of the abomination which maketh desolate being set up where it ought not to be, than the boodle aldermen of Chicago selling the city franchises and treating their duties and trusts as means to enrich themselves at the expense of the public. Ten righteous men would have saved Sodom; but ten righteous aldermen are not sufficient to save Chicago.

T. H. GAULT.

Our portrait this week is of one of Chicago's successful lawyers, and one who for many years has taken a prominent part in municipal reform. His youth was spent in Western N. Y. and Wisconsin, and during the war he served his country three years in the Twenty-eighth Wisconsin Volunteer Infantry, which participated in some hard fighting in Arkansas and around Mobile, Alabama. At the close of the war he entered Monmouth College, Ill., and graduated in 1870, in the same class with his brother, the editor of this paper. Three years later he graduated in the Law Department of the Michigan University at Ann Arbor, and the same year began the practice of law in this city. For a number of years he was one of the Board of Directors of the National Christian Association. He was attorney for the International Sunday Observance League for the Sunday closing of the World's Fair. He is now chairman of the Central Committee of the Christian Citizenship League, and at a recent Prohibition convention in Willard Hall was nominated for city attorney.

Several years ago when T. H. Gault was attorney for the Civic Federation and for the Society for the Prevention of Crime, a large amount of gambling property, such as faro and roulette wheels and poker tables, were destroyed. In one important case the owner of this property was so incensed over his defeat and loss that he followed Attorney Gault from the court room and assaulted him on the crowded street, striking him a heavy blow over the head with a piece of oak, which would have resulted seriously but for the protection of his silk hat. He says Chicago is largely under Jesuitical rule, which may be demonstrated from the fact that the majority of the aldermen are Catholics, and eighty-five per cent of the teachers and more than seventy-five per cent of the city employes. He says: "Secret society influence operates in the court room to an alarming extent, though the proof is difficult to obtain. The great aim of the lodge is to conceal their tactics from the public. But when nearly all the testimony in a trial points only to conviction clear and positive, and the jury decide contrary, what other conclusion can we reach, when the party for whom they find is generally known as a leading Freemason?"

Mr. W. J. Onahan, who for two years was comptroller of the city treasury of Chicago, says: "If the city, since it became a city, had received proper annual compensation for all the franchises that have been ignorantly and corruptly disposed of for nothing, Chicago would to-day have income enough to run its affairs without levying a dollar taxation on real estate or personal property. I can prove it if called upon. Consider the privileges that have been given the steam railways, from the Illinois Central to the last to come in. In connection with these steam railways look at the countless private switches and tracks all given away. Then the street railways, the gas companies, the electric lighting companies, the telephone companies, the water privileges, dock privileges, and I don't know what all. Why, every one of these favored interests which secured their privileges by bribing aldermen and corrupting officials, ought to be millions in annual tribute to the city. I repeat that, if our rights in this regard had been looked after in the beginning and been carefully guarded ever since, there would be no need now to talk about taxes or their injustices and inequalities."

The Chicago *Record* says: "How much does it cost to pass a franchise ordinance through the Council? There is no set price because one franchise may be worth more than another. The highest price ever paid for aldermanic votes was a few years ago when a measure giving valuable privileges to a railway corporation was passed in the face of public condemnation. There were four members of the Council who received $25,000 each, asd the others who voted for the ordinance received $8,000 each. An official, who was instrumental in securing the passage of the measure, received the largest amount ever given in Chicago for a service of the kind. He received $100,000 in cash and two pieces of property. The property was afterward sold for $111,000.

RELIEF OF LUCKNOW.

BY ROBERT LOWELL.

Oh, that last day in Lucknow Fort
We knew that it was the last;
That the enemy's mines had crept slowly in,
And the end was coming fast.

To yield to that foe meant worse than death,
And the men and we all worked on;
It was one day more of smoke and roar,
And then it would all be done.

There was one of us, a corporal's wife,
A fair, young, gentle thing,
Wasted with fever in the seige,
And her mind was wandering.

She lay on the ground, in her Scottish plaid,
And I took her head on my knee;
"When my father comes hame frae the pleugh," she said,
"Oh! please then waken me."

She slept like a child on her father's floor
In the flecking of woodbine shade,
When the house dog sprawls by the half-open door,
And the mother's wheel is stayed.

It was smoke and roar, and powder stench,
And hopeless waiting for death;
But the soldier's wife, like a full-tired child,
Seemed scarce to draw her breath.

I sank to sleep; and I had my dream
Of an English village lane,
And wall and garden—till a sudden scream
Brought me back to the rear again.

There Jessie Brown stood listening,
And then a broad gladness broke
All over her face, and she took my hand,
And drew me near, and spoke:

"The Hielanders! Oh! dinna ye hear
The slogan far awa?
The McGregor's? Ah! I ken it weel;
It is the grandest o' them a'.

"God bless the bonny Hielanders!
We're saved! we're saved!" she cried;
And fell on her knees, and thanks to God
Poured forth, like a full flood-tide.

Along the battery line her cry
Had fallen among the men,
And they started; for they were there to die;
Was life so near them then?

They listen, for life; and the rattling fire
Far off, and the far-off roar
Were all,—and the colonel shook his head,
And they turned to their guns once more.

Then Jessie said, "The slogan's dune,
But can ye no hear them, noo?
The Campbells are comin'! It's nae a dream,
Our succors hae broken through!"

We heard the roar and rattle afar,
But the pipers we could not hear;
So the men plied their work of hopeless war,
And knew that the end was near.

It was not long ere it must be heard,—
A shrilling, ceaseless sound;
It was no noise of the strife afar,
Or the sappers under ground.

It was the pipes of the Highlanders!
And how they played *Auld Lang Syne;*
It came to our men like the voice of God;
And they shouted along the line.

And they wept and shook each other's hands,
And the women sobbed in a crowd;
And every one knelt down where we stood,
And we all thanked God aloud.

That happy day when we welcomed them in,
Our men put Jessie first;
And the General took her hand; and cheers
From the men like a volley burst.

And the pipers' ribbons and tartan streamed,
Marching round and round our line;
And our joyful cheers were broken with tears,
And the pipers played *Auld Lang Syne.*

RELIGION OF THE CHURCH OR LODGE.

ADDRESS BEFORE THE WASHINGTON STATE CONVENTION AT SEATTLE, JAN 19, 1896, BY REV. W. M. HOWIE OF THAT CITY.

In the treatment of this subject it will take no lengthy argument to determine what is the religion of the church. No matter what may be the branch of Christ's church, the growth is from the same root principles. Or, to use the other common figure, no matter what may be the form or ornamentation of the structure which any denomination may build, the foundation stone is the same. All the evangelical denominations recognize that "other foundation can no man lay than that is laid, which is Jesus Christ." The first parts of the structure resting on this foundation are the atonement, justification by faith, regeneration, sanctification, adoption into God's family, etc. The church makes the

ATONEMENT OF CHRIST FUNDAMENTAL

to the pardon of sin and acceptance with God. The church also makes the acceptance of Jesus as a personal Saviour necessary to individual salvation and the securing of spiritual life. According to the church, there is no forgiveness of sin, no acceptance with God, no heaven beyond, without personal faith in the Lord Jesus. This idea is held because the Bible says, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

The religion of the lodge is not built upon this foundation. Nor does it teach such doctrines or faith essential to an entrance into heaven. In treating of this religion of the lodge I will only deal with Freemasonry, which has given suggestion and existence to all others. The religion of the Odd-fellows and of some of the other secret orders are similar to Masonry in leaving out Christ and the fundamental principles of Christianity. It is true there are some secret orders, like the Good Templars, whose religious ritual is in harmony with the principles of the church; and there are some secret societies, organized for business or insurance, that

DO NOT HAVE A RELIGION

like Freemasonry. But some one may say that Masonry is not a religious institution; that it is a benevolent organization. It is as well a religious institution. It teaches the immortality of the soul, happiness in the world beyond, faith in rectitude and morality, and a belief in a divine being. It has religious ceremonies, a religious ritual and religious prayers.

Mackey's "Lexicon of Freemasonry," page 369, says: "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution, and because we thereby show our dependence on, and faith and trust in God." Charles Scott, A. M., once grand master of the Grand Lodge of the State of Mississippi, says: "Freemasonry is founded on the truths contained in the Holy Scriptures, and that its design is to teach those doctrines which essentially relate to the temporal and eternal destinies of our race." He further says: "Masonry is founded on faith in God, hope of immortality, and charity to all mankind." "It is by the practice of these virtues that the Mason expects to find access to Him who is the subject of faith, the object of hope and the eternal fountain of charity." See Stern on Masonry, pages 4 and 5, in letters.

In Sickel's "Freemason's Guide," page 57, we find this language: "And, finally, we shall discover that our rites embrace all possible circumstances of man—moral, spiritual and social—and have a meaning high as the heavens, broad as the universe and profound as eternity." In Mackey's "Jurisprudence of Freemasonry," page 95, we read: "The truth is, that Masonry is undoubtedly a religious institution—its religion being of that universal kind in which all men agree." From such authors we not only see that Masonry is a religion, but we have been given the hint that

THE RELIGION IS PECULIAR.

If it were the Christian religion it could not be said that it was of that kind in which all men agree. Webb's Monitor, page 284, says: "The religious tenets of Masonry are few and simple, but fundamental. The candidate must profess a belief in deity before initiation." Here is brought out the one thing fundamental to Masonry, and that in which all men agree, a belief in deity. "Mackey's Jurisprudence" says, p. 94: "Though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves."

This same thought is presented at greater length in "Chase's Digest of Masonic Law," p. 206: "In our opinion any further religious test is not necessary; and to require that a candidate profess a belief in the divine authenticity of the Bible, or a state of future rewards and punishments, is a serious innovation into the very body Masonry. It is Anti-masonic to require any religious test other than the candidate should believe in a God, the Creator and Governor of the universe." We now see that this belief in a God does not need to be a belief necessarily in the Father of our Lord Jesus Christ, for Mackey in his Jurisprudence, p. 95, says: "Under the shelter of this wise provision, the Christian and the Jew, the Mohammedan and the Brahmin, are permitted to meet around our common altar, and Masonry becomes, in practice as well as in theory, universal."

We have now come to a point where we can see a radical distinction between the religion of the church and that of Masonry. The church believes in a God who is the Father of our Lord Jesus Christ, but Masonry does not require the uniting of a belief in God with belief in Christ. The individual can be a rejecter of the Christian God, as is the Jew, the Mohammedan, the Brahmin and many others. Yet as we have seen, this religion resting upon a simple belief in a deity meets, according to Masonic authority, all "possible circumstances of man, moral, spiritual and social." Now we come to

ANOTHER GRAND DISTINCTION.

Chase says in his "Digest of Masonic Law," pp. 207 and 208: "Blue Masonry has nothing to do with the Bible. It is not founded on the Bible; if it was, it would not be Masonry, it would be something else." The religion of the church is not only founded on the Bible, but all its teachings are drawn from the Bible. The Bible is everything with the church; it is to Masonry only as it may be made to serve its system.

The "Masonic Law," pp. 207 and 208, says: "Blue Lodge Masonry has nothing to do with the Bible," and we can well understand the reason that there is no Christ in Masonry. Christ is the center of the Bible, the great personage with whom all our interests lie as members of the church; but as Masonry neither is built on the Bible nor requires belief in the God who is the Father of our Lord Jesus Christ, it does not need Christ in its religious system. It is quite natural that he is left out. Masons desire to use some passages of Scripture in the New Testament where Christ's name occurs, but not wishing to use his name, it is dropped out. 2 Thess. 3 and 6 is used by Masons: "Now we commend you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us." The words "in the name of our Lord Jesus Christ" are dropped out.

(*To be continued.*)

"THE MILITARY CRAZE."

BY WM. G. HUBBARD.

In certain quarters there is a tendency to militarism that amounts almost to a "military craze" in this country. In nearly a hundred colleges of the United States the young men are being drilled in military tactics. And military men are being crowded into high schools and academies as instructors in military practice. Besides these, there is scarcely a large town or city in the United States but has its military organizations.

And there are some of the Christian churches that are aping the customs of the old war-ridden nations of Europe, and are introducing "Boys' Brigades" into the Sabbath-schools and churches. These Boys' Brigades are said to be for the purpose of getting boys into Sabbath-schools. But a recent report of their statistics show that only about twelve per cent of the boys of these brigades attend any Bible class. Some very distinguished persons have written articles for American magazines, urging that all our American boys be taught military tactics, and the "Grand Army of the Republic" has passed an order in favor of military drill in public schools. The New York legislature passed a bill requiring every boy in the public schools, twelve years old or more, to take military drill. I am glad to say the governor vetoed the bill so that it did not become a law.

What does all this signify? Are we to become a military nation like that of France or Germany, where every young man is subject to draft and is expected to serve a certain number of years?

France has drafted as many as a hundred thousand a year in time of peace. Do we want such a condition as that for America? France has nearly four millions belonging to her army. Germany has four and a half millions belonging to her army; and some one has said, that "every German peasant carries a soldier upon his back." Think of the American farmer with a soldier on his back everywhere he goes. Of course this only means that each peasant has to support a soldier.

Do we want every laborer, every farmer, every tax payer to add to his already heavy burdens the additional burden of supporting a soldier—furnishing him clothing, food, ammunition and pay, so he may be ready to destroy life and property about some boundary line or some question of honor, real or imaginary? If we do not want this condition of affairs in the United States let us head off this effort that would turn us back into barbarism. For even Napoleon said, "War is the trade of barbarians." Dr. Franklin said, "In my opinion there never was a good war nor a bad peace."

But, however difficult it might be to maintain Dr. Franklin's high standard as to past wars, it is quite certain that at present, and for the future, there is no excuse for wars between nations that have printing presses, schoolhouses and churches—the great enlighteners of the world. Every dispute may be settled by arbitration. And public sentiment should no more allow two nations to go to war than that it should allow two individuals to bloody each other's faces.

What do we require of the individuals who have a dispute? We say to them, "Refer your case to the courts of justice." What should we say to the nations who have a quarrel? We should say, "Refer your dispute to a court of arbitration and abide its decision." This mode has been tried by the United States forty-seven times, and the results have been a thousand-fold better than "the chances of war."

And we are going to settle all our disputes by arbitration in the future. Then we don't need a great standing army. Then if we don't, this "craze" about military drill is a wicked waste of the precious time God has allotted us for making the world better.

Cleveland, Ohio, Jan. 16, 1896.

KANSAS BORDER RUFFIAN CONFLICT.

JOHN BROWN'S LAST KANSAS RAID.

Clearer than thunder in summer's first shower,
On the dome of the sky God is striking the hour.
Do not falter before what you've prayed for so long,
When the wrong is so weak and the right is so strong.

On the 8th of May, 1858, while Hamilton was capturing and murdering Free State men in Kansas, John Brown was holding an Abolition convention of whites and negroes in a negro church in Chatham, Canada West. It was secret, of course, and in it they adopted a provisional constitution and ordinance for the people of the United States. John Brown was made Commander-in-chief, J. H Kagi, Secretary of War, Richard Realf, Secretary of State, and Owen Brown, Treasurer.

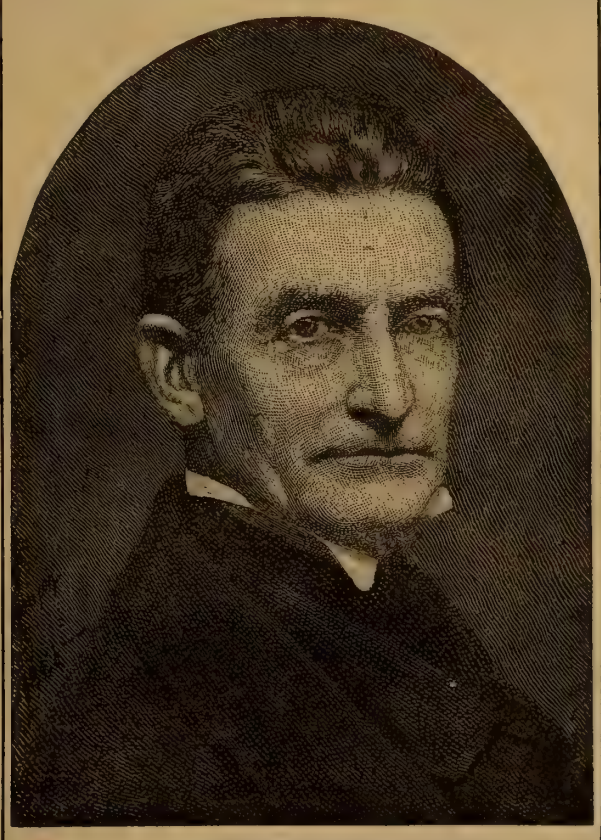
While this was going on from day to day, Brown received a dispatch stating that a traitor was in Congress making revelations of his plans and of the convention in Canada. They immediately dispersed, Brown, Kagi and Aaron D. Stevens (Major Whipple) hastening to Kansas where the others joined them soon after. Brown arrived at Lawrence, Kan., June 25, in disguise and assumed the name of Capt. Morgan, a supposed Southerner.

It was rumored that Brown was in Kansas, and the United States marshal was sent in search of him. At this Brown offered his services to the marshal, which were graciously accepted. Brown took him up toward the Nebraska line and such places as he would not likely see anyone who knew him, till the marshal gave it up and discharged him with thanks. Brown then took his men and fortified near Trading Post in a strong log cabin accessible to water and slaves. But for some reason they removed to "Bain's Fort," nearer Osawatomie.

In October, as mentioned in the preceding chapter, the Pro-slavery element had the temerity, so soon after the Hamilton massacre, to renew hostilities by another raid from Missouri. They attacked Bain's Fort, but were repulsed. Brown succeeded, in conjunction with other forces, in driving them out of Kansas late in November.

On Dec. 19th a negro slave came to Bain's Fort and told Brown that he and his family, nine in all, and another man were about to be sold, and implored Brown's help. Next day Brown made up two parties, Kagi commanding one, and himself the other, and went over to liberate these slaves. Brown secured the man and his family, and returned without any fight. Kagi secured the other, but had a fight in which the master was killed, unfortunately.

They succeeded by great haste in getting back to Kansas and in hiding. Brown was accused of the crime, news of which spread quickly over the country, and a reward of $2 500 was offered by the President, and $3,000 by the Governor of Missouri for Brown's arrest. But they could find neither Brown nor the fugitives, for the underground railway was in excellent working order. Strange to say, Brown was not long in hiding, but soon went about making arrangements to convey his refugees to Canada. On Jan. 20th, 1859, they left Lawrence and went to Topeka, where they stopped and made necessary arrangements for their mid-winter journey. Brown was



JOHN BROWN.

so thinly clad that he shivered with cold, having exhausted his means in the interests of freedom. Securing some clothing from friends of the cause in Topeka, prominent among whom was Colonel Richie, they soon started on their northern trip, taking the "Lane Road" to Nebraska.

By this time the enemy had heard of them, and when near Holton, Kan., they were intercepted by a body of armed men, and a running fight ensued. Brown's party consisted of four white men and the ten slaves, the latter in a covered wagon. Coming to a piece of woods, in which fortunately there was a cabin, they took refuge in that and both parties sent for re-enforcements; the assailants to Atchison, and Brown to Topeka. Brown's re-enforcements arrived first, his friend Col. Richie commanding, and the assailants were routed.

But they had not proceeded far till re-enforcement arrived for the assailants, and Brown was attacked again. A friend, who was in the fight, told the writer that the assailants attacked them as the wagon was crossing a creek, where the wagon was stopped, while the negroes fought like tigers, women and all. The assailants were again routed and two of their number, prominent men, taken prisoner. The re-enforcements accompanied Brown to the Nebraska line, whence he encountered no serious difficulty. In Chicago they received all needed help, and arrived in Canada on March 12, 1859.

This was Brown's last visit to Kansas. The rest of his movements have to do with his preparations for the Harper's Ferry attack, arrest and death, Dec. 2, 1860. A monument to "Old John Brown" was unveiled July 21, 1896, at his old home in the Adirondacks, where he sheltered fugitive slaves, and where his wife and daughters lived while he operated in Kansas.

Lecompton, Kan.

NECESSITY OF SOCIAL REGENERATION.

BY PROF J. M. COLEMAN

Does our written constitution harmonize with the unwritten? The practical value of an answer to this question lies in the fact that it determines the policy to be adopted in order that there may be a legal basis for Christian legislation in our fundamental law. Every school boy knows that our written constitution is that document which is known as the "Constitution of the United States."

The unwritten constitution is the actual life of the people at any particular time. How far is the life of the American people in harmony with the written instrument? If the life of the people is what it ought to be and only the written document is faulty, then the remedy is plain. All that is necessary is the arousing of the proper authorities to set the machinery in motion for the amendment of the written document. If on the other hand the life of the people is not what it ought to be, there must be a renewing of the public spirit before that new character can find reflection in the form of law. When laws are made by the people they will always be somewhat behind the attainments of the people and not ahead of them. The change in life must be decisive before it takes legal form.

It is even difficult to say whether the Constitution represented the collective mind of the people when it was adopted. Certain it is, that no class was satisfied with it, for, as one historian has well stated it, the Constitution "was wrong from the grinding necessities of a reluctant people." In its un-Christian characteristics the Constitution was a departure from the past State papers in two respects in 1787. It omitted the divine appeal in the oaths of office and also left out the Christian qualifications for office holders which had been in many of the State constitutions previously framed. It seems necessary to emphasize the fact that this was as far as any constitution had gone. In no case had there been a constitutional basis for Christian legislation. In no case had the divine authority been recognized in legislation or the Bible been declared the standard for legal decision.

When the national Constitution failed to include a clause which would have made the Bible the standard for all moral questions in political life, it was no departure from precedent. I would like to insist on this and also on the fact that this omission is not shown to have met with any criticism in the State conventions for ratification. There was criticism of the failure to have a Christian qualification for office and for the omission of an appeal to God in the oath, but none in regard to the more important omission.

Even though the Constitution of 1787 had contained all the Christian features of the State constitutions, there would have been no required Christian standard in legislation except that Christians would have to make the laws, which experience shows to be a different matter. There is a certain unhistorical tendency to magnify "the good old times," and to read into them what should have been there, but very frequently was not, and to bewail the remissness of the present in comparison with the past. A little historical research is too apt to remove to a more distant past the golden age which we had imagined.

The Christian amendment cannot be supported by an appeal to legal precedent for the simple reason that there is no precedent. The authority of Christ and of his law in legislation and court decisions has never been acknowledged by any modern government. We are not trying to go back but to go forward. The kingdom lies in the future and not in the past.

This brings us to the present question as to whether the present written document expresses the life of the people? Are the current methods of industry and politics a rebuke to its negative Christianity? There are few who would insist on such a conclusion. It might enable us to answer the question as to whether the unwritten constitution corresponds with the proposed amendment, if we look at what the amendment

means. It demands that "the Bible shall be the standard for the decision of all moral questions in political life." The prohibition of the liquor traffic is a moral question. If the Bible were legal standard a license law would be unconstitutional. Do the acts of the people indicate that they are ready for such a conclusion? The brothel, the gambling-house, many of the business concerns, such as the Standard Oil Company, all these would be outlawed by an appeal to a Bible standard? Does the life of the people indicate that they are ready to vote such a law into effect? How many Congressmen would care to champion opposition to these social evils?

It is the opinion of the writer that there must be a social regeneration by the Spirit before it can take effect in legal forms. The stream will not rise above the fountain, nor law be much better than the people who make it. If all that was needed was to change the Constitution to harmonize with the national life, the task would be simple. If the national life must be changed the task is more difficult. A glance at the attitude of the people in regard to secret orders, Sabbath keeping and other present-day evils, will enable each one to draw his own conclusions.

I do not present these things as reasons for discouragements, but rather that we may see the need for a broader conception of the work to be done. That there shall be an acceptance of the law of Christ as the law of courts and Congress, is as certain as that the kingdom shall come. That will be one of the incidents of its coming. But there will be a social incarnation in the life before it is in the law, unless the method is different from the leaven in the meal. It is a noble work and it will be accomplished in the Lord's time. With the magnitude of the work before us we should earnestly desire a fuller measure of the Spirit to give us power and guide us into all truth. The word is not reformation but transformation.

Geneva College, Pa.

REFORM NEWS.

FREEMASONRY INSULTING WOMANHOOD.

PRESIDING ELDER'S QUEER WIFE.

ST. PAUL, Minn., Jan. 29, 1897.

EDITOR CYNOSURE:—As the Word of God declares, Eph. 5:11,12, "It is a shame to speak of the things done by the Freemasons in secret." But, while God's command to have no fellowship with them is violated, we will obey God's command to rebuke them. And we do rebuke them for limiting the seventh commandment, Exodus 20:14, which the Lutherans and the Catholics call the sixth commandment.

Mackey in his "Masonic Encyclopedia" is careful to tell us that Miss St. Leger took only two degrees of Masonry, and that Mrs. Xaintrailles took only one degree of Masonry, while the Boston *Herald* of Dec. 26, 1896, gives us to understand that Queen Lillinokalani has taken the third degree.

If so, the Masons have not only insulted God, but they have insulted womanhood, and by false swearing would defile a brothel; for, otherwise, to make sense of that Masonic obligation they must have changed their adultery clause so as to make it read, "I will not have carnal illicit intercourse with a Master Mason's husband, father, brother or son, I knowing them to be such," instead of "wife, mother, sister or daughter," as the landmarks of Masonry require. Verily, D. D. after a Freemason's name should mean dirty dog as well as devil's divinity or double damnation.

Loathsome as you might think it to be for a virtuous woman to contemplate being made a Mason, yet the wife of the presiding elder of the Methodists told me, in the presence of her husband, that she wished to be a Mason, and that anything that I could say about Masonry would not turn her from that desire. W. FENTON.

IMPORTANT PACIFIC COAST MEETINGS.

GOOD MAN ARGUMENT WONT STAND.

PORTLAND, Ore., Jan. 26, 1897.

EDITOR CYNOSURE:—On Tuesday night before the convention at Seattle, I spoke at the town of Edmunds on the Sound about eighteen miles above Seattle. This appointment was arranged for me by Rev. C. E. McReynolds, district elder, and Rev. N. E. Hough, pastor of the Free Methodist church. We had an excellent congregation. The hall was crowded and the people listened with unabated interest for two hours. Several subscribed for the *Cynosure*, and a number more for the *Lodge Lamp;* thus truth will find its way to this place for the year to come. I hope some may become permanent subscribers.

I had a fine home here with Brother and Sister Armstrong, who know how to make a stranger feel at home with them. In fact, I hardly felt like a stranger, as we were all formerly from Ohio, he from the adjoining (Van Wert) county to the one I was raised in. Another feature that drew us closer to each other was, we were old soldiers together. In conversing about the G. A. R.'s, of which he has been a member in the past, he confessed that there were things practiced in the lodge which were very unbecoming, especially a Christian.

The next night I spoke at Tacoma, in the Swedish Lutheran church, Rev. J. A. Levine, pastor. This is a very nice church, and a good congregation greeted me. The pastor and leading members were present and gave their hearty approval of my remarks, inviting me to return again when convenient. The pastor took the *Cynosure* for a year, and a number of the members took the *Lodge Lamp.*

Here I had the pleasure of meeting one of Bro. Fenton's converts from the Masonic order, but being so very busy I failed to get his name. I am very sorry I could not find him afterward, as I wanted to get him to the convention to give his experience.

Friday night I spoke at the Mt. Carmel Mission in Seattle to a very good audience. Rev. Johnson, who conducts the mission, is a seceding

(*Continued on 8th page*)

CORRESPONDENCE.

CHICAGO MUNICIPAL REFORM.

CHICAGO, Ill., Feb. 4, 1897.

EDITOR CYNOSURE:—Municipal reform in Chicago is again at the front as a subject matter of deep and anxious thought to all who properly appreciate the importance of the trust of citizenship and the blessing of good government. That our city, which is one of the finest on earth, has been for many years subjected to a debasing misrule, whose effect has been to bind upon its people excessive and unnecessary taxation, and what is worse, to take from them their moral safeguards, is a fact which must be generally felt and deplored. Our citizenship is divided into two classes.

1. Those who consider that liberty does not mean lawlessness, and that the state, as such, should educate, foster and protect the character of its citizenship.

2. Those who look upon every municipal vice as a just competitor with virtue, and that saloons, brothels and other pitfalls whose design is to catch the young and unwary, have just as much right to exist as the best recognized forces of morality. Upon the escutcheon of the first are emblazoned the words, *liberty within the boundary of righteous law*, and upon that of the other, *liberty within the boundary of every man's desire.*

Now it would seem to every reflecting man that we should have no difficulty in arranging the contending forces under these respective banners, and indeed we have none in relation to the immoral, vicious and lawless classes. They are to a man in perfect accord with a municipal administration which will allow all evil to run with an open throttle and call the man crank, fanatic and an enemy of liberty who attempts to call a halt upon the vicious and immoral tendencies of municipal misrule. But we must confess with sorrow that there is not the same unanimity and combination of forces among those who claim respectability and social and religious standing. Many of them, through a wrong conception of the nature of government, throw their political influence on the side of civic disorder and misrule.

The man who votes to license the saloon must be held responsible for the maintenance of this terrible evil, which is properly considered parent to every other, and yet this curse to our civilization is supported by the suffrage of those who claim membership in the Church of Christ. If the membership of the Christian church could be to a man counted against the rum power, the existence of the saloon would be doomed. It must make the angels weep to see those who profess to be yoke-fellows with the Lord Jesus Christ really in league with the devil, and pretending to serve the Lord in a church organization when these same ones refuse their allegiance to him in their political relations. To pursue this course is to entirely misunderstand the basis of government.

There are certain great eternal laws in the moral world as positive and mandatory as the law of gravitation in the physical world, and whose penalty for violation is equally certain. The ten commandments may be taken as an example. There are right, not because they are commanded, but they are commanded because they are right. No majority can change the obligation of these laws. Democracy can no more make wrong right, than it can make black white. When democracy is unjust, the injustice is just as wicked as when the sole ruler is unjust.

If our politicians could have learned that law exists in its obligations independently of Congress, legislatures or the vote of majorities, the public conscience would be greatly elevated and purified. As it is, it has degenerated into a Spoils System and a scheme of vile bargainings, and a strife of the immoral classes to get men into municipal control who, by the non-inforcement of law, will secure to them immunity from punishment and safety in the practice of vices in direct conflict with public welfare and directly productive of social disorder. This has been the history of Chicago's municipal politics. So long that any citizen who attempts to oppose this idea of corruption is insulted with circulars and letters of such character as to be unfit for publication.

You will pardon me giving you a specimen of one of the least offensive letters which I received, with many others much worse, while acting on a committee of the Civic Federation, to request and urge our chief of police to suppress the nuisance of newsboys crying their Sunday papers and making the Sabbath morning hideous with their noise. It reads as follows:

DEAR SIR:—Please remember that these who are clamoring so loudly for an unconstitutional Sunday ordinance are preachers who pay no taxes on their often expensive places of business, as also men who own no places of business to pay taxes upon; but many of those who do pay rent and taxes would encounter to them great losses if such an illiberal ordinance is passed. It would mean the impoverishment of the small taxpayers and would reduce progressive Chicago to the deadness of Toronto.

If the Civic Federation attempts to interfere with the newsboys' Sunday business at the behest of the fakirs of superstition, the Secular Union will interfere with the business of these fakirs by giving enclosed leaflets to the newsboys for circulation. So if the Civic Federation desires to be the aggressor on this line of personal liberty we shall be happy to defend it. Notice the Constitution of the United States, 14th Amendment:

SECTION 1. "No State shall make or enforce any law which shall abridge the privileges and immmunities of citizens of the United States."

Also Constitution of Illinois, Article 2, Section 20: "A frequent recurrence to the fundamental principles of civil government is absolutely necessary to preserve the blessings of liberty."

Signed, "THE AMERICAN SECULAR UNION."

This letter is accompanied by circulars and pictures so mean, false and degrading, as to come clearly within the law prohibiting the sending of obscene and immoral matter through the United States mails, but the infamous consignment is signed by the American Secular Union, and no other name or place designated which would serve as a clue to find the perpetrators of such outrage. And yet it seems a compliment to our laws when such troglodytes are compelled to cover their slimy tracks under an incognito, but it certainly is a mild indictment to our constitutions if their fair construction affords shelter and protection to such enemies of God and man.

T. H. GAULT.

THE ARBITRATION TREATY.

WASHINGTON, D. C., Feb. 3, 1897.

EDITOR CYNOSURE:—Although the arbitration treaty has been favorably reported with amendments to the Senate by the committee on Foreign Relations, there is little probability, according to those who ought to know, of its being ratified at the present session of Congress. While no Sena-

tor has specifically said as much, it is easily inferred from public remarks made by several of them that some of the opposition to immediate action on the treaty arises from an idea that promptness in ratifying the treaty would cause the Senate to lose prestige in English eyes. There is very little doubt that some of the Senators who as yet have only stated their desire to have the treaty fully considered and discussed before being disposed of, are at heart opposed to the treaty either amended or unamended; but hesitate to make an open fight upon it because of the strong public opinion which favors it, and which is hourly making itself felt, if not heeded, by Senators.

The Christian Endeavorers of New Jersey have submitted a petition, through Senator Sewell, asking that the bill which has been passed by the House, prohibiting the sale of intoxicating liquor in the Capitol building, be passed by the Senate, and a letter has been received by the Senate committee on Public Buildings and Grounds, from Miss Frances E. Willard, President of the National W. C. T. U., in advocacy of the passage of the same bill. Miss Willard says in her letter: "The sentiment against the sale of intoxicants at our Capitol buildings, and especially at the national capital is strong. It is not a question of legalizing the traffic in general, but simply whether it is right to have temptations placed continually before the law-makers of this great self-governing nation." The bill amending the liquor license laws of the District of Columbia has been favorably reported to the Senate; also, the bill prohibiting the sale of intoxicants in the Capitol. The last bill might have been passed this week had not Senator Hill objected when Senator Morrill asked for unanimous consent to take it up and pass it. C. A. S.

EXTRACTS FROM LETTERS

L. WOODRUFF, BINGHAMTON, N, Y., DEC. 22, 1896.—People don't want to be made better, many of them; they hug their chains and love darkness.

REV. C. C. POTTER, IRETON, IA., JAN. 22, 1897.—You are giving us a grand, good paper, and I wish I had about $1,000 to help you in the great reform work.

CYRUS WAY, WHITTIER, CAL., JAN. 5, 1897.—I am opposed to secret societies. I joined the G. A. R., but every time we met the commander asked us, "What was the fate of all traitors?" Response, "Death."

A. BRANSON, NEW SHARON, IA.—I have received a good many letters of inquiry from the advertisement in your paper, and think I will get a number of orders. We are very much interested in the *Cynosure*. My boys read a great part of it, and I feel sure they will never be caught in the traps.

MRS. HATTIE E. POWERS, OF THE BEACON LIGHT, PHILADELPHIA, JAN. 28, 1897.—It is our privilege and pleasure to welcome to the Beacon Light and "prophet's chamber," Elder Wm. E. Brown, of Washington, D. C. In him are blended those rare combinations, the scholar and Christian humility. We recognize in him the sent of God in answer to prayer for help to scatter the light. He addressed our meeting with great acceptance this afternoon, and will speak again on Saturday evening.

REV. A. J. MCFARLAND, D. D, BEAVER FALLS, PA., JAN. 4, 1897.—I am heartily in sympathy with the work of the National Christian Association, and I preach to a congregation who will endure sound doctrine on the subject of the lodge, and in a church which does not permit to remain in her communion any member of an oath-bound secret society. I have been associate in this work before, and am only sorry I am not able to contribute more largely to the expenses of the work you have in prospect.

REV. N. S. SMITH, RODMAN, N. Y., JAN. 30, 1897.—I hope your work of reform will go on. No tongue can tell its vast importance. I have long thought the *Cynosure* the most unpopular and by far the most useful and indispensable of papers. I believe it should reach seventy million readers before another Presidential campaign, so that the people will know what is the matter. There are five million secretists lending every energy to deceive the people and prevent them from knowing what ails the nation. Like Rev. Wm. Fenton, let no parley be made with secret lodgery, but boldly proclaim that it is of the devil and that it must encounter the vengeance of the Almighty. Let there also be believing and all prevailing prayer. May the God of Jacob bless you and make you strong for battle.

LETTERS TO THE SEATTLE CONVENTION.

SEATTLE, Wash., Jan. 19, 1897.

Rev. P. B. Williams, et al, Committee Anti-secret Association.

GENTLEMEN:—I attended your meeting last night to learn something about your organized crusade against the powers of darkness. I am not a sudden convert to the cause, but have believed all my life that national as well as social danger lurked in the miasmatic shadows of the secret lodge room.

I am not a church member, and may be on that account perhaps not eligible to join forces with you, as my religion is of the Thomas Paine variety? But every true liberalist is a sincere admirer of truth, fairness and righteousness, come they in whatever shape they may, and hence must be a good citizen wherever you find him. All liberals are not of bad character although some are, as can also be found such in the ranks of those of every shade of religious belief.

In case any liberals organize a battalion to cooperate with you to rout the midnight dagger of sworn secrecy from the strongholds of plotters against all those upon the outside of their pale, you can count me as a volunteer to serve "during the war," or until our united efforts shall have been crowned with the blessings of success.

It is to be regretted that the campaign opens here at this particular time of a money famine, when we land owners are engaged in a life and death struggle against the monster devil-fish of confiscatory taxation, whose insatiate tenticles are constantly thrust into our pockets and extracting our twenty-dollar gold pieces faster than we can laboriously place them there.

The sinews of war—money—are of course necessary to defray legitimate expense. A sincere person will always verify his convictions by going down in his pockets, if he have one! But as many of us have pockets attenuated by hard times, you will not assume financial reserve as any index of insincerity or mere hypocritical longings for a spasmodic notoriety.

In your first assemblage here last night, I cast my eye over the audience and was greatly surprised to see a vacancy of the plug-hatted, silk-dressed and bejeweled beauty of "the 400," as well as progressive (?) divines and aristocratic church-goers of our city. Waiting to test its popularity, eh? in this battle of right against wrong. I bid you a hearty good speed.

Respectfully yours, MELODY CHOIR.

Madison and 10th Ave, opposite Jesuit College.

FROM BISHOP WM DILLON.

To the Seattle Anti secret Convention.

DEAR BRETHREN IN THE CAUSE OF REFORM:—Christianity is a spirit and a life, the object of which is to bring selfish, fallen man back into harmony with God, and to make of him a safe being to inhabit heaven. Sin has marred man, blinded him; and while there lives in him a disposition to worship, he is easily befooled with vain substitutes. Men in their blindness call evil good and good evil; put darkness for light and regard light as darkness.

Among the vain substitutes none have deceived men more successfully than the secret lodge system. It is adapted to man's depravity and meets the response of his selfishness. They name it benevolence, yet it is not so good as life insurance, does not so often pay returns; and life insurance is on business principles, set to a scale in which the insured appoint the company their guardian to take their money and use it, and make more for them than they could make of it themselves, and a large slice for the company.

Lodge charity is the concentrated essence of full fledged selfishness. "I will look after you when you are sick if you can give me a sign. I will help you when in distress if you are of my lodge. I will not debauch your wife, sister, mother or daughter, if you are of my degree. I I will sell you coal oil cheaply if you belong to my farmer's club. I will not defraud a brother of this degree to the amount of one cent, I knowing him to be such." and other like fruit, born of total depravity, is lodge morality. But to the spiritual man such loathsome putridity with a little ipecacuanha would nauseate and serve as it did Jonah's whale.

That church men can remain in the lodge, as approving participators, proves the want of true piety. The recent happenings, such as the case of Mr. E. W. Curry, in Des Moines, Ia., in which he was so injured that he died from the effect of his initiation, show lodge hazing to be hazardous to life. And a few years ago Rev. Johnston, of Huntington, W. Va., while being taken through the Royal Arch degree, fell into a pit and was killed, "died as the fool dieth," and was buried at Hannibal, Mo. I accuse the secret lodge system of many offenses, and hold myself ready for the proof.

1. They cut across the natural relations of society and set up artificial relations, violating the law of love, and bring forward preferences and partialities which violate the divine law.

2. They often become substitutes for the only soul-saving religion, and rob men of salvation.

3. Where men have both church and lodge, it is such an admixture that it defiles the good, causes the light in them to become darkness, and vainly attempts to give Christ and Belial communion and residence in the same person.

4. Such as administer oaths do it in violation of Christ's highest law. See Matt. 5: 34 to 37. James 5: 12.

5. The death penalties and mutilations invoked are horribly monstrous.

6. The Christ rejection and exclusion of that name, that is above every name, from their prayers and the Scripture they quote is unendurable by every true Christian.

7. The training the lodge gives in concealment and equivocation is opposed to the openness, frankness and transparent truthfulness enjoined in the Scriptures.

I will stop with the perfect number seven, yet I could continue to seven times seven. In fine, I will say that every thing pertaining to the lodge is repugnant to the new nature obtained in regeneration and sanctification. Let no one infer that I hate nor lightly regard lodgemen. If I should clanishly boycott them, or in anyway mistreat them, I would cease to observe the law of love. I owe love to all men, and illwill to none. But this love prompts me to not suffer sin on my brother. He is my friend who helps me out of a fault or apprises me of a sin, that I may be where God accepts me. Hence the anti-secrecy worker is the lodgeman's best friend, helping him out of that which cuts off communication with his God.

Well, all true reforms are unwelcome; when they remove the gains of sorcery they will bid you to depart out of their coasts and country. Dr. Jonathan Blanchard told me, ere he crossed the silent river, that Dr. Lyman Beecher told the Abolition students at the Lane Theological Seminary, when he was there, to go ahead and push the reform cart up the hill and then he would jump in and ride with them down the hill. Where churches have long creeds and short morals we cannot hope to have them co operate with us, but genuine purity and piety enthrones Christ and drives out the lodge. I wish you a good convention, long, active lives for all reformers and pure churches founded on communion with Christ.

Your brother in Jesus, WM. DILLON.

FROM REV. L F. CLARK.

PORTLAND, Ore., Jan. 15, 1897.

To the officers and members of the State Anti secret Convention at Seattle, Wash

DEAR BRETHREN:—It is with no little misgiving that I undertake to write upon the subject of "Organized Secret Societies." I have no doubt as to the non-Christian, uncharitable, utterly selfish propensity of these so-called charitable institutions, but have much doubt as to my ability to do the subject justice.

I have been a member of the following societies: The A. O. U. W., Modern Woodmen and the I. O. G. T. I can say of the first two named there is no real benefit to be derived from them. They are the source of many evils and are not conducive to spiritual health, but are continually

leading their members into temptation, and all manner of sin, murder included.

I know of many who have committed suicide to provide the insurance money for their families, and one who takes his own life is in the sight of God as much a murderer as one who takes the life of another. Another source of much contention is the sick benefit. A member of our lodge in Nebraska was a little bit sick and a good deal lazy; he drew on the sick benefit until there was but very little brotherly love in the lodge for him. Many wished he might die and get out of the way. They claim to only receive well and strong men into these societies; but men and doctors who belong to them will swear to almost anything to get their friends in.

The I. O. G. T., I consider as a wart on the fair nose of the temperance cause. I was connected with this society for many years, and have never known of one drunkard thoroughly reformed through its influence. They can be reformed only by coming under the cleansing blood of Jesus.

The system of secret organized labor in unions I consider as dangerous to freedom of speech, thought and action, and are dangerous to the laws of our country. They try to coerce and intimidate on a contract where union men are employed. If a nonunion man is sent to work with them they will call him a scab, and try to force him to quit. If they do not succeed in this they will quit themselves, and thus force the contractor to allow them to run his business or run the chances of paying a forfeit for not having the building or work completed in limited time.

Notice how unjust are the charges of scab, etc. The man who is called a scab may be a Christian, and superior to them in every respect, while they are often low saloon loafers; yet they will not associate with him nor allow him to earn the much-needed bread for his family. This is secret society charity that is so much applauded at the present time.

I hope God will bless and prosper you in the convention, and in all of this so-much-needed reform work. Your brother in Christ,

L F. CLARK.

Pastor U. B. church, Portland, Ore.

THE ABRAHAMIC COVENANTS.

CHICAGO, Feb. 2, 1897.

EDITOR CYNOSURE:—I believe that many, with myself, in view of the near-approaching coming of our Lord to restore all things that sin has wrecked in this earth, are interested in the covenant promises of the Bible pertaining to the earthly millennium. I therefore make them the subject of this letter.

God promised to give Abraham the land of Canaan for an everlasting possession or inheritance. Gen. 13:17, and 15:7. Did Abraham ever possess it? As an answer to this important question, I revise and condense the following, which was originally published in *Our Rest:*

"Concerning the land which God promised to Abraham, Stephen said, Acts 7:5, 'He gave him none inheritance in it—no, not so much as to set his foot upon;' and Paul also said, Heb. 11:13, that Abraham died in faith, not having received these promises, but having seen them afar off. Under the circumstances, how can Abraham possess the land except by a resurrection from the dead?

"If the covenants of promise to Abraham, Isaac and Jacob had been fulfilled before our Saviour came, how was it that Mary, the mother of Jesus, and Zacharias, the father of John the Baptist, should exult in prospect of their future accomplishment to Israel through the new-born Christ? Luke 1 and 2. If the place that Abraham was 'after to receive for an inheritance' was in the sky (or off the earth), how was it that he took a journey thereto, saw it with his eyes, walked in the length and breadth of it, and sojourned therein with Isaac and Jacob, the heirs with him in the same promise? Gen. 13:17 and chap. 23 and Hebrews 11:8,9.

"If the promised land can only be seen (this side of the grave) by the eye of faith, how was it that Moses ascended the hill of Pisgah to look at it? Deut. 34:1 4. If the promised land is celestial and not terrestial, how was it that the Lord showed Moses all the land of Gilead unto Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the sea and the south, and the plain of Jericho, and the city of palm trees unto Zoar, and then said: 'This is the land.' Deut. 34.

"If pious people are ferried across 'death's cold flood' unto the promise land, how was it that the Lord said to Moses, when he was about to die on the Mount, 'I have caused thee to see it with thine own eyes, but thou shalt not go over thither?' Deut. 34:4. If the promised possession of the land of Canaan to Abraham's seed refers only to his multitudinous descendants after the flesh, how is it that Paul says, Gal. 3:19, 'He saith not to seeds of many, but as of one —and to thy seed, which is Christ?'

"If the promise of the land unto Abraham's seed was fulfilled in the possession of it by the Children of Israel under the law, why should Paul say, Gal. 3:19, that the law 'was added because of transgressions till the seed should come to whom the promise was made?' If the promise made of God to the fathers of Israel had become old and obsolete, and gave place to something else when Christ came, why should the apostle say that 'Jesus Christ became a minister of the circumcision, on account of the truth of God, to confirm the promises made to the fathers?' Rom. 15:8; Heb. 11:10.15.

"If the hope of this promise had been already fulfilled to the twelve tribes of Israel, how could Paul say, 'Unto which promise our twelve tribes, instantly serving God day and night, hope to come?' Acts 26:7. If this same Israelitish hope was not Paul's hope, how could he truthfully say, 'For which hope's sake, King Agrippa, I am bound with this chain?' Acts 26:7. If what was promised to Abraham refers to something he was to receive at death, how could Micah say, some thousand years after his decease, 'Thou wilt perform the truth to Jacob, and the mercy to Abraham which thou hast sworn unto our father from the days of old?' Micah 7:20.

"If either Abraham or his seed, the Christ, or his children by faith and adoption, have any of them entered into the promised patrimony, how is it that as yet they are only spoken of as 'heirs' and 'joint heirs with Christ?' Heb. 11:9; Rom. 8:17. How could Abraham be, as the apostle says, 'heir of the world,' unless he is yet to become a lordly inheritor of the same? Rom. 4:13. How can the promised land, or the land of Canaan, ever be any other place than that from which the Canaanites were ejected of old?"

Yours cordially, HENRY M. HUGUNIN.

491 W. Madison St.

AN APPEAL TO CHRISTIAN EDITORS.

WASHINGTON. D. C., Feb. 2, 1897.

EDITOR CYNOSURE: — The present Congress, during which it has been impossible to do anything about the money measures that usually absorb chief attention, has afforded an unprecedented opportunity, now almost gone, for moral legislation, such as will tend to what Gladstone defines as the purpose of law, namely, "to make it as easy as possible to do right and as hard as possible to do wrong." Four such measures have already been disposed of righteously in both Houses, and ten measures of like character are half way to victory, each having the endorsement of one House or of a committee or sub-committee or of the District Commissioners or of the Cabinet. These ten half victories can be made whole victories by prompt and general expression of public opinion through the mail box, which can be secured only by the most earnest appeals of the press for the next three weeks.

As Superintendent of the Reform Bureau, the undersigned has endeavored to make the most of this rare opportunity, putting into it not only his time and strength, but also three-fourths of his modest salary for two years, as is shown by the Auditor's reports. The Bureau, inadequately supported because of the hard times and because the churches generally do not yet recognize that reforms are a part of church work, must depend on editors of religious papers to inform and arouse the preachers and the public in this emergency. *Please appeal at once editorially, and by publication of some of the matter sent herewith in every issue of February, for a tremendous expression of public opinion in favor of these pending and progressing but imperiled measures*, most of which will fail unless greatly reenforced at once by letters and petitions.

WILBUR F. CRAFTS.

OUR WEEKLY SERMON.

BY REV. J. B. GALLOWAY.

In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel. Rom. 2:.6.

1. God will judge men. This is a first principle. God hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained. Acts 17:31. This judgment is, of course, future, and is included in what is called the day of the Lord, universal and impartial, when neither wealth nor nobility nor learning nor human intrigue will be able to stay or change the proceedings.

The Lord judgeth among the nations. He puts one down and sets another up. The handwriting on the wall may be continually seen under the red glare of judgments. In the railroad system of signals the red light is just as important as is the white. The minister of the Gospel who thinks he can successfully run the church of God in the enemy's country without a full set of signals is a fool. The true Gospel lamp has four sides, two white and two red, and should be turned according to the written directions of the signal man in the heavens; and with the greater care since this is the world's night. "The night is far spent." Brethren, keep your signals burning at every place of danger till the morning, when

2. God will judge the secrets of men. His throne is a white throne, and "He will bring every work into judgment with every secret thing, whether it be good or whether it be evil."

"All our iniquities thou dost
Before thy presence place;
Our secret sins dost set before
The brightness of thy face."—Ps. 90.

In view of these things, with what hallelujahs of praise should the Gospel of the Son of God be received by sinners as such? That he hath died for our sins according to the Scriptures, etc. "That he hath made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him."

Again, there is a mighty contrast between this tribunal and the judgment seats of earth. In the courts here it is often impossible, even when honest effort is made, to reach the secrets of men. But this is not the worst. It is not an uncommon thing for courts to be so corrupt as to connive with jurors, witnesses and lawyers in covering up the truth for the purpose of clearing the guilty.

Witnesses will refuse to testify under the plea that in obedience to another government (which is not another) they have sworn to always conceal and never reveal the secrets or crimes of the accused brother; and the court being in the same condemnation, will join hands in a peculiar way with the conspirators; and thus judgment is turned away backward and justice standeth afar off, etc.

Not so at the judgment seat of Christ, where all things are naked and open before him with whom we have to do. He knows perfectly the crime and the criminal; the sin and the sinner. There is nothing hid that shall not be revealed. Plots and conspiricies concocted behind tyled doors, hidden motives, deeds of darkness, revolting crimes and shameful sins, which must not be mentioned here lest the parties committing them should be abhorred even by other sinners. All shall be judged and every mouth shall be stopped. This judgment is necessary because the greatest moral and immoral acts are done in secret, and consequently they are the best evidence of character. To exempt these would be to exempt the greatest sins and the greatest sinners. We will see then whether or not they will *always conceal and never reveal.*

3. This judgment will be by Jesus Christ, the Lord's anointed. See Ps. 2. Everything from the human standpoint is now reversed. The rejected One is on the throne, and he is crowned with many crowns. Every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father: those who cried, away with him; those who ignored his mediation and left his name out of their prayers; those who mutilated the Word by cutting his name out of it, as in Masonic rituals. Those who have scorned his divinity and ignored his atonement shall be confounded together; for it still remains that God alone is judge, and that Christ is judge because he is God.

Poynette, Wis.

COCHIN FOWLS.

Valuable For Both Eggs and Meat and Easy to Keep.

The four varieties of Cochin fowls give us a selection of colors and penciling to meet the wishes of almost any fancy. The grand golden buff color of the Buff Cochin, the black sheen with bettle green of the Black Cochin, the beautiful pearly white of the White Cochin and the penciled mahogany brown of the Partridge Cochin give an array of most beautiful colors of most pleasing shades. When these cover fine form, found in a well bred Cochin, grace and beauty are combined.

As a general purpose fowl the Cochin has no superior. Pullets hatched in March often begin to lay in September and lay for three months and do not show any signs of sitting. It is true they must be handled with great care to do this; they will lay more dollars' worth of eggs in a year than any other fowls, the Brahma excepted, for the reason that they will lay their eggs, if properly handled, during the season of the year when eggs sell for the higher prices.

As to their qualities as a table fowl, they are the equal of any of the larger fowls; no living man can select by

IMPORTED ENGLISH BUFF COCHIN.

the taste with any certainty the portions of either, when a Brahma, Cochin and Plymouth Rock are all fried and served together.

Most people destroy a flock of Cochins in their handling. Being an inactive fowl, all their feed is transfered into flesh, fat and egg. If overfed, the fatty matter clogs the egg passage and destroys the egg formation. What other fowls of a more active nature consume in running about, these fowls convert into fat. Clipped oats and wheat are better for laying Cochins than too much corn; underfed in reason is better than overfed without consideration.

The Cochin family is made more of in the showroom than any other class. The Buff Cochins are the most popular of the family, though there is no reason for this except the color, for either of the others is fully as useful as the Buffs. The Black Cochins probably lack more in Cochin qualities than the others, but these fine Cochin qualities are gradually improving. Their color is most beautiful and looks well at all times and under all conditions; neither sun nor dirt produces such bad effects on Black or Partridge Cochin as on the Buff and White.

Brains In the Poultry Yard.

Not long ago, says an exchange, an hour was spent with a farmer who, willing to work, is not yet able to see the returns for his labors. Years of experience should have fitted him for success as a poultry keeper, because he likes the business, yet the neglect of a few fundamental steps prevents him from realizing. His henhouses gave no evidence of a thorough sweeping for months; the grain is fed in heaps, where the hens and chicks can gorge themselves. There has been no separation of the flock, and liberal feeding has made the hens overfat. The grain has all been thrashed, at a cost of 5 to 8 cents per bushel, though the hens would do better if they had the work to do themselves. There was no evidence of a winter supply of grit and gravel and no sign of a bone mill or block where fresh bones could be crushed. If that flock pays the expense bill for the next five months, it will do well, yet it was as good a flock of hens and pullets as one would ask for. It is the neglect of these little things which, taken singly, may not count for much, but collectively they settle the question for the man and not in his favor.

Four Points to Remember.

If you wish to be successful with poultry, do not undertake too much at first. Begin with a few fowls and study their habits and wants and then gradually increase their number.

If after purchasing pure bred fowls they do not begin laying at once, don't get impatient. All they want is a little time to accustom themselves to their new surroundings. Then if they don't begin you may make up your mind that their feed is not right.

If your hens do not lay, or lay double yolked or soft shelled eggs, they are too fat, and more wheat and oats (and no corn) should be fed; also require them to scratch for all the grain they eat.

If your space is limited, keep only a few fowls and let the few be very fine ones, as it costs no more to feed a prize winner than it does a scrub.

Pure Bred Poultry.

Stock up with some thoroughbred fowls for breeding next season. Most breeders have surplus stock which they will sell at this season provided they were not sacrificed for Thanksgiving. A trio of pure bred fowls will cost considerably more than a setting of eggs, but it will save a full year in getting into the improved stock. It will pay to save a few of the best hens of the old stock to use as sitters and to lay eggs for the table, and if only one thoroughbred male is kept some of these eggs may be set to produce half bred fowls, which are usually good layers. On no account should any of the half bred roosters be kept for breeding, as they will cause a rapid deterioration of the flock.

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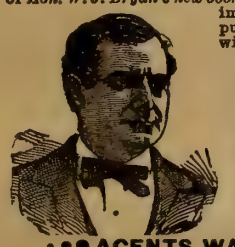

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CHICAGO, THURSDAY, FEBRUARY 11, 1897.

DENYING JESUS.

We know that Peter denied the Lord, and that he did this by saying "I know not the man." For this he wept bitterly. Here we may obtain the standard and method of denial. To ignore Jesus where he should be recognized, to refuse him the place and relation that he claims, is to deny him. This is done when prayer to God studiously denies him the place of Mediator. He who leads in a lodge-prayer carefully framed to ignore Jesus, and he who silently joins in such a prayer thoughtfully designed to refuse him a place as Mediator, both together appear in peril of denying him as Peter did. Each may have reason to weep bitterly.

If they have not repented let them read Scripture that applies to those who persist in denial.

"If we deny him, he also will deny us." 2 Tim. 2:12.

"They profess that they know God, but in works they deny him." Titus 1:16.

"Whosoever shall deny me before men, him will I deny before my Father which is in heaven." Matt. 10:33.

"He that denieth me before men shall be denied before the angels of God." Luke 12:9.

"Denying the Lord that bought them." 2 Peter 2:1.

"Denying.....our Lord Jesus Christ." Jude 4.

THE VATICAN GRASPING FOR CIVIL POWER.

The article printed in the *Cynosure* for Jan. 28, entitled "A New Papal Movement," in which the Pope expressed a probable revival of the Pontifical Army at Rome, is comfirmed by a letter from that city published in the *Western Catholic News*. Some additional references in the Pope's address on that occasion will interest Protestants as specimens of papal "assurance." Speaking of the present condition of the papacy—its subjugation to the Italian government since 1870, and the loss of the Pope's temporal power—he says: "It was a deplorable error of the government to believe that this could continue, since it is a veritable persecution against the church, and persecutions against God and his spouse are always only temporary in duration. In vain does Freemasonry agitate and seek to insinuate itself among the various classes of society." "The triumph of the papacy," adds the letter, "cannot fail to come, for the Pope can be subject to no one, but must enjoy absolute liberty and independence, which must rest on the basis of civil princedom."

The Vatican evidently means to fight for the restoration of its temporal power. The reference to Freemasonry is based on the fact that Hiram Abiff is very largely worshiped in Italy and has set up his temple at Rome, directly under the nose of the Pope. The two secret empires can hardly harmonize in such close proximity to each other. There is likely to be a row. H. M. H.

COVENANTERS AND THE LODGE SYSTEM.

In *The Occident*, the weekly organ of the Presbyterian church on the Pacific Coast, recently appeared a series of articles written by Rev. N. R. Johnston, under the head of "Why I am a Covenanter and not a Presbyterian." Among numerous reasons was the following:

"The Reformed Presbyterian church bears a constant testimony against the lodge system, and declines to admit to her fellowship or retain in her communion any persons who are known to belong to any of the oath-bound secret orders, such as Freemasons, Odd-fellows, Redmen, Labor Unions, etc. Her members are of one mind, that all such secret orders are sinful or opposed to the mind of Christ, who said: 'In secret have I said nothing.' The language of the church's creed is this: 'Christians should walk in the light. Their doctrines, their purposes and manner of life, their rules of action and conduct, should not be concealed. The formation of secret associations for the prosecution of ends, however good professedly, is inconsistent with the requirements of Christian principle.' And her testimony declares that 'Members of associations, either sworn or pledged to secrecy in regard to the nature and doings of such associations, may not be admitted to ecclesiastical fellowship.'

"All this is verified by the Word of Christ and his apostles. 'Ye are all the children of light, and the children of the day.' 'Ye are the light of the world; a city that is set upon a hill cannot be hid.' 'My manner of life, which was at first among my brethren, know all the Jews.' 'For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God.'

"That the entire lodge system is not only wrong but hurtful to the cause of religion, and to the best interests of the church, many of her best members know; and that the rapidly increasing secret orders threaten great danger to the commonwealth, many Christian patriots see with alarm. Yet the Presbyterian church does not oppose but rather fosters these orders. Multitudes of her members, even ministers and other officers, belong to them. Some ministers believe them to be an evil, but they fear or do not wish to say anything about it in their pulpits. Thus the lodges largely control the church somewhat as they do the state and educational institutions. Under all these circumstances I prefer to be in a church, however small, whose members love the light rather than darkness."

DANGER FROM MORMONISM.

Last week our Washington correspondent wrote that Hon. John Eaton, ex-commissioner of education, delivered an address in Washington this week on "The Storm Center of Home Missions," that deserves more than a passing mention. He began by saying: "Utah is regarded as the storm center of our home missions, owing to the tremendous influence of the Mormon church in that State. Twenty-five years ago the churches, the schools, and in fact all the institutions of the State, were virtually dominated by Mormons, and were in a miserable condition. Now that Utah has become a State a better condition of affairs prevails.

"But have the Mormons laid aside their worst doctrines? Is polygamy done away with? Who that is cognizant of the real facts can say that it is? Promises of promotion bind together the Mormon people in a united church. It has been estimated that there are in the neighborhood of 50,000 officers in the church." Of the Mormon church he further said: "What was the early history of the church? A record of violence. Look at their march across the continent to Utah. When they reached Utah they declared themselves men of peace. It is true that the days of violence have passed away, but what energy has the church displayed?

"The influence of the Mormon church is felt in all the States of the Union. In illustration of their power it will suffice to say that there are Mormon communities in Michigan aggregating 1,000; Missouri, 3,000; Iowa, 5,000, and Idaho, 14,000. Large recruiting stations are located in New York, Chattanooga, Tenn., and at other points throughout the country. Not many miles away, in one of the most beautiful valleys of Maryland, there has recently grown up a Mormon community of considerable size. The influence of the Mormon church is spreading more than the public are aware, and it is the duty of the Christian church to check its inroads on our people, and extinguish the faith in our land."

PERSONAL MENTION.

—Worshiping the sun may not be a safe experiment.

—What nonsense men will believe if only it emanates from a lodge.

—Have you ever asked seriously whether Satan loves or hates your lodge?

—T. Price, of Arrow Rock, Mo., called at the *Cynosure* office last week.

—What was wrong in Solomon cannot be right in a preacher of the Gospel.

—Gen. Sec. Phillips wrote last Thursday: "I am among the hills of Kentucky and the scenes of 'Uncle Tom's Cabin;' in the midst of snow, but in a 'Queen Crescent' day car, in good heart and in Him."

—R. J. Dodds, of Beaver Falls, visited the *Cynosure* while in the city last week.

—S. McLauchlin, of Hamilton, N. Dakota, and D. J. Ellsworth, of Hartford, Conn., were recent visitors at the *Cynosure* office.

—Masonic zeal for pagan forms of worship suggests the danger of zeal for pagan doctrine itself, and the essence and spirit of pagan religion.

—Queen Victoria's book will be published in America by the *Century* Co. There will be 100 copies on Japanese paper at $50 and 600 on fine paper at $15. Both editions are strictly limited and no more will be printed.

—Rev. T. A. Rusk, of St. Louis, called at the *Cynosure* office last week and left on the table $5 for the cause. He was enroute to preach at Cedarville, O. The church needs more such earnest devoted ministers as Bro. Rusk.

—At Prague, in Bohemia, the police have discovered the existence of a secret association named the Revolutionary Czechia. The program of the members is partly Czech and partly anarchist. The members, who are mostly apprentices, are armed with daggers and revolvers. Seven of the conspirators have been arrested.

—Robert E. Speer, one of the secretaries of the Presbyterian Board of Missions, speaking of the brotherhood of Christians says: "One of the noblest men I ever knew, when he went to college joined a secret society. He came to Christ, and his first act was to sever his connection. His reason was, 'I have joined the Christian brotherhood. I will not be a member of any narrower brotherhood.'"

—Temperance people are pleased at the action of the inaugural executive committee, prohibiting the sale of wine at the Inaugural Ball. It is understood that this will be the first time an Inaugural Ball has been held without the sale of wine. The committee is said to have been actuated by a desire to compliment Mrs. McKinley's temperance views. What caused the committee to take this action isn't half so important as the action itself, which cannot be too highly commended.

—The *Catholic Standard* and *Times* of Philadelphia says, "That was a fine lesson on the evils of secret societies which was given the other day before the Pennsylvania Senate investigating committee in this city, when a witness refused to give evidence because of his being under Masonic obligation. And the worst of it was that he considered this 'a solemn obligation as binding as anything we hold sacred,' and that if he at all answered the question he should lie. A pretty fix to be in by reason of his being a Freemason. Who then will say that Freemasonry is not an enemy of the public weal?"

REFORM NEWS (*Continued from 4th page*).

lodgeman, and is not afraid to speak out plainly against the whole business.

On Sabbath, at 3:30, I spoke at the Seattle Seminary by special request of the principal, Prof. Clark W. Shay, and the pastor, Rev. E. L. Smith. The audience room was well filled, and students and others gave excellent attention to my address. The district elder, Rev. McReynolds, was present and said, "I wish we could have such plain truth all over this country."

In the evening I spoke on the lodge evil again in the United Presbyterian church, Rev. W. M. Howie, pastor. Here we had a fair audience, there being a few lodgemen present. One man, who was not a lodgeman, undertook a defense of the lodge on the ground of some good man whom he knew in the old country, who was a member. Bro. Howie showed clearly that a man cannot be true to the lodge and true to Christ at the same time. He must be untrue to one or the other.

I happened to meet the brother on the street the next day and explained to him the inconsistencies of a Christian's relation to the lodge. He finally agreed with me in every point. I was sorry he could not stay and attend the convention. Being a railroad man he was called out to Spokane.

Among those attending the convention from a distance I mention, Father Pinkerton from Kent,

Wash. His son and family were present from Maro, Oregon, also Bro. Denniston, of Sidney, Wash., and Bros. Stephenson and Templeton, of Fall City. The last named is an Odd-fellow; after hearing me the first night of the convention gave his testimony that I knew what Odd-fellowship was, having given the initiation clearly. The good work is moving on. P. B. WILLIAMS.

THE DEVIL NOT GREATLY DISTURBED.

CAN THE SPIRIT USE SUCH REVIVAL AGENCIES?

BOSTON, Mass., Jan. 28, 1897.

EDITOR CYNOSURE:—The worst storm of the season envelops our city. It is a genuine blizzard, blocking street cars and impeding travel generally. The audiences at evangelistic services will doubtless be diminished, but there is sufficient interest to assure a fair attendance. Mr. Moody meets a ready response forenoon and afternoon at Tremont Temple. Sam Jones spoke in the Globe Theatre on Sabbath, and attracts crowds at the People's Temple during the week. There is less heard of Francis Murphy and his work, but he is steadily increasing his roll of men pledged to total abstinence.

Dr. Patterson, from Toronto, Canada, is doing faithful work at the First Presbyterian church. He is pious, orthodox, eloquent, scholarly, and in earnest for souls. Dr. Simpson and his coworkers in the Alliance are holding day and evening services in Berkly Temple this week, besides special meetings in churches, in and near the city. These Gospel "sharpshooters" are picking off here and there one from the enemy's outposts, but entrenchments and fortified strongholds remain unassailed.

The devil, of course, is not greatly disturbed by an occasional loss, while he holds strategic points and has trusted sentinels in positions to protect his interests and break the force of every blow dealt at a vulnerable point. No honest person can question the sincerity of Mr. Moody, and no one familiar with lodge tactics can fail to see that while Dr. Lorimer, Dr. Gumbart, Sam Jones and a Masonic ministry are at the front, the devil will get ten recruits for his lodge while the evangelist gets one for the true church of Christ. Indeed, it is probable that the father of lies is quite willing to exchange the shattered wrecks in his ranks for the choice young men who will be lured within his fatal, secret snares, by the example of his adroit agents, who are thus indorsed and honored before the people.

Sam Jones, as reported, alluding to the riotous dissipation that followed his sealing in the cup of devils, said, "It beat hell." This may or may not be true, but Jones was there, and so far as is known he proposes to stay. The debauch which he so tersely characterizes was given in his honor, and unless he repudiates and denounces it as it deserves, he will be responsible for hundreds of drunken orgies held in recognition of victories over men lured to destruction by his example.

There seems a strange inconsistency in his warning men against going to hell, when he is himself in an institution that he characterizes as even worse. It recalls the case of the rich man, who, "in hell lifted up his eyes being in torment;" but Jones has shown neither the regret or desire to warn others "lest they come into this place of torment," which characterized that lost man. There is this difference to be noted, Jones is the willing subject of the king of that murky abyss, while poor Dives begged for release and relief.

Confronted with cases so enigmatic and perplexing we find relief in the assurance that the masked shall one day be stripped of every disguise and Christ shall render to every man according as his works have been. I do not wish to do anything that would be construed as an attempt to divide the forces or hinder the revival effort, but have been quietly handing out tracts and conferring with individuals. People who are intelligently and strongly opposed to the lodge are strangly sensitive if not superstitiously timid on the subject, where it would seem that if they believed in God they ought to be fearless and outspoken; and I am praying and hoping that Bro. Moody may by faithful words of rebuke lead these timid souls into larger liberty before he closes the special services in this campaign.

JAMES P. STODDARD.

218 Columbus Ave., Boston.

PENNSYLVANIA'S GRAND OPPORTUNITY.

WASHINGTON, D. C., Feb. 4, 1897.

DEAR CYNOSURE:—However cold the world, and hard the winds blow, there is a fire on the hearth, and a welcome at home. My home coming was hastened by the driving storms of the week past. Days and evenings have been occupied in preparing and sending out the Pennsylvania petitions. The cold weather has undoubtedly hindered their circulation some. Reports thus far are generally encouraging.

One or two of the reports look as if the writer had been reading of Elijah under the juniper tree. Some people seem to think you can never do anything because they never have. It was the judgment of the friends gathered at the last Pennsylvania State Convention that the preparation and circulation of such petitions as are now being sent out and circulated widely through the State would do good. If they were mistaken in this they will find it out.

When the saints are ushered in triumph through the gates into the city, will some doubting Thomas sit on the fence, look wise and exclaim, "You can't do it!" The Christian must do duty. God will see to consequences. What friend is there in Pennsylvania who is well, who cannot secure twenty or thirty names to a petition if he or she tries? A number have secured from four to six pages of names and addresses already. No one knows what good may come from the circulation of these petitions.

Are we simply to fold our arms and sleep while corrupt and corrupting laws are being enacted, because we are not thought to have the same strength as the corrupter? Or shall we send in a burning protest that will at least cause some to stop and think? It is this doubting and holding back when the call comes to move forward, that has hindered all great reform movements. But why should I write thus; the friends are coming forward; we are to have a grand list of names to present to the law-makers at Harrisburg. Note the reports as they come:

Pittsburg.—R M. Steele is seeing to the circulation in the East End.

Allegheny.—Rev. W. J. Coleman is securing large lists.

Beaver Falls.—Revs. Kidd, Glasgow, Johnston, Prof. Coleman and others are securing lists.

Souderton.—Rev. Fretz has a good list.

Steelton.—Bro. White sends two pages and a splendid testimony.

Philadelphia.—Four pages come from Beacon Light Mission, 1231 Dauphin St., also $1 toward expense. Rev. Webster, of the Eighth U. P. church, reports that owing to sickness he has not been able to give attention to circulating the petitions.

Hickory.—The session of the U. P. church send $3 toward expense. A committee of sixteen were appointed by this church to secure signatures.

Chestnut Springs.—Petitions were presented in the Menonnite church, and left at the principal store for signatures.

Stewartstown.—Bro. Israel Gable writes he has secured some signatures; the cold has hindered. Bro. Jacob Myers will take the petitions to the U. P. church in country near.

Lebanon.—Bro. Michael Zug writes of church relations and sympathy, acknowledges receipt of the petitions and adds, "I wish you all success in your undertaking." Bro. Zug is a member of the German Baptist Brethren church.

Parker Ford.—Bro. Holsopple acknowledges receipt of petitions. Pressure of work, sickness, etc., have hindered in their circulation.

De Golia.—Bro. Young sends names and addresses of the U. B. ministers in Pennsylvania and adds, "I will get what names I can to the petitions."

Mosgrove.—Through Bro. Geo. W. Pence sends five lists of names and $1.

Emaus.—Dr. M. J. Backenstoe writes a very cheerful letter. He says: "I will do the best I can with the petitions and return them to you."

New Castle.—Dr. Browne, of the Second U. P. church, will seek to enlist his young people in circulating the petitions. Mrs. Lizzie McClelland, who has done much for reform, writes: "I have secured quite a number of names." Bro. Martin, of the R. P. church, and Secratary Shaw, of the Free Methodist church, are securing signatures in their end of the city.

Forest Lake.—Bro. Geo. H. Hamilton sends $1 and says: "I consider it a privilege to do something for the cause. Will do the best I can in getting signers."

Esther.—Bro. Milligan says: "I will see to having the petitions circulated." He hopes to assist financially.

Mount Jackson.—Bro. Bailey says, "Will help to circulate the petitions. Will see what can be done on the money line." Bro. Bailey met with a serious accident. He has not fully recovered, but we are glad to note he is on the up grade.

Rockton.—Bro. J. H Beer, elder in the G. B. Brethren church where I spoke recently, says he will see to circulating the petitions, and adds: "Everything seems to be quiet here since the lecture. One man said if the Lord would forgive him for joining one lodge he would not join another."

West Middlesex.—Bro. Irvine Caldwell writes that he will do the best he can in circulating the petitions. He hopes to help financially.

York.—Edward J. Chalfant writes: "Petitions are at hand; will do all I can with them."

Masontown.—Bro. A. Debolt acknowledges the receipt of petitions, and expresses a desire to help what he can.

Washington.—Bro. D. F. Caldwell writes a cheering letter. He is pushing along the petitions.

Heller.—Bro. A. Smith writes that he will circulate the petitions on his charge. Bro. Smith is with the Evangelical church.

Corry.—Bro. J. S Amidon regrets that owing to advanced age he cannot help in this work.

Wilkesbarre.—Bro. J. T. Logan, F. M., is pushing the circulation there.

Balm.—Bro. Wm. Thompson, of the R. P. church, writes of an interesting discussion in a literary society. He wants lectures, and will help what he can. Petitions have been sent this week to United Brethren, German Baptist Brethren, Covenanter, Free Methodist and Wesleyan Methodist ministers; others will follow as fast as time and money will permit. Only those who have done work of this kind can know the trials and pleasures connected with it. It looks as if God is to give us milder weather, so this work can progress faster. Who will report next?

W. B. STODDARD.

MINNESOTA ANTI-SECRET STATE CONVENTION.

The executive committee of the Minnesota Christian Association have arranged to hold the State Convention at Willmar, Minn., on the 23d and 24th of February next.

Trains arrive at Willmar from the south at 12:05 P. M. and 11:30 P. M.; from the north at 4:05 A. M. and 1:30 P. M.; from the west at 1:25 P. M.; from the east at 10:20 P. M.

PROGRAM.

Tuesday Afternoon, Feb. 23.

2:00 P. M.—Devotional exercises.

2:30 P. M.—Welcome by Prof. H. S. Hilleboe.

3:00 P. M.—Response by Rev. W. Fenton. Business and appointing committees.

4:00 P. M.—Lecture, "Lodge Life Inimical to Church Life," by Rev. C. J. Petri, D. D.

Tuesday Evening.

7:30 P. M.—Devotional exercises.

8:00 P. M.—Lecture, "The Religion of Secrecy, True or False," by Rev. T. C. Sproull, Cedarville, Ohio.

Wednesday Morning, Feb. 24.

9:30 A. M.—Devotional exercises.

10:00 A. M.—Lecture, "Relation Between the Church and the Lodge," by Rev. E. E. Gynild. (This lecture will be in the Norwegian language.) Open parliament for brief addresses and remarks, questions and answers.

Wednesday Afternoon.

2:00 P. M.—Devotional exercises.

2:30 P. M.—Business and reports of committees.

3:00 P. M.—Lecture, "Masonry as it Relates to Mohammedanism and Christianity," by Rev. Jno. Halvorson. Brief addresses, and asking and answering questions.

Wednesday Evening.

7:30 P. M.—Devotional Exercises.

8:00 P. M.—Lecture, "Evils of Secret Societies," by Rev. L. A. Johnston. Business meeting. Adjournment.

By the River.

I sit alone in the twilight gray,
A soft, red glow in the west.
The white winged boats go slipping away,
Or lie on the waves, at rest.

There is restless life in ships that float
On the tops of crested waves,
But sweet peace broods o'er the anchored boat
That the blue wave gently laves.

The voices of those who sail away
Come clear o'er the waters free.
They rise and fall, they die away,
In some sailor melody.

But I think as I watch them sailing free,
So stanch, so strong and true,
That the noblest one in not always he
Who the noblest work can do.

For those who abide in some lowly spot
Marked out by the Master's hand
May hopefully wait, with quiet grace,
Like ships moored close by the strand.

The song dies out in the twilight dim,
The waves flow on to the sea.
My heart goes up with a prayer to Him
Who has made my place for me.
—Christian Intelligencer.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Feb. 14.
Comment by Rev. S. H. Doyle.

TOPIC.—What our denomination is doing.—Zech. iv, 1-14. (A birdseye view of denominational activities.)

In this chapter the flourishing condition of the Jewish church as restored after the captivity is represented under the symbol of a golden candlestick. This is the symbol used in Revelation to represent the churches of Christ. Joshua and Zerubbabel, the anointed ones, leaders in the restoration, are represented under the symbols of olive trees. These symbols may not only suggest denominational activities, but also our part in them.

Christian Endeavor stands for interdenominationalism, but it emphasizes at the same time the importance of denominational loyalty. This is manifested in no better way than by its constant effort to influence the young people to seek a thorough knowledge of the workings of their denominations in all particulars. Knowledge makes us more loyal to our denominations and more interested in them. Many members of religious denominations know nothing at all about them, and it is not, therefore, to be wondered at that they have little or no interest in them.

The activities of our denominations have special attractions for Endeavorers because they stand for activity, for work. To know what our denominations are doing is to insure our interest and our assistance. We might suggest:

1. What are our denominations doing along mission lines? All our denominations are actively engaged in missionary work, both home and foreign. Do we know all about this work? Do we know the names of the countries in which our missionaries are and the names of the prominent missionaries and the character of their labors? Perhaps if we knew more we would be more interested in this important work.

2. What are our denominations doing along good citizenship lines? Our churches are awakening more and more to the necessity of making men good citizens and to the importance of having Christian men interested in the affairs of the government. What are we doing?

3. Along temperance lines. Intemperance is one of the greatest evils of our day. The saloon educates and fosters intemperance. What is our church doing against both?

4. Along educational lines. Where and what are its schools, colleges and theological seminaries?

5. Along philanthropic lines. What is it doing to show its love for men practically by trying to ameliorate their condition in life and to make life happier and nobler?

Along these and many other general and specific lines of work we may profitably study the activities of our denominations.

Bible Readings. — Ps. cxxii, 1-9; cxxxvii, 1-6; cl, 1-6; Math. v, 13 16; xvi, 13-20; xxviii, 19, 20; Acts ii, 42-47; I Cor. xv, 58; Rom. xii, 1, 2; Gal. vi, 9; Eph. vi, 18; I Pet. ii, 12; Rev. ii and iii; xxii, 17.

Heroes For Their Faith.

So they have marched of old, the missionaries of all the ages of the religion of the incarnation and the cross, idealists, believers, magnanimous and brave, the heroes of our faith. They were all this because they were missionaries. They could not have been missionaries and not have been all this. You cannot picture mere machines or disbelievers or selfish men or cowards doing what they have done. * * * They have been heroes because of their faith, because their souls supremely believed in and their lives were supremely given to Christ.—Bishop Brooks.

From Habit or From Conscience.

Religious declension is manifest when Christian duties are performed more from habit or from conscience or as a mere form than from love. The soul fervor, the devotional spirit, the quickening impulse and energy are wanting. God looks upon the heart and condemns all lack of emotive force. Languid, feeble affection, hence, indicates declining grace, however correct may be the outward deportment.—Presbyterian.

The Spirit, Not the Letter.

We want more common sense in the administration of justice, a brushing aside of the legal cobwebs and as little as possible of "the science of artificial statement." Then we may expect a great increase of convictions for crime and a consequent inculcating on the criminally disposed of a wholesome fear of wrongdoing.—Catholic Standard and Times.

Comfort Ye My People.

Now as ever the prophet's noble admonition should be heeded, "Comfort ye, comfort ye my people!" The pessimism of "all flesh is grass" is effectively counterbalanced by the optimism of "the word of our God shall stand forever."—Jewish Voice.

Christian Endeavor Notes.

One Chicago Junior society furnished ten tons of coal for its own church.

The Wilmington (Del.) union has solved the problem of union socials by having the individual societies entertain the union three or four times a year.

"C. E., Comprehensive Evangelism," is the way Rev. Charles Roads interprets our motto, "The world for Christ."

At the Indiana yearly meeting of Friends 560 Endeavorers of that church were present.

Better not sing "Speed Away!" until you are doing something definite for missions.

The Baptist Christian Endeavor society of Ellsworth, Me., has a record of which it may well be proud. Not one of the active members has ever been known to leave the church before the preaching service.

Thirty-three denominations are reported in Illinois' 2,824 Christian Endeavor societies.

The Whaling Industry.

The trials and tribulations of the whaling industry defy the meager justice which the resources of a single paragraph affords. A volume might cover the subject. The difficulty about whaling is the uncertainty of whales. These mammals decline to be regulated by any signal service reporter and refuse in their migrations to respect precedent or the ambitions of the arctic oil works. The consequence is a skipper may cruise the northern latitudes, trying conclusions with icebergs and polar bears, endangering life and limb in a mangy old tub, encountering the perils of storm, wave and Eskimo, and all without sighting a spout or capturing a yard of whalebone. I listened recently to the mournful reminiscences of Captain Green, a hardy mariner of much experience, who after many years of laboring at the oil industry retired to a raisin ranch at Fresno. Owing to the decline of raisins, however, he took to the ocean again, enipped a vessel and sailed into the latitudes of winter. There he found an antique steam whaler, the Reindeer, and for two long and weary years they have kept each other company in the close knit sisterhood of misfortune. Once during the second year they sighted a whale, and Captain Green encompassed its capture. A bowhead it was, and no great prize. Tiring of cold, salt and ill luck, the twain decided at last to go south for rest and provisions. They started together, when something broke on the Reindeer, and she was condemned to delay until the damage might be repaired. How the gallant skipper cursed the misfortune which detained him among the icebergs! How he railed at fate! Two days later a school of whales hove in sight. The captain and crew dashed upon them and in four hours had killed a dozen giants, which meant at ruling prices at least $60,000 worth of whalebones. However, it often happens in the arctic, as in the world, that the darkest moment of misfortune is the dusk that preceded the advent of prosperity.—San Francisco Wave.

Homing Pigeons.

When pigeons were to be sent back and forth, it has been usual to keep two sets, with their respective homes at either end of the course, and when they have reached their homes to carry them back to the places from which they are to be dispatched. An ingenious process has been devised to overcome this difficulty and cause the birds to fly with equal certainty in both directions. Pigeons, for example, whose home is in Paris are confined for several days at St. Denis and fed there at a stated hour every day with some favorite food which is not given them at their real home. They become in the course of time familiar with their new home and its choice dishes. When set at liberty, they start off at once for Paris without forgetting the good things they enjoyed at St. Denis. When they are to be sent back, they are made to fast a little while, and are then let loose at about feeding time at St. Denis. They go thither, and, when they have their own way, time their going so as to be there at the exact moment of feeding. Birds have thus been taught to fly back and forth regularly between places 30 miles apart.—G. Renaud in Popular Science Monthly.

"Made In Germany."

Apparently one ot the chief results of the idiotic "made in Germany" act is to render importers of foregin goods specially anxious to pass themselves off as British manufacturers, says London Truth. Here is a good example: The label round a matchbox extensively sold in London and the provinces bears a sort of trademark in the shape of a sailor's head, with the legend "England's heroes" and the following inscription in red and black letters:

"Manufactured by Martin Harris & Co., Ltd., Stratford, London, E.

"Support English Workpeople only by using English made matches."

This covers three sides of the box. The fourth is covered by a piece of sanded paper to strike the matches on. Remove this paper and you find underneath the further and still more interesting notification, "Printed in Germany."

How He Answered Them.

A well known artist received not long ago a circular letter from a business house engaged in the sale of California dried fruit, inviting him to compete for a prize to be given for the best design to be used in advertising their wares. Only one prize was to be given, and all unsuccessful drawings were to become the property of the fruit men. After reading the circular the artist sat down and wrote the following letter:

The —— —— Dried Fruit Company:

GENTLEMEN—I am offering a prize of 50 cents for the best specimen of dried fruit and should be glad to have you take part in the competition. Twelve dozen boxes of each kind of fruit should be sent for examination, and all fruit that is not adjudged worthy of the prize will remain the property of the undersigned. It is also required that the express charges on the fruit so forwarded be paid by the sender. Very truly yours, —— ——.

—Bookman.

A Pilgrim.

An inspector of schools was one day examining a class of village school children, and he asked them what was meant by a pilgrim. A boy answered, "A man what travels from one place to another." The inspector, with elaborate patience, hoping to elucidate intelligence, said: "Well, but I am a man who travels from one place to another. Am I a pilgrim?" Whereupon the boy promptly exclaimed, "Oh, but please, sir, I meant a good man!" I may mention that no one enjoyed that cheerful jest more than the inspector himself. It made him merry for days.—New York Advertiser.

Economy.

Little Dick—Papa, didn't you tell mamma we must economize?

Papa—I did, my son.

Little Dick—Well, I was thinkin that mebby if you'd get me a pony I wouldn't wear out so many shoes.—Good News.

The Rainy Day Club.

Mrs. Bertha Welby has good reason for calling the Rainy Day club "the club of the century." It is a long time since such an important reform for women was intoduced as this of keeping their skirts out of the mud, and a club whose purpose is to make such a reform general may well be credited with being the most eminent organization of the kind known for a century. Mrs. Welby says that the club will do more for the health and happiness of women than any other club. She has received letters from women in every part of the United States and Canada, asking for information and desiring membership. The slight feeling of embarrassment that troubled some of the pioneers in the movement has disappeared, and women walk about in skirts of sensible length secure in the knowledge that they are admired for their common sense.

At the meeting of the Rainy Day club in Brooklyn a few days ago most of those in attendance wore walking dresses of convenient height, although, as it was a fair day, it was not necessary to appear in the regular bad weather costume. Even on bright days it is well to dress comfortably, with the bottom of the dress at a safe distance from the dust of the ground, and the members of the club understand this perfectly. The prospects of the club are excellent. So soon as it is generally understood there will be thousands of women on its roll of membership, for rainy and muddy days are as common in one city as another and in country places as well. Dame Fashion may have rebelled against the rainy day costume at first, but even she has joined the procession now, and all who wear the sensible clothing have the satisfaction of knowing that they are stylish as well as comfortable.—New York Press.

To Reduce Infant Mortality.

The city fathers of Buffalo, at the instigation of Dr. Wende, backed by the medical fraternity, have passed an ordinance prohibiting the use of tube nursing bottles. Dr. Wende is the efficient health officer who by his sensible methods reduced the death rate of Buffalo about one-half in two or three years. He expects to reduce it still more by means of this ordinance.

France long ago did away with this deadly nursing contrivance, and her physicians claim that thereby the lives of about 100,000 infants have been saved annually. The danger of the tube bottle lies in the impossibility of keeping the tube clean; microbes breed in it and quickly find their way into the infant's stomach and intestines, when the little one soon succumbs to "bowel trouble."

Mrs. Cleveland's Kind Heart.

A pretty story is being told about Mrs. Cleveland that shows her kindness of heart. At one of her big receptions, when hundreds — nay, thousands—of people seek the White House and look for at least a moment's personal recognition, there was once to be seen an old colored woman, a veritable mammy, leading by the hand a small boy. The child wore patched clothing and looked as if he did not always see more than enough to eat. As they approached Mrs. Cleveland he looked anxiously about, and when he saw the way in which people were "hustled" along he seemed

rather crestfallen. The president's wife, however, catching sight of him, made a step forward, took his hand, and actually detained the line while she said a few kindly words. As they passed, after the lad had been cheered by a sweet smile, he exclaimed, sotto voce, "She did see me, after all, gran'ma."—Chicago Times-Herald.

The Hot Water Pipe.

A plumber, called in to thaw out pipes frozen up in a cold snap, gave us this piece of advice with his bill: As it is the hot water pipe that is the first and surest to freeze, it is better not to use the hot water at all late in the evening. Keep it out of the treacherous pipes, and you will lessen the danger of a stoppage there before morning.—Philadelphia Press.

Canvas Cloth.

The canvaslike materials are in great demand. Meshes of every size and style are seen, both in solid hued and figured canvas. One of the most open of canvas weaves is suggestive of a fish net and demands a silk lining, which will be distinctly visible through the large squares. There are plaid canvases in fancy color combinations, covered with fine fibers of black.

Tagging the Tots.

The women in New York who are advocating a scheme to have all mothers tag their children so that they could easily be identified and returned if lost deserve to have their efforts crowned with success, and the plan should not be confined to the metropolis. — Boston Globe.

Helen Gould.

Miss Helen Gould has a superb library of the best works of modern English and American authors. There are more than 5,000 volumes in the library at Lyndhurst, besides manuscripts of the fourteenth and fifteenth centuries. Miss Gould is only 26 years old, but she has crowded many beautiful deeds of philanthropy into her short life. Many charities are the recipients of her bounty, but she gives quietly, and the world at large knows nothing of her largest schemes.—New York Tribune.

Bridal Toilets.

On some of the corsages of bridal toilets the neck is rounded low, the space thus left filled in with shirred or plaited mousseline de soie or a full Russian guimpe of embroidered satin, the sleeve puffs matching this guimpe. When a high close, satin bodice is preferred, it has a battlemented collar band of the satin, with plaitings of very rich lace showing between the stiffened pearl trimmed tabs. Below this a dainty jabot of the same lace, caught here and there with jeweled pins, drapes the front of the corsage from throat to waist.

"I should be glad," wrote Mrs. Julia Ward Howe to some Chicago reformers the other day, "to join in any effort, made with wisdom and charity, to better this state of things, but the burden of years begins to weigh upon me and my powers, such as they remain, are heavily mortgaged."

How Indeed?

"If it wasn't for me, my class in school wouldn't have any standing at all," said Hubert.

"Nonsense!" said his aunt. "Your mother says you are the foot of it."

"I am," said Hubert. "How could it stand if it didn't have a foot?"—Philadelphia Times.

Little Mary's Logic.

Little Mary was sent to the store one day to have some sirup sent up for the table.

"Does your mother want refined sirup?" asked the merchant.

"I think she does," answered Mary. "She is a very nice lady."—Youth's Companion.

One Good Reason.

Bettie Witless—Why does that little boy always go barefooted?

Sallie Knowall—Why, because he has more feet than shoes.—Harper's Round Table.

A HIDEOUS TYRANT.

LORD JUSTICE HAWKINS THUS REFERS TO DRINK.

After Twenty Years' Experience on the Bench of England He Is of the Opinion That 80 Per Cent of Crime Is Due to Alcohol—Source of Misery and Want.

In the 20 years that Lord Justice Hawkins has sat upon the queen's bench of England he has won the respect of lawyers the world over. His record has been one that has reflected honor on perhaps the most famous of judicial bodies on this earth. He is known as a man of great breadth of learning and acuteness of observation. In the 20 years that he has honored England's judiciary he has made a critical study of crime and its causes. In this investigation the liquor traffic has constantly loomed up before him as the one great fountain of crime. At the Leeds winter assizes in 1876, at the Bedfordshire summer assizes in 1878 and at the Chester spring assizes in 1883 his lordship declared that nine-tenths of the crimes in the various calendars were in one way or another attributable to drink. At Durham, in 1883, Lord Justice Hawkins repeated this same declaration with more emphasis. He said:

"In many a cottage that is denuded of the commonest articles of comfort and necessity article after article has gone to the pawnshop, simply for the purpose of providing that hideous tyrant, drink, and I do believe that nine-tenths of the crime committed in this country—and certainly in this county—is engendered within the doors of the drinking house."

On another occasion he is on record as follows:

"I have thought very seriously as to what is for the most part the origin of crime, and every day I live and the more I think of the matter the more firmly do I come to the conclusion that the root of almost all crime is drink, that tyrant which affects all ages and both sexes, the young, the middle aged, the old, father and son, husband and wife.

"It is drink which for the most part is the immediate and direct cause of those fearful quarrels in public streets in the night which terminate either in serious mischief to one or other of the parties, or in some other cause of crimes of dishonesty. It is drink which causes a man to be impoverished, and if you trace to its source the cause of misery it is to be found in drink."

In Bristol, in 1886, he said:

"There are millions of men who are in their sober moments as quiet and well conducted as men can be, but the moment they get excited by drink, evil intentions and vicious spirits arise within them; hence an immense number of men appear in calendars who never would if they had been sober."

At Berkshire assizes, in 1891, he said that 75 per cent of crimes of violence were traceable to drink, and at Gloucester assizes, also in 1891, he said that more trouble was caused by drink than all other things put together, and that of every 100 persons who got into crime, he believed 80, either directly or indirectly, assigned their fall to drink. At Liverpool assizes, in May, 1895, but a little more than a year ago, Justice Hawkins referred to that terrible habit of drunkenness, which got everybody who had it into trouble.

A TEETOTAL VILLAGE.

Good Effects of No Rum In an English Mining Town.

Some interesting facts have recently been published respecting the teetotal colliery village of Roe Green in Lancashire. Five and twenty years ago the houses of the village belonged almost exclusively to the Bridgewater trustees, who employ most of the men. Today, out of 140 houses, 81 are inhabited by their owners. The Rechabite Tent has a membership of 270, the Band of Hope 286. There is a co-operative store, the property of the village, yielding a profit of 8 shillings in the pound. The chapel and Sunday school have been built by the workmen themselves at a cost of £2,700, and, while, in the United Kingdom as a whole, one in four persons over 60 years of age receives parish pay at least for a part of the year, in Roe Green there is not a single one over this age receiving pauper relief. Clearly there is something to be said for a teetotal village.—Westminster Gazette.

Wretched Teetotalers.

One of the best known stories in connection with the late Sir Benjamin Ward Richardson's advocacy of temperance tells how he had been on a visit to one of the three or four small towns in England which have no public house. Although there were 4,000 people there, the doctor was nearly starving. One day a young medical man came to Sir Benjamin for advice as to taking the practice, and Sir Benjamin, placing his hands on the young doctor's shoulders, said: "Take my advice, and don't. Those wretched teetotalers not only shirk accidents, but, when wounded, heal so fast that there is neither pleasure nor profit after the first dressing."—Westminster Gazette.

Strong Treatment.

The surgeon in charge of the troops of Vancouver barracks has a stern and effective treatment for drunkenness, the main features of which are, in brief, the stomach pump, stomach cleansing with a strong solution of soda, a bowl of hot beef extract with cayenne pepper, an hour's rest, return to work. The malady is said to be on the decrease.—Exchange.

Becoming Civilized.

In the British possessions on the lower Nile shells were formerly used for money, but a few years ago the "sound money" craze struck the country, and now whisky is the medium of exchange. Verily, they are becoming civilized on the lower Nile.

The National Watchman says that England has $91,000,000 invested in breweries in the United States and last year she took out of the country as beer receipts $8,100,000 in gold.

SABBATH SCHOOL.

LESSON VIII, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 21.

Text of the Lesson, Acts vi, 8-15; vii, 54-60. Memory Verses, 57-60 — Golden Text, Rev. ii, 10—Commentary by the Rev. D. M. Stearns.

8. "And Stephen, full of faith and power, did great wonders and miracles among the people." As days passed on and the disciples increased, satan increased his zeal in disturbing the peace. There is murmuring because some thought they were neglected in the daily ministration. This leads to the appointment of a committee of seven Spirit filled men to see specially to the distribution of alms, leaving the others free to give themselves to the word and prayer. The seven were set apart by prayer and the laying on of hands. Disciples multiplied greatly, and many priests believed. Stephen, full of faith and of the Holy Spirit, content to do the humble work of the committee, was led by the Spirit into greater things, for the humble shall be exalted.

9, 10. "And they were not able to resist the wisdom and the Spirit by which He spake." This was in accordance with the promise of the Lord. "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist" (Luke xxi, 15). There is a power in the word of God when spoken by the Spirit of God, even through a very weak earthen vessel, which can be accounted for only by the fact that God is in His word, and it is the same word by which He made the heavens and all their host (Ps. xxxiii, 6). His word is like a fire and a hammer to break rocks in pieces. He that hath it, let him speak it faithfully (Jer. xxxiii, 28, 29).

11, 12. "We have heard him speak blasphemous words against Moses and against God." The things that are farthest from our thoughts and that we would be most unlikely to be guilty of are just those which the devil through his agents is apt to accuse us of. Think of his calling Christ a glutton, and of his accusing Him of being in league with himself, and of His being crucified as an evildoer. Imagine Stephen, filled with the Spirit of God, being guilty of blaspheming God. Yet Christ was accused of the same. When such treatment comes our way, let us be thankful for fellowship with Christ (I. Pet. ii, 20).

13, 14. "We have heard him say that this Jesus of Nazareth shall destroy this place." Such was some of the testimony which the false witnesses bore against Stephen. The false witnesses said of Christ that He said He was able to destroy the temple of God and build it in three days (Math. xxvi, 61).

15. "And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." His Lord was with him and in him, and made something of His glory to be seen in him. Perhaps it was somewhat as when the face of Moses so shone that the people could not look upon him (Ex. xxxiv, 30, 35).

Chapter vii, 54. "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth." When the false witnesses made their false accusation, the high priest said to Stephen, "Are these things so?" (vii, 1). In reply to this he began at the appearance of God to Abraham and traced the goodness of God to Israel down to David and Solomon; then made the nation guilty of the persecution of the prophets, and of the murder of Christ, and of not keeping the law of God. This cut them and led to their gnashing their teeth at Stephen.

55. "But he, being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God and Jesus standing on the right hand of God." Thus he was unmoved by their anger and heeded not their gnashing teeth. The way of peace is to see Jesus only and always. Look steadfastly upward and never within nor around. See Isa. xli, 10, R. V. margin. Jesus at God's right hand for us, and the glory which awaits us are enough to lift us above all the things we see.

56. "And said, Behold I see the heavens opened and the Son of Man standing on the right hand of God." Heaven opened always shows us Christ or His church either in glory or tribulation. The phrase is found only seven times in Scripture, the other six places being in the following chapters: Ezek. i, Math. iii, John i, Acts x, Rev. iv and xix. We are saved by beholding Jesus Christ as the Lamb of God taking away our sins. We run with patience and grow in grace only as we look constantly to Him, and when we see Him as He is we shall then be forever like Him (John i, 29; Heb. xii, 1, 2; II Cor. iii, 18; I John iii, 2).

57, 58. "And the witnesses laid down their clothes at a young man's feet, whose name was Saul." This is our first introduction to one who figures so largely in the rest of this book and in most of the epistles to the churches. How little he dreamed that day as he minded the clothes of those who stoned Stephen that he would ever be a most devoted follower of Him whom Stephen said he saw at God's right hand! In after days he must often have thought of this day and its events. God had a plan for him to be revealed in due time. See Isa. xlvi, 9, 10; Gal. i, 15, 16. In His own way and in His own time God humbled Saul and brought him to Himself. Doubtless Stephen's testimony had something to do with it.

59. "And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit." In Ps. xxxi, 5, it is written, "Into thine hand I commit my spirit." These very words said Jesus to His Father when He died on Calvary, and similar words says Stephen as he dies. It is asked, Where is the spirit after death? Jesus' Spirit—that is, Jesus Himself out of the body—was with the Father. Stephen's spirit—that is, Stephen himself out of his body—was with the Lord Jesus in glory. Jesus taught in Luke xvi, 22-28, the conscious existence of those who pass out of the body by death. The same is clearly taught in Rev. vi, 9-11, and in Phil. i, 21, 23; II Cor. v, 8. The body sleeps, but not the soul. The nonexistence of a person between death and resurrection or the annihilation of the wicked is not taught in the Scriptures and cannot be taught from them without violent perversion of these passages.

60. "And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Here is the Spirit of the Lord Jesus, who said concerning His murderers, "Father forgive them, for they know not what they do" (Luke xxiii, 34). Stephen then went out to be with his Lord, and his body slept. Paul himself was afterward stoned to death and left for dead. But as to his spirit while his body slept or lay dead, see II Cor. xii, 1-4. May Paul's motto be ours, "Christ shall be magnified in my body, whether it be by life or by death" (Phil. i, 20).

HISTORY OF A WEEK.

Tuesday, Feb. 2.

W. D. McLaughlin, architect, died suddenly at his home in Sioux City, Ia., under circumstances which point strongly toward suicide by poisoning.

Woodson, agent of the Cheyenne and Arapahoe Indians, has received a letter from General Porter asking for a number of Cheyenne and Arapahoe Indians to march in the inaugural parade at Washington on March 4.

The California legislature will be asked for an appropriation of $100,000 to be used in erecting a miners' hospital.

Postal station A, Chicago, was entered by burglars. A quantity of stamps and $20 in money were taken.

A defalcation of $43,000 has been discovered in the Second National bank of Parkersburg, W. Va.

Wednesday, Feb. 3.

A correspondent in Managua, Nicaragua, telegraphs that a revolution has broken out in Guatemala. Details are not yet obtainable.

The First National bank, of Oakesdale, Wash., has voted to liquidate and notified depositors to step up and get their money.

D. T. Flynn, Oklahoma's delegate in congress, makes formal announcement of his candidacy for appointment as governor of the territory.

Henri Vever's collection of pictures was sold at auction at Paris. An American paid $15,500 for Daubigny's "Bords du Oise." This is the highest price ever paid for a picture by Daubigny.

Hermann Oelrichs, the well-known society and club man and steamboat owner, was sworn in at New York city as foreman of the February grand jury.

Thursday, Feb. 4.

Cullom has introduced a bill in the senate appropriating $100,000 for a new federal building at East St. Louis.

The Missouri legislature has passed a bill making silver full legal tender, and repudiating gold contracts.

The Missouri house has passed by a vote of 77 to 42 a bill prohibiting the playing of base ball on Sunday. It was a great surprise, as everybody thought it would be defeated.

Elias Courtner, 72 years old, residing at New Market, Ind., died after fasting fifty-three days.

Dr. Nansen, the Arctic explorer, accompanied by Mrs. Nansen, has arrived in London.

Friday, Feb. 5.

The First National bank at Griswold, Ia., failed. In its last report the assets were placed at $147,000; liabilities, $80,000.

John Lee, a yarn manufacturer of Philadelphia, has made an assignment to James H. Lee. The liabilities are placed at $43,000.

Judge Owers, the Leadville, Colo., jurist who is charged with being too fond of organized labor, has been prohibited by the supreme court from trying the alleged union labor murderers of Fireman O'Keefe.

The St. Louis authorities will prosecute bucket-shop keepers and close the tape games.

Saturday, Feb. 6.

Postmaster General Wilson recommends an appropriation of $200,000 to cover the expenses of the meeting of the congress of nations composing the Postal Union.

Port Darwin, a small but important town in Australia, has been almost entirely wiped out by one of those fearful hurricanes which periodically strike the coast of Australia, destroying property and very often life.

Henceforth the commissioned officers of the "Volunteers of America," the movement organized by Commander and Mrs. Ballington Booth, will be vested with the powers conferred upon ministers of the gospel.

Charles Radbourn, the noted base ball player, many years pitcher for the Boston and Providence National League clubs, died at Bloomington, Ills., of paresis, aged 47.

The framers of the new tariff law are counting upon an increase of $60,000,000 in the revenue above what is yielded by the present law.

Monday, Feb. 8.

Dr. O'Reilly, family physician to Presidents Harrison and Cleveland, has gone to Europe to bring home his insane wife who suddenly took passage across the ocean while demented.

The house committee on elections will report in favor of Judge Black's title to the seat claimed by "Tom" Watson, late Populist candidate for vice president.

Congress will probably appropriate money at this session to restore the historic frigate Constitution.

Captain I. Smith, president of the First National bank of Mason City, Ia., has gone to California for relief from consumption caused, the doctors say, by inhaling it from diseased cattle.

Mrs. Samona Gutierres, of Albuquerque, N. M., has been arrested on the charge of poisoning her husband, who died suddenly with symptoms of strychnine poisoning.

LAWMAKERS AT WORK.

Synopsis of Proceedings in the Senate and House.

Washington, Feb. 3.—The feature of the senate was a very spirited debate on the conference report on the immigration bill. Gibson of Maryland opposed the report and Lodge defended it. After two hours' struggle the report went over and the Nicaragua canal bill was taken up, Vilas continuing his remarks. Teller also entered the debate in opposition to the measure. Early in the day Chandler introduced a resolution, the pith of which is that the United States will not take a position in favor of the gold standard, and said he would call it up shortly for a speech.

The day in the house was very dull, the whole day being devoted to debate on appropriation bills. The diplomatic and consular bill was passed, and considerable progress made with the District of Columbia bill. Resolutions arranging for the formal canvassing of the electoral vote of the last presidential election, on Wednesday, Feb. 10, were adopted.

Washington, Feb. 4.—The senate got into a deadlock on the Nicaragua canal bill and its friends could not hold a quorum. Vilas spoke against the bill, this being his third day. During the day the Allen resolution questioning the power of the executive to foreclose on the Pacific railways was debated by Thurston in favor of that power.

The contested election case of Cornett vs. Swanson, from the Fifth Virginia district, occupied the attention of the house. Swanson's title to his seat was confirmed by an overwhelming viva voce vote.

Washington, Feb. 5.—The senate Thursday had a lively debate over an effort by Morrill to pass a bill prohibiting the sale of intoxicants in the Capitol building. Hill moved to commit the bill to the rules committee and in a sharp speech criticised "the busybodies" who were maligning congress by asserting that saloons existed in the Capitol and denounced attempts to interfere with personal liberty. His motion failed by 27 to 30. The senate by 35 to 13 adopted a motion to take up the conference report on the immigration bill. The bill was recommitted to conference for modification. The debate on the Nicaragua canal bill was then resumed.

The proceedings in the house yesterday were very dull and almost entirely devoid of public interest. The major portion of the day was devoted to the District of Columbia appropriation bill. Bills were passed to grant a pension of $50 per month to the widow of Major General Joseph B. Carr, and senate bill to increase the pension of the widow of Brigadier General John Hough.

Washington, Feb. 6.—The senate admitted R. N. Kenney as senator from Delaware yesterday, but notice was given that the seat would be contested on the ground of fraud in the election. The credentials, however, were prima facie correct and the esnator was given his seat. The balance of the day was devoted to a speech by Caffery against the Nicaragua canal bill and passing fifty pension bills.

The house devoted the day to the private calendar and passed fifty-nine bills, many of them being for pensions. After a recess a night session was held and twenty-two private pension bills favorably recommended.

Washington, Feb. 8.—The session of the senate Saturday accomplished little save the passage of bills to which no objection was made, one of which was for a soldiers' home at Hot Springs, S. D. In the first part of the day Thurston of Nebraska continued his speech on the Pacific railroads. The Nicaragua canal bill came up and gave way to the calendar. There was some discussion of the Cuba resolutions reported by the committee on foreign relations, but they went over without action. Eulogies were delivered on the late Representative Cogswell of Massachusetts.

The house passed the District of Columbia appropriation bill and transacted some routine business.

CHARGED WITH PIRACY NOW.

Three Friends in Trouble for Firing at a Spanish Gunboat.

Jacksonville, Fla., Feb. 8.—The steamer Three Friends was seized and libeled upon its return from a towing trip down the coast. The libel charges piracy in that a Hotchkiss gun was mounted at the bow of the steamer and was fired at a Spanish gunboat at the mouth of the San Juan river while endeavoring to land an expedition. The name of the gunboat is not given. The persons named in the libel are John O'Brien, W. T. Lewis, John Dunn, August Arnau, Michael Walsh and Ralph D. Paine.

Judge Locke fixed bond at $5,000, which was immediately furnished and the boat was released upon the special provision that a deputy marshal should be placed on board and have authority to take charge of the boat in case that an attempt should be made at any time to violate the law.

Senatorial Contest from Utah.

Salt Lake City, Feb. 5.—Moses Thacher was asked yesterday for further information about the statement that he would contest the election of J. L. Rawlins in the United States senate. He said there was a petition being signed by members of the legislature with that object in view, but that it was withdrawn because the wording of the document did not properly cover the facts. He says he has no personal knowledge of what is being done, but will make the contest if his friends so desire.

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A pamphlet of 20 pages. 5c.
An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too."

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By Rev. M. S. Dury. The antagonism of organized secrecy to the welfare of the family, state and church, is clearly shown.

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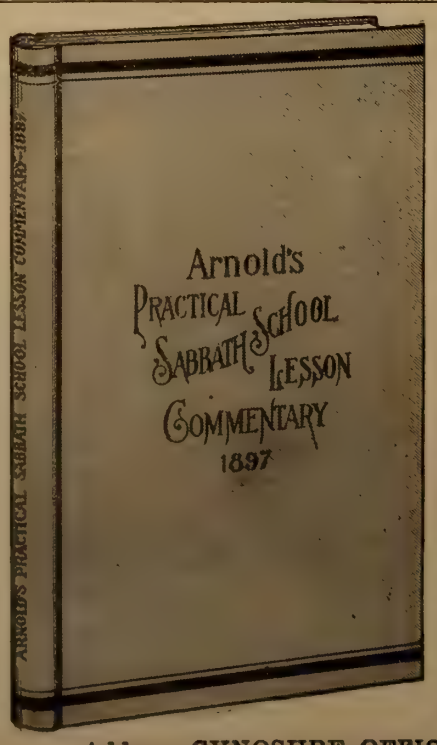
"The Martyr's Own Monument," by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association; "Christian Politics," by Rev. J. Blanchard, late Editor of *Christian Cynosure;* "The Mysterious Machine: Was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what?" by Prof. E. D. Bailey, of the Civil Service Dept. U. S. Government.



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THE PRAIRIE STATE.

ILLINOIS NEWS NOTES OF GENERAL INTEREST.

Summary of Important Events of the Past Few Days Reported by Telegraph for the Benefit of Our Readers—Items of Special Interest to Illinois People.

Springfield, Ills., Feb. 4.—The following appointments were sent to the senate yesterday by the governor: Railroad and warehouse commissioners—C. J. Lindley; Greenville; C. S. Rannells, Jacksonville; Joseph E. Bidwill, Chicago. Chief grain inspector—E. J. Noble, Chicago. Chester penitentiary commissioners—T. W. Scott, Fairfield; Joseph B. Messick, East St. Louis; James E. Jobe, Harrisburg. The senate went into executive session and confirmed the new west side (Chicago) park commissioners—40 to 1. The bill to appropriate $20,000 for an Illinois building at the Tennessee contennial was passed and a number of bills introduced, after which recess was taken and the senate Republicans caucused on committee appointments. Later the committees were named, and Little refused to serve on the revenue committee with Dunlap, chairman, who he charged with being responsible for the state deficit. Senate refused to excuse Little, who insisted that he would not serve. The governor's appointments given above were confirmed.

The house held a brief session yesterday, passed one bill, heard a number of resolutions, and introduced a few bills, after which it adjourned. The bill introduced by Craig authorizing the governor to appoint a resident trustee of the eastern Illinois normal school at Charleston was passed.

The first reception given by Governor and Mrs. Tanner, last night, was a brilliant success. Fully 600 guests were present.

Springfield, Ills., Feb. 5.—In the senate yesterday Dunlap replied to Litler's charge that he (Dunlap) was responsible for the state having a deficit. Dunlap declared that the Democratic legislature of four years ago was responsible. He closed as follows: "I am not criticising the actions of the Democratic party in making an appropriation to carry on the business of the state, but for its failure to levy a sufficient tax to meet its obligations." Bills were introduced—providing for a new judicial apportionment, making fifteen districts instead of thirteen; providing for free license to ex-Union soldiers and sailors of the United States to vend, hawk and peddle goods and merchandise in any county in the state; amending the law in regard to banks, loan and trust companies acting as administrators or trusts requiring a bond of $50,000 from such companies in cities of less than 100,000 inhabitants.

There was introduced in the house a bill which should it become a law will cause considerable annoyance to the banks, capitalists and other money-changing concerns of this state. It was introduced by Compton, and according to the title is to prohibit the taking of notes, bonds and other money obligations payable in any other than lawful money of the United States. It is intended to abolish the gold contract and the lease system. Salmans introduced a bill amending the laws in relation to money lending. It provides that where the interest charge is greater than that provided by law both the interest and the principal shall be forfeited.

Springfield, Feb. 6.—The senate was in session just ten minutes yesterday, with scarcely a quorum present. Bills were introduced: To incorporate life insurance companies upon a fixed premium plan, and to authorize assessment life insurance associations to do business; empowering the city council in cities of 100,000 inhabitants or over to declare department stores a nuisance and a detriment to business, and providing for their abolishment; making the larceny of bicycles a felony. Adjourned till Monday evening.

In the house the speaker announced the committees.

PROUD OF HIS WAR RECORD.

Gen. Alger Has Something to Say About Charges Against Him.

Canton, O., Feb. 5.—General Alger was here yesterday on a mission for a friend. He left last evening for home. He talked freely while here regarding reports in the east of an opposition to him coupled with charges against his war record; that he had absented himself from the army in the Shenandoah valley in 1864. These charges were first published in the New York Sun several years ago when Alger was a candidate for the presidential nomination. Alger said he had answered in a Boston paper over his own signature the issues raised, giving a statement of Generals Custer and Sheridan and President Lincoln.

"These statements," said General Alger, "taken in connection with the fact that we were ordered to the Shenandoah valley and engaged constantly from that time until I was sent to the hospital in September, show that I could not have had very much opportunity to disgrace myself or leave my command in so short a time. The whole record with all facts in the case was published by the press of the country in 1891 and 1892. If anything were needed I think the hundreds of telegrams and letters of congratulation being received now from the men who served with me in the field would convince any fair minded person that whoever attempts to smirch my record never saw service in the field or smelled burned powder.

"They should ask the men who served under me for reliable information. If there is a part of my life history that I am proud to leave as a heritage to my children, it is my war record. I can add that Dr. Wooster, of Grand Rapids, says he sent me to the hospital, as I was unable to go with the regiment. He found me unable to be moved."

Bank Cashier Goes Wrong.

Great Falls, Mont., Feb. 6. — The Northwestern National bank, one of the oldest institutions in the state, posted a notice announcing its suspension yesterday morning. The board of directors and officers charge that the trouble is due to a defalcation on the part of Cashier Benton D Hatcher, of $180,000. The comptroller of the currency has wired Louis G. Phelps to take temporary charge of the bank, pending the arrival of the bank examiner.

Had a Premonition of Trouble.

Carthage, Ills., Feb. 8.—Aggie Walker, night operator for the Wabash road at Jacksonville, this state, sat at his key from 11 until 12 o'clock at night shuddering at some calamity that he felt was imminent. He says the feeling of dread grew rapidly until after midnight, when he received a message stating that his wife was dead.

Arbitrated a Water Bill.

Peoria, Ills., Feb. 8.—The board of arbitration authorized by Judge Grosscup, of Chicago, to settle the trouble over hydrant rental between the Peoria Water company and the city, has reported, allowing the receiver of the company $40,471, a deduction from the bill in favor of the city of $7,212.

Takes His Fifth Wife.

Kankakee, Ills., Feb. 4.—B. F. Harris of Champaign, a banker, capitalist and farmer, and the most wealthy man in central Illinois, was privately married here Wednesday morning to Mrs. Carrie Noble of Kankakee. Mr. Harris is 80 years old, and this is his fifth wife. Mrs. Harris is 60.

Capture of Sylvester Scovel.

Cleveland, Feb. 8.—Sylvester Scovel, who it is stated has been arrested by the Spanish authorities, was a former resident of this city and went to Cuba about a year and a half ago. He was on Maceo's staff, and was entirely trusted by the letter to carry important dispatches to Gomez. He has also acted as a correspondent for several newspapers in the United States. Two or three times he boldly left the Cuban army and entered Havana.

Received Like a Conquering Hero.

New York, Feb. 5.—Edward J. Ivory, who was arrested in Glasgow in September last, on a charge of complicity with other persons in a dynamite conspiracy in England, arrived here yesterday afternoon and was received with salvos of artillery and cheering and by a delegation headed by the president of the Irish National Alliance, consisting of 500 members of the alliance, went down the bay on a chartered steamer.

State Notes.

George Tschan, of Joliet, Ills., in a fit of jealous anger, shot and killed his pretty wife and then cut his own throat and shot himself.

Mrs. Mary Wray celebrated her 105th birthday anniversary at Fairbury, Ills., Thursday. Her eyesight is good, and she is able to assist in doing the housework.

Carlyle, Ills., capital will branch out and open a national bank in Edwardsville, Ills.. It will be known as the National bank of Edwardsville, with a capital stock of $50,000.

Captain Fred J. Maxwell, chief of police, Bloomington, Ills., is dead, aged 58. He was a native of Lockport, N. Y., and a prominent Republican in politics.

LARGER HOPE WRITINGS.

Books: "Day Dawn," "Perfect Day," "Moses and Christ" Magazine, "World's Hope." Samples free on request.

Address, J. H. PATON,
Almont, Michigan.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Feb 1 to Feb. 6:

Rev P B Williams, Nathan Martin, N S Smith, R M Summerville, E B ackburn, John F Jordon, H D Jennings, Edward A Washburn, H S Curtis, A Comstock, Elmer E Tet r, L M Hausmann, Rev Levin Wilson, W C Wilson, Rev W Fenton, Rev C H Auerswald, Elias Wallick, T H Paden, Rev J Forbes, Rev L A Mueller, E H Smith, Wm Parson, Mrs G L Paine, Artemas Smith, A Rose, Otto E Adams, A Lull, Isaac Gauoung, John Duncan, Sarah Powell Giddings, J H Harris, Rev J P Robb, Rev C C Potter.

Ex-President John Quincy Adams. Price, cloth, $1.00. Paper, 35c.
Letters on the Nature of Masonic Oaths, Obligations and Penalties.

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This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason.

Pres. H. H. George on Secret Societies. 10c. each.
A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

Narratives and Arguments, 15c. each.
Showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple.

College Secret Societies. 25c. each.
Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett.

Sermon on Secret Societies. 5c. each.
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Eminent Men on Secret Societies. 326 pages; cloth, $1.00.
Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials."

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1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

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LIVE STOCK

TERROR TO STOCKMEN.

The Gray Wolf and Its Destruction of Prairie Herds.

One of the greatest enemies of the stock ranger on the great prairies is the gray wolf, known among students of natural history as Canis latrans. It is the largest wolf that roams the American continent and is no doubt the most voracious. It is very tricky in its method of warfare and never fights or attacks in the open. It preys upon live stock in the corrals at night, when it is the boldest in approaching habitations, and its usual method of attack is to jump upon young animals, catch them by the back and in one snap of the jaw break the vertibræ.

In daylight on the plains these gray wolves will follow a herd of cattle for hours, generally traveling in pairs or trios. They will pick out a victim, such

GRAY WOLF OF THE PLAINS.

as an old cow with a calf, and gradually work in between the cow and the herd, circling her out, as the cowboys call it. And when far away sufficiently from the herders they will pounce upon the calf and kill it in a twinkling.

If the cow shows fight, one of the wolves will slip up behind her and suddenly spring upon her hock and hamstring her by severing the tendon with one quick snap of the jaws. Then the cow falls an easy victim. The wolves spring upon her throat, open an artery with their teeth, and she soon bleeds to death. State governments offer bounties for the destruction of wolves and coyotes, ranchmen put out poison, set traps and hunt for them, but they are steadily increasing in all parts of the west and cost hundreds of thousands of dollars annually in loss of stock. If any means could be devised for the extinction of the race, it would prove the greatest blessing to western stockmen.—Lute Wilcox in Denver Field and Farm.

New Horse Markets.

It is announced that horses from America are finding a profitable market in the Scandinavian countries. A western breeder of horses, H. K. Brinnie, went to Norway with a load of animals, which are attracting great attention on account of their size. The Swedish and Norwegian horses are small and wiry. The American horses have brought from $200 to $400 apiece, and a second cargo was recently shipped from New York.

There is every reason to believe that breeders in this country will be able in future to raise kind, sound, well proportioned, docile, 15.2 to 16 hand horses at a profit.

Sheep Always Pay.

I very well remember the first start we made in the new direction by buying 12 cull ewes, at twice what they were worth, giving a note in payment, and how those 12 old ewes the next spring gave us 21 lambs, and how the wool from the ewes and the wether lambs and half of the old ewes that we culled out and sold because they had no teeth went to pay the note, and how from that day the sun began to rise on our fortunes. As soon as I had a few dollars that I could call my own I invested them in sheep, and from that day to this I have owned sheep—sometimes by the thousands, generally by the hundreds, and occasionally only a few dozen. I have never seen a year from that time to this but that my sheep have given me a balance to profit when my books were balanced on the first day of January. Sometimes it has been small—so small that it could hardly be called a profit—but at other times it has been large, and covering the whole period of thirty odd years it has been fairly good. I have handled other kinds of live stock. Horses have made me some money, cows a little and hogs a little, but no class of stock has paid me so well for the money invested, for the feed consumed and for the care given as has the sheep. Its hoof has truly been golden!—George McKerrow.

Swimming a Horse.

It must not be supposed that a horse always swims naturally and with ease the moment that he is off his feet in the water. The animal under such circumstances has but one notion—to keep his head out of the water and lift his shoulders as high as possible. In doing this his hind quarters sink and he finds himself almost standing on his tail or at least a position three-quarters erect. In such an attitude, if the rider draws up the reins or throws his body back in the least, the animal's hind quarters will sink more and more, his body will take a vertical position, and, beating the water uselessly with his fore feet, he will finally sink. As soon as the horse gets off his feet in the water let the rider grasp the animal's mane, leaning at the same time well forward upon its shoulders, but without touching its head. The rider's knees should be pressed tightly to the horse's sides; otherwise he is likely to be swept off by the water. This is the only position which will enable a man to remain in the saddle and the horse to swim at the same time. The reins must be held loosely and each well to one side.—Horse World.

Still Lower Prices.

Cattle have been selling for some time past at better prices than other farm products, but the average price during the past year was only $4.05 per 100 pounds, which was 45 cents lower than during the previous year and the lowest since 1889. During the year about 300,000 cattle were shipped from Chicago for feeding purposes, and 150,000 were exported out of the country.

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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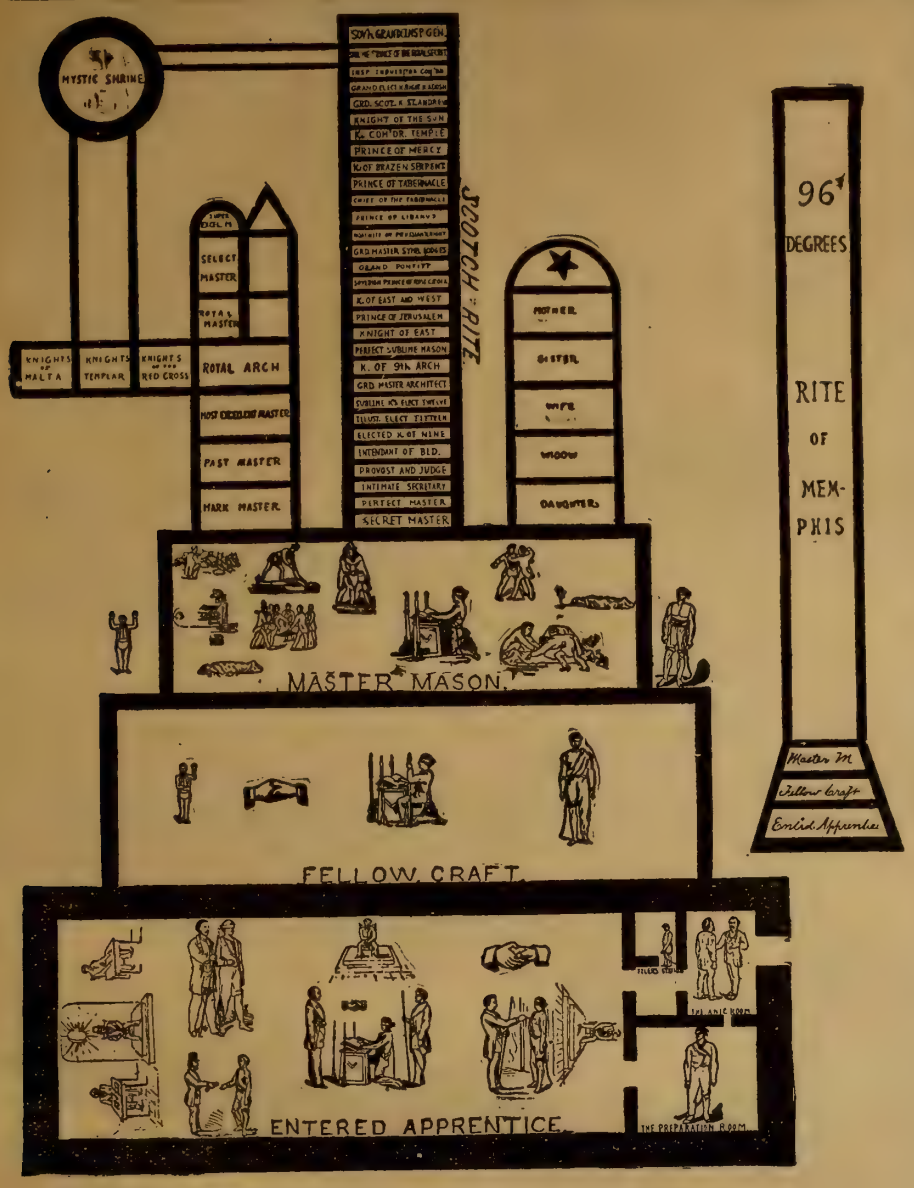

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By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50. paper, 75c.

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Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason.

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As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan.

The Anti-mason's Scrap-Book. 25c.
Consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies.

The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

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TOTAL OF PENSION AGENCIES REDUCED JUST ONE-HALF.

Result of Reduction of Expense—Recommended by Secretary Francis and Agreed to by the President—Details of the Important Change of Arrangements.

Washington, Feb. 8.—The president has signed, on the recommendation of Secretary of the Interior Francis, an important order reducing the number of pension agencies in the United States from eighteen to nine. The object of the order is to effect a very large saving to the government without inconveniencing the pensioners. The secretary demonstrates that by this reduction of the pension agencies the cost of disbursing pensions can be reduced by at least $160,000 per annum. The change was made possible by an amendment to the law governing the disbursing of pensions approved March 23, 1896. It required that all pensioners should, after that date, be paid by checks remitted by mail. Reports from the pension agencies in reply to inquiries as to the operation of the new law are to the effect that under it the pensioners are paid much more promptly; that the possibility of error is minimized, and that upon the whole it is much more satisfactory to the pensioners than the former law.

The agents also state that the pensioners receive their pensions when remitted by mail at their homes, where, being surrounded by family influences, the pensioner is much more likely to make a judicious disposition of his pension money. Under the previous law many pensioners collected their quarterly payments in person, and under the influence of bad associations were often induced to apply these payments unwisely and deprive their families of the benefits thereof. This executive order will go into effect Sept. 1 next, its execution having been postponed until that date in order that no pensioner should suffer inconvenience in consequence of delay in receiving his pension, and to give ample time for the removal of the rolls and records from the agencies discontinued.

The Offices That Are Dropped.

The consolidation was made by uniting existing agencies and the entire jurisdiction thereof, in order that no expense should be incurred by the making of new rolls. The agencies at Concord, N. H., and Augusta, Me., are discontinued, and payments hitherto made there are ordered made from the agency at Boston. The pensioners heretofore paid at Buffalo, N. Y., are to be paid from New York city agency; those at Pittsburg from the Philadelphia agency; those at Louisville and Knoxville from Washington; those at Detroit from Indianapolis; those at Milwaukee from Chicago; those at Des Moines and Topeka from St. Louis, where a new agency is established. A new agency is established at St. Louis because of the better mail facilities there than at Des Moines or Topeka, and for the further reasons that there is a government building at St. Louis which can be occupied without cost to the government; and there is also a sub-treasury there.

And Those That Are Retained.

The following are the agencies and the number of pensioners paid thereat under the new order: Boston, 94,357; New York, 98,833; Philadelphia, 106,735; Washington, 140,265; Columbus, 104,492; Indianapolis, 116,066; Chicago, 125,123; St. Louis, 161,709; San Francisco, 23,098; total, 970,678. The navy pensioners will be paid as heretofore from Boston, Chicago, New York city, Philadelphia, San Francisco and Washington. The estimated saving to the government is as follows: Clerk hire, $105,675; salaries of nine agents, $4,000 per annum, $36,000; contingent expenses of agencies discontinued, $10,182; rent for agencies discontinued, $9,550; total, $161,407.

CHICAGO IS NOT IN NEED.

Mayor Tells Nebraska That Her Contribution Is Declined.

Lincoln, Neb., Feb. 4.—The senate yesterday morning killed the Canady resolution offered last week and adopted one offering to send corn to Chicago free of any cost to the city if it would be accepted by the mayor.

Chicago, Feb. 4.—Mayor Swift had been advised of the action of the Nebraska legislature, and sent the following telegram to Hon. James E. Harris, State House, Lincoln, Neb.: "Answering your message, we sincerely thank the generous people of Nebraska for their proffered donation of corn, but respectfully decline, as the response of our own citizens has been so abundantly generous as to give all the aid that will be required to meet the wants of the suffering.

"GEORGE B. SWIFT, Mayor."

Change in the Immigration Bill.

Washington, Feb. 6.—The conferrees on the immigration bill which was recommitted to them reached a second agreement yesterday. The requirement in the first report that immigrants shall read "the English language or the language of their native or resident country," is changed so as to require them only to read "the English language or some other language." This section was also amended so as to admit the illiterate wives and minor children of immigrants who are otherwise qualified and capable.

An Editor in Luck.

New York, Feb. 4.—It can be definitely stated that J. Addison Porter, of the Hartford, Conn., Evening Post, will be private secretary to President McKinley. A private telegram from Mr. Porter to a friend in this city states that that position and that he has accepted. The conference was completed at Canton yesterday afternoon.

Cuban Women Banished.

Key West, Fla., Feb. 5.—Five Cuban ladies arrived on the steamer Olivette from Havana Wednesday night, having been ordered to leave the island by General Weyler. They were forced to depart from Havana because they were suspected of conspiracy against the Spanish government.

PENNSYLVANIA LEGISLATURE DEPRIVED OF ITS HOME.

Million and a Half Left in Ashes—Fire Routs Out the Legislators in a Hurry—Four Men Caught by Flames in a Michigan Mine.

Harrisburg, Pa., Feb. 3.—The Pennsylvania state capitol was destroyed by fire yesterday afternoon, the legislative halls are in ruins, and a new structure must rise from the ashes that has served as a meeting place of the Pennsylvania legislature since 1822. The flames, within the short space of one hour, ate up $1,500,000 worth of property. The inefficiency of the Harrisburg volunteer fire department is generally blamed. The house was in session and the senate was about to convene after a few minutes' recess when about 1 o'clock the flames were discovered. Smoke could be seen in small volumes pouring out into the capitol grounds from the house windows. The members were not mindful of it until the great clouds rolled by the windows. Instantly there was a motion to adjourn and all was consternation.

Senators Were Given a Surprise.

In the senate the members were lolling about in their seats. The place began to smell of smoke and soon dense clouds rolled down the rear elevator shaft. Senator Grady, of Philadelphia, quickly warned the senators, and there was a general hustle to remove effects. Fire alarms were sent in and the dignified senate became a mass of howling men, desks being jerked loose and carried out. The same work was going on in the house chamber. Out in the grounds great crowds quickly gathered. The firemen were sending little streams of water to the roof where the flames were breaking through, but it was useless. The fire licked up the little streams of water. The fire soon had possession of every portion of the building and the historic structure was doomed. In an hour there was nothing of it but ashes and debris.

Description of the Historic Building.

The records of this session of the legislature were saved. There is talk of finishing the session either in Pittsburg or Philadelphia, but Senate Librarian Miller says a building can be secured here. Superintendent of Public Buildings Delaney estimates the total loss to be $1,500,000. There is about $100,000 insurance on the building. The burned capitol was built early in the century. The building was surrounded by a park of ten acres and stood on an eminence almost in the center of the city. The main structure was two and one-half stories high, surmounted by a large dome from which a fine view of the surrounding country could be had. The capitol's dimensions were: Length, 180 feet; width, 80 feet. The corner-stone was laid on May 31, 1819, by Governor Findlay. The building was finished in 1821, and was first occupied by the general assembly on the 3d of January, 1822. On each side was a wing, that on the north being occupied by the senate and the southern wing by the house. No records of importance were lost.

FIRE IN A COPPER MINE.

Four Men Are Imprisoned but Two Are Finally Rescued.

Houghton, Mich., Feb. 3.—Shortly after 7 o'clock yesterday morning the announcement was made that there was another fire underground, this time at North Tamarack, situated about a mile north of the famous Calumet and Hecla. An alarm was immediately sent to the 100 men employed in this shaft, and all but four escaped. The men had been at work but a short time when those at the ninth level of No. 3 shaft came out to the mouth of the shaft to dump their car into the skip and saw a blaze in a pile of "lagging" on the plat, and instead of trying to extinguish it ran away, going to the surface, and giving the alarm. These men had passed this spot only a short time before and saw no signs of fire then, and how the fire caught is a great mystery. When an alarm was first given those working on the ninth level and above it made their way to the skips, while those below that level escaped to No. 4 shaft and came to the surface that way.

When the fire broke out four men were working in the sixth level, and all but two escaped, Peter Limpea and his 20-year-old son William. At the eighth level eight men were working, all escaping but William Tomaczhoski and his 16-year-old son Antonio, and they could easily have escaped with the others, but instead of taking the skip when it was stopping at the eighth level they went back to a place in the level, where they had been working for their dinner pails. This was the last seen of them. The other two unfortunates had received warning of the danger, but failed to reach the surface. When it was found that four men were missing a rescuing party descended in the cage, but owing to gases could get no further down than the fourth level, and was forced to come back to the surface.

Houghton, Mich., Feb. 4.—The fire at No. 3 shaft, North Tamarack mine, has abated but little, but a rescuing party that went down yesterday morning succeeded in reaching the level on which Peter Lempea and his son William had been confined Tuesday and all Tuesday night and brought them to the surface. Neither appeared to be very much the worse for his experience, but the father is suffering from a severe nervous shock.

Another party attempted to find Tomczhoski and son, who are supposed to be at the eighth level, but after reaching the seventh level the party had to return on account of dense smoke. Another party went down at 4 o'clock in the afternoon, and that also was unsuccessful. The hope of finding these two men alive has not been given up, as the father is an old and experienced miner; but with such dense smoke as is now in the mine it is hardly probably that they can still be alive. Later reports say that a searching party has reached the eighth level, made a careful survey and failed to find any one there.

Calumet, Mich., Feb. 5.—The loss of life in the Tamarack mine fire is two. The two missing men's bodies have been found at the bottom of the shaft in the water.

Dropped Dead While Shopping.

Prairie du Chien, Wis., Feb. 5.—Mrs. Fred Bower, residing two miles south of the city, dropped dead while in the city trading Wednesday. Heart disease is the supposed cause.

Death of Geo. W. Shanklin.

Indianapolis, Feb. 8.—A dispatch from Washington brings the news that Geo. W. Shanklin died in that city Saturday afternoon at the residence of Justice Harlan, of the supreme court, who married Shanklin's sister. George W. Shanklin is well-known in this state. He was born at Evansville, where he was for some years associated with his brother, J. Gilbert Shanklin, on The Courier, of that place.

Editor Merritt's Wife Dead.

Springfield, Ills., Feb. 4.—Mrs. Charlotte C. Merritt died in this city yesterday after a lingering illness, aged 47 years. She was the wife of Hon. Edward L. Merritt, editor of The State Register, of this city, from 1865 to 1879, a member of the general assembly of Illinois from 1891 to 1897, and brother of General Wesley Merritt, of Chicago, commanding department of Missouri, U. S. A.

They Condemn Emma Shirley.

Chicago, Feb. 8.—Stenographers and court reporters in this city are unqualified in their condemnation of the action of Emma Shirley in turning the state's evidence in the O'Malley case over to the defense. Saturday O'Malley's attorney presented evidence tending to prove an alibi, and further evidence to prove attempts of the state to "induce" evidence of identification.

Nicaragua Canal Bill.

Washington, Feb. 8.—The friends of the Nicaragua canal bill have given up the struggle. They will make no further effort to pass it at this session.

THE MARKETS.

New York Financial.

NEW YORK, Feb. 6.

Money on call nominally at 1½@2 per cent.; prime mercantile paper 3@4 per cent.; sterling exchange steady, with actual business in bankers' bills at 486¼@486½ for demand and 484½@484¾ for sixty days; posted rates 485½@487½ and 487½@488; commercial bills, 483½.

Bar silver, 63¾. Mexican dollars, 50¾.

United States government bonds quiet; new 4's registered, 122¼; do. coupons, 122½; 5's registered, 113¾; do. coupons, 113¾; 4's registered, 111¼; do. coupons, 112; 2's registered, 95½; Pacific 6's of '98, 103½.

Chicago Grain and Produce.

CHICAGO, Feb. 6.

Following were the quotations on the Board of Trade today: Wheat—May, opened 75½c, closed 77c; July, opened 71½c, closed 72⅞c; September, opened 70⅝c, closed 71½c. Corn—May, opened 24¼c, closed 24⅜c; July, opened 25⅜c, closed 25⅝c; September, opened 26⅜c, closed 26¾c. Oats—February, opened and closed nominal; May, opened 17¾c, closed 17¾c; July, opened 18⅜c, closed 18⅜c. Pork—May, opened $7.52½, closed $7.65c. Lard—February, opened nominal, closed $3.67½; May, opened $3.75, closed $3.80.

Produce: Butter—Extra creamery, 20c per lb.; extra dairy, 17c per lb.; fresh packing stock, 8c. Eggs—Fresh stock, 13½@14c per doz. Poultry—Turkeys, 8@12½ per lb.; chickens (hens), 6@7; roosters, 5c; ducks, 9@11c; geese, 6@8c. Potatoes—Burbanks, 23@25c per bu.; Hebrons, 22@23. Sweet Potatoes—Illinois, $1.00@1.50 per bbl. Honey—White clover, 12c per lb; extracted, 6@7c. Apples—Common to fancy, 50c@$2.00 per bbl.

Chicago Live Stock.

CHICAGO, Feb. 6.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 14,000; sales ranged at $3.20 3.50 pigs, $3.25@3.50 light, $3.15@3.20 rough packing, $3.30@3.45 mixed, and $3.25@3.45 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 400; quotations ranged at $5.00@5.50 choice to extra shipping steers, $4.55@5.00 good to choice do., $4.00@4.50 fair to good, $3.75@4.15 common to medium do., $3.50@3.90 butchers' steers $3.25@3.80 stockers, $3.70@4.25 feeders, $1.90@3.70 cows, $2.40@4.15 heifers, $2.25@3.75 bulls, oxen and stags, $3.00@4.30 Texas steers and $2.75@6.00 veal calves.

Sheep and lambs—Estimated receipts for the day, 4,000; sales ranged at $3.75@3.90 western $3.25@3.50 Texans, $2.25@4.00 natives and $3.50 @5.20 lambs.

St. Louis Grain.

ST. LOUIS, Feb. 6.

Wheat—No. 2 red cash elevator, 85½c bid; track, 88½@90c; No. 2 hard cash, 78c; May, 65½c. Corn—No. 2 cash, 20½c bid; May, 22c bid. Oats—No. 2 cash, 16¼c bid; May 18¼c asked. Rye—Track, 33½c.

Milwaukee Grain.

MILWAUKEE, Feb. 6.

Wheat—No. 2 spring, 75½c; No. 3 northern, 78½c; May, 77½c. Corn—No. 3, 19½@20c. Oats—No. 2 white, 18⅝@19c. Barley—No. 2, 31@32c; samples, 23@31c. Rye—No. 1, 37¼@38c.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The National Christian Association and its organ, the *Christian Cynosure*, have no sympathy with the politicians who are seeking to kill the "Arbitration Treaty" between America and Great Britian because of their Irish-American constituency, or for all the "politics in it." We stand in favor of the ratification of the Arbitration Treaty without amendment.

Of the Presidents of the United States the Unitarians claim Jefferson; the Disciples of Christ claim Garfield; the Congregationalists number among themselves John Adams and J. Q. Adams; the Methodists have Johnson, Grant, Hayes and McKinley; the Presbyterians claim Jackson, Polk, Buchanan, Lincoln, B. Harrison and Cleveland; the Episcopalians number nine, Washington, Madison, Monroe, W. H. Harrison, Tyler, Taylor, Filmore, Pierce and Arthur.

A well-known editor says, "I believe it is blasphemy for ministers and evangelists, upon whom rests the guilt of complicity with the liquor power in its work of wholesale crime and abomination, to stand up before the people and talk sanctimoniously of revivals of religion." Many of these men have been conducting revivals of religion for many years past, and the longer they preach, and the more converts they report, the more saloons we have, and the worse this country gets.

President Diaz is at the head of Mexican Masonry, and the Catholic church acknowledges itself to have been worsted by the Freemasons in the struggle for place and power in that Republic. The *Western Catholic* bring the news of a desire on the part of the church to abandon their old tactics: "Mgr. Averardi was sent to Mexico as apostolic delegate, principally for the purpose of endeavoring to establish better relations between church and state, and indications have not been lacking that he has met with success in that undertaking. One of such indications is the delegate's recent instruction to the Mexican Catholics, that they give the Diaz administration their loyal support."

ABRAHAM LINCOLN.

Abraham Lincoln, whose birthday was celebrated last Friday by public school children, patriots and statesmen, was not a Freemason. His well-known character speaks eloquently against the despotism and illegal obligations of such secret societies as Jesuitism, Freemasonry and Clan-na-Gaelism. He well knew that this nation can no more endure with two kinds of oaths in her court rooms—the civil and Masonic—that she could "endure half free and half slave."

"Brother" Hempsted, of the Masonic fraternity in Arkansas, has recently written a congratulatory epistle upon the unification of Italy and the downfall of the temporal power of the papacy in 1870. He assures the "Grand Orient," including the Freemasons of Italy, that the Arkansas brethren approve of its work in becoming masters of the government.

This epistle appears to have originated in the Pope's present attempt to re-organize the pontifical army at Rome. The *Western Catholic News* probably speaks the truth when it says: "Masons tell us in a semi-confidential tone and mode that American Masonry has no affiliation with French or Italian Masonry. This is all bosh; a Freemason of a certain degree in one country is recognized as such in other countries; and notwithstanding that American Masons accuse Italian and French Masons as revolutionary and 'anti-religious'—meaning anti-Catholic—'yet they affiliate with them in their revolutionary and anti-religious demonstrations in Italy and France."

The ostensible basis of the quarrel between all Masons and the papacy is the refusal of the former to submit to the confessional. But there is a deeper reason for this hostility. Both Freemasonry and the papacy, in theory and practice, reserve the power to destroy the private judgment of their respective devotees, and so reduce them to moral serfdom. The quarrel, thus far, has proved disastrous to the papacy; and should the contest for supremacy be revived by the Pope, there can only ensue a mighty religious war, extending to other countries wherever there are Masons and Roman Catholics—a warfare the most hateful, persistent and barbarous of any.

It was recently remarked in the New York *World* that the very rich in this country, unlike the upper classes in Europe, disdain connection with Masonry, but that Mr. Belmont, the millionaire, was an exception, and was beginning to assume a prominent position in its affairs. Masonry is, without doubt, very useful in bond and other deals, but in local politics in New York City Tammany has greater influence, which will explain why Mr. Belmont has also applied for admission in that society. It clearly denotes his political aspirations. Tammany meets monthly for initiation of members, and twenty prominent citizens, among whom was Perry Belmont, were initiated at the last meeting.

This is one of the secret combinations inveighed against by Washington in his farewell address as threatening the stability of the government, and the one particularly mentioned in his letter to Mr. Snyder as also menacing its morals. The cloud in the heavens, no bigger than the hand, has now grown much larger, but still no patriot heeds the warning. Both in ancient and modern times the aristocratically rich and socialisticly poor constitute the dangerous classes of a state; the latter, perhaps, from need and necessity, but the former from greed and inclination. The secret society is their first step in treason to the state and hostility to fellow-citizens, for it is the extortioner's and trickster's plot for wealth and power.

Appendix J. of the proceedings from the Grand Lodge of Minnesota, held Jan. 13 and 14, 1897, gives important information. Total gain by counting all those who joined at the organization, who later were raised to the third degree, and those who have been restored,—33,214 members. Total loss is thus given:—Withdrawn, 9,789; stricken from the roll, 4 666; suspended, 124; expelled, 121; died, 2,644; total loss, 17,344. The Grand Lodge has, Jan. 1, 1897, 15,447 members in good standing.

It is interesting to notice the loss of members n this jurisdiction, remembering that the other ju risdictions in the United States have fared likewise, and compare this loss of members with the statement made by Masons that no one outside of the lodge knows anything about the mysteries of Masonry. There are some who believe that "once a Mason always a Mason," and that this means that no one ever can get out of the lodge again. Figures speak. They tell us that there are many non-affiliated Masons, and many of these are convinced of the fact that they were gulled by promises which were not true, and who, consequently, are not bound by their horrible oaths. These unaffiliated tell of their experiences. It is ridiculous in the face of all these witnesses to claim that no one outside of the lodge knows anything about Masonry

SHALL NOT CHRIST PREVAIL?

BY H. S. KIRK.

The night of error and of wrong
Shall shortly flee away;
Then let us sing a joyful song,
Who wait the coming day.

In vain the furious heathen raze
Against our conquering Lord;
In vain in darkness they engage
To set at naught his Word.

Hands join in hands and councils set,
God disconcerts their plan,
Taking the crafty in the net
Spread for their fellowman.

O Father, in our time of need
Let us prevail with thee.
Unto our help will thou not speed
And cause thy foes to flee?

Thy ministers, O Lord, arrest,
Who bow the knee to Baal;
Thy church by heathen hand oppressed,
Oh, shall not Christ prevail?

AN OPEN LETTER TO THE EVANGELIST, SAM JONES.

FROM A FAITHFUL FRIEND.

In the Boston *Herald* of Feb. 1st, you are reported as saying that "some criticise my religion, and others take me to task because I am a Freemason." This is not in itself strange. No successful evangelist ever escaped criticism. Our Lord was criticised; so were the apostles. But it is one thing when our good is evil spoken of, and quite another when it is some wrong doing that brings upon us deserved censure. To be "persecuted for righteousness' sake," and to be "buffeted for our faults," involves a great distinction and a wide difference.

Allow me to ask what class of men and women are taking you to task because of your Freemasonry? Is it the infidel and the scoffer, the drunkard and the blasphemer? Is it the worldling, the nominal believer, the Laodicean Christian with "a name to live" and yet dead? You know very well that it is not they who are criticising your lodge relations, but sincere followers of Jesus Christ. And should it be any small matter to you that multitudes of devout and earnest souls were deeply grieved when they heard that on the evening of the 29th of December last, on the very threshold of your revival work here in Boston, you were made a Knight Templar in Rome, Ga.? Should it be a ground for complaint or of thanksgiving that some were too sorely pained to keep silent?

But how was it with you in the hour when you entered the secret chambers of darkness? Did your hand never tremble when you took the human skull filled with pure wine from the hand of the Eminent Commander, while the swords of your brother Knights were leveled at your breast "to avenge any willful violation" of your Masonic vows? Did you feel no thrill of shuddering horror when you invoked on your soul this double curse, so frightful that it might well have been written in lowest hell, by the light of fires that are never quenched, and accompanied by the demoniac laughter of fiends, and the groans of tortured souls:

> And as the sins of the whole world were once visited upon the head of the Saviour, so may the sins of the person whose skull this once was, in addition to my own, be heaped upon my head, and may this libation appear in judgment against me both here and hereafter, should I ever knowingly or willfully violate this my most solemn vow of a Knight Templar. So help me God and keep me steadfast.

If no one "took" you "to task" for going through such a performance would it not look as if the enemies of Christianity were justified in their worst accusations? Would it not show us cowardly of soul, and far weaker in the elements of vital godliness than was Judaism of old, if we had no Elijahs too jealous of Jehovah's honor, or Deborahs too fearless of the lodge Sisera, to let it pass without rebuke?

You may not have studied the origin and history of the order you have just entered. You may not know what vile and base men have used it in the past for the subversion of all laws, human and divine, but you ought to know something about its record as it exists to-day. When did the Knights ever hold their conclaves in any of our great cities but the saloons and houses of ill-fame were decorated to welcome their coming? Count up your "brother Knights" who are distillers, liquor dealers, men of profane habits and impure life, and then ask yourself if you can be linked by unhallowed oaths with such sons of Belial and yet claim the beatitude pronounced on "the man who walketh not in the counsels of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

According to your own reported words you became a Mason in hopes of worldly advantage, and on the advice of a friend who said, "If you want help here below, join the Masons; if you want help above, join the Methodists." This advice you followed, and, to use your own expression, are now "saved at both ends." It strikes me that the man who trusts in a church, of whatever name, for his salvation; and in Masonry to help him out of his temporal distresses, so far from being "saved at both ends," is not properly saved at either.

You are also reported as saying that you have not been in a Bluge Lodge for fifteen years, nor a Royal Arch chapter for twelve years. Then all this time you have been a non-affiliated Mason. And what do the laws of the Grand Lodge of your own State of Georgia declare in regard to this class? That "Masons non-affiliated for twelve months shall not be permitted to visit any lodge, nor entitled to any of the privileges or benefits of Masonry." This seems like a very small mess of pottage for which to sell your birthright; to weigh in the scale against lessened spiritual power, the forfeited confidence of the best men and women in the church, and the wounds thus given to the cause of Christ.

You are further reported as saying that you "will never give up Masonry." Without doubt Ephraim said the same thing when urged to give up his false worships—the Freemasonry of Old Testament times. But what does God say? You must have often read it, possibly you have even preached from it,—those solemn words that, like our Saviour's lament over Jerusalem, have no anger in them as they reverberate down the ages, only the mournful sadness of rejected warning: "Ephraim is joined to his idols, let him alone."

But I cannot believe that in your case such a fiat has yet gone forth. Else the Holy Spirit would never move me, as I believe he has, to write this earnest appeal that you re-consider a determination on which hang issues far-reaching as eternity. Holy men of God have been before you, Pres. Finney, Elder Bernard, Dr. Colver and others, whose names may not be known on earth, but are nevertheless written in heaven, who, too, went into the cavern of Masonic mysteries, and some of them even went as far as you, taking upon their lips the same awful vow, and drinking the same devil's libation. Here the resemblance ceases, for they came out. They said, "Welcome persecution, welcome even death itself, but we will renounce and expose these works of darkness that others be not taken in the same secret snare."

Will you do the same? Multitudes will follow your example who will not listen to your preaching. Will you be Satan's decoy to lead them down to hell through the gates of the Masonic lodge, ruined for this world and the next?

Or will you choose their part whose honored names I have mentioned, and by coming out yourself bring others out—a rejoicing host of freemen, redeemed from the bondage of lodge oaths and penalties to the liberty which is in Christ? May the Spirit lead you as it led them, so that hereafter you may walk in the light even as He is in the light. ELIZABETH E. FLAGG.

218 Columbus Ave., Boston.

RELIGION OF THE CHURCH OR LODGE.

ADDRESS BEFORE THE WASHINGTON STATE CONVENTION AT SEATTLE, JAN. 19, 1897, BY REV. W. M. HOWIE OF THAT CITY.

(From the Seattle *Post Intelligencer.*)

After Mr. Howie had quoted passages from the New Testament, which are used in the Masonic ritual, he said:

"Now, notice that the name of Christ is not wholly left out of these passages, but the meaning is perverted. In this last passage all reference to Christ as the corner-stone is taken away, and the reference is made to the corner-stone laid by Masons. Masonry is not made to suit the Bible, but the Bible is made to suit Masonry. There is no virtue in Masons carrying around the Bible when they are not required to believe in its inspiration, or in its God, or in its Saviour, or even to be guided by its moral code; for we learn from Mackey's 'Masonic Jurisprudence,' pp. 502 and 503, that the Masonic 'moral law is not to be considered as confined to the decalogue of Moses,' but is 'the lex naturae, or law of nature.' 'For,' says he, 'the precepts of Jesus could not have been made obligatory on a Jew; a Christian would have denied the sanctions of the Koran; a Mohammedan must have rejected the law of Moses, and a disciple of Zoroaster would have turned from all to the teachings of his Zend Avesta.' It is one of the strange things that all Christians do not turn from the un-Biblical, un-Christian system of Masonry. But if the religion of the lodge is not the Christian religion, what is it? From Masonic authorities it appears that the religion is peculiar to the institution of secrecy.

"Mackey's 'Lexicon,' p. 402, says: 'The religion, then, of Masonry is pure theism, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry.' According to this author Masonry is theism, with certain religious truth, called the truth of Masonry. Upon this religion the Christian may engraft his peculiar opinions, but he is not permitted to introduce them into the lodge or connect their truth 'with the truth of Masonry.' Here is an extract from Dr. Oliver's 'Signs and Symbols of Freemasonry,' p. 76. Dr. Oliver is the greatest English authority, and he says: 'It is an extraordinary fact that there is scarcely a single ceremony in Freemasonry, but we find its corresponding rite in one or the other of the idolatrous mysteries, and the coincidence can only be accounted for by supposing that these mysteries were derived from Masonry.' Already we see from these Masonic authorities that Masonry is theism and idolatrous. In fact, all worship that does not recognize the Lord Jesus is idolatrous.

"But we may as well proceed until we have found out something of the kind of idolatrous worship that belongs to the lodge. In Mackey's 'Manual,' p. 26, we read: 'The number twelve was celebrated as a mythical number in the ancient systems of sun worship, of which it has already been said that Masonry is a philosophical development.' According to this authority the religion of the lodge is a development of sun worship. Morris' 'Dictionary of Freemasonry,' p. 296, says: 'The Worshipful Master himself is a representative of the sun.' Mackey's 'Ritualist,' p. 63, says: 'The master and wardens are symbols of the sun—the lodge of the universe of the world; the point also is the symbol of the same sun, and the surrounding circle of the universe, while the two parallel lines really point, not to two saints, but to the two northern and southern limits of the sun's course.' Surely we have considered the religion of Masonry far enough to see that it is not the Christian religion.

"We have seen that it has no Christ, no inspired Bible, no God who is the Father of our Lord Jesus, no moral system founded on the Bible. In fact, we have seen that Masonic writers and expounders of the system say its religion is the 'development' of sun worship, and point out the different things and officers representing the sun. We have also seen that Masonic writers claim that the religious system embraces 'all the possible circumstances of man—moral, spiritual and social.' To persuade yourself that Masons believe this you have but to attend a Masonic funeral and listen to the ceremony which gives the departed, no matter what his character, an entrance into the Grand Lodge above; or they may talk to Masons and they will soon find some who will say that if they live up to the teachings of Masonry it will be well with them in the hereafter. Now, what are the conclusions to be drawn.

HIS CONCLUSIONS.

"1. Masonry is a religious system opposed to Christianity, just as is Mohammedanism, or Buddhism, or Brahamism.

"2. To encourage Masonry is to encourage a religious system opposed to Christianity.

"3. To uphold Masonry is to uphold a delusive system, and help educate people to trust in a false religion

"4. To uphold Masonry is to do dishonor to Christ and the God of the Bible.

"5. To belong to Masonry is either to be untrue to the system of Masonry or to the system of Christianity. One cannot be a true Mason and a true Christian at the same time. He cannot be true to a system of religion built without Christ and one built upon Christ. If a Christian in name belongs to the lodge he is either not true to the religion of the lodge or he is not true to Christ. A Mohammedan can be both a Mohammedan and a Christian, as well as a Mason can be both a Mason and a Christian. One can not be a sun worshiper and a Christ worshiper at the same time. Yet some wonder why any Christian is opposed to Mssonry, or why any church excludes Masons. We might as well wonder why the Apostle Paul did not take the Athenians into the Church of Christ. The reason is plain. Christ instituted the church for Christians and not for a fold of all religions. The great wonder is how any church can be indifferent about Masonry, and how any Christians can belong to a lodge that turns out Christ from its religious system, yet teaches entrance into happiness. I cannot see how any Christian can do this dishonor to Christ. I am sure that it is the duty of every Christian connected with the lodge to come out from it. If they are not fully persuaded of the truth of the un-Christian character of the lodge, they should investigate the whole system and see what it really is."

THE MISSOURI STATE CONVENTION.

FULL OF INTEREST AND ENTHUSIASM.—A LARGE ATTENDANCE.—MANY OF THE STATE NORMAL STUDENTS PRESENT.—STRONG RESOLUTIONS DISCUSSED.

BY PROF. SIMPSON ELY.

This convention has come and gone. It was held in the Christian church in Kirksville, Feb. 4 and 5, and was opened Thursday evening with a hearty praise service; and then followed a most eloquent and inspiring address by Bro. Samuel Swartz, of Morris, Ill. Although he spoke a full hour and a half, he held his audience in rapt attention to the last; and although his whole address was devoted to the evils of the secret orders, even the members of these orders could not fail to admire the spirit of the speaker. He made a good impression upon his hearers.

Both forenoon and afternoon were devoted to a free parliament, in which Bro. Swartz's address and the various phases of the lodge system were freely discussed. Several members of the lodges took part in the discussion, but evidently they felt the weakness of their cause. Their defense was a feeble affair. Some seceders also spoke, and they rejoiced in the liberty wherewith Christ had made them free. One of these was afterwards elected secretary of the Missouri Associa tion. He is a manly, noble young fellow.

Pres. Blanchard, of Wheaton College, arrived at the close of the second session. From that time until the close of the convention we had the benefit of his presence and wise counsel. On Friday evening he addressed a large audience upon the sin of lodgery, and held his hearers almost two hours. His speech was earnest, logical, scriptural and convincing. A large number of young men heard him, and the cogent arguments cannot fail to do great good. If we can keep men out of the lodge while they are young, not many of them would ever be initiated.

Bro. Swartz attended the chapel exercises in our State Normal school, led the devotions, and made a stirring speech to the students. Over four hundred students heard him.

Near the close of the convention the following officers for the ensuing year were elected: President, Simpson Ely; Secretary, F. H. Conder; Treasurer, George W. Needels. The latter is of Albany, Missouri; the others are of Kirksville.

At the last session the following ringing resolutions were read and adopted:

RESOLUTIONS.

Resolved, 1. That in our work against secret societies we have charity for all and malice toward none; that we desire to save men and to honor the church of Jesus Christ.

2. That all secret orders which have prayers, Scripture readings and other religious services, and at the same time admit ungodly men, are, from this fact, pagan religions and enemies of the church of our Lord and Saviour.

3. That it is essential to the perpetuity of popular government that there be confidence and fair dealing among citizens; that in order to this end all secret societies should be abolished; and as a first step thereto, that no lodgeman should be elected or appointed to public office.

4. That the home is the primary and fundamental institution of society; that everything which destroys the family is also hostile to the Christian religion and free government; that secret societies are of this description, binding husbands and wives, parents and children, to different secret oaths, thus breaking down that mutual harmony and co operation which are essential to the well-being of the state, church and home.

5. That the so-called charities of secret orders are simply expensive and unreliable forms of insurance, and that no orders which exclude the halt, maimed, blind and poor should call themselves benevolent.

6. That we hereby invite the co-operation of all persons who favor openness, honesty, fair dealing and the supremacy of the Christian religion in our effort to abolish secret societies.

7. That we commend all religious and other papers which publish facts respecting lodges, and that we especially desire the success of the *Christian Cynosure* and the *Lodge Lamp* because of their work in this direction.

8. That we tender our grateful thanks to the pastor, officers and members of this church for their Christian hospitality on the occasion of this annual meeting.

Thus closed our State convention. It was full of interest and enthusiasm from first to last. The Holy Spirit was present in blessing and sanctifying power. All must have felt the necessity of a closer walk with Jesus and less conformity to the world. The convention will be far-reaching in its good effects.

Anti-secret literature was freely distributed, and doubtless many will have their eyes opened to the evils of secretism.

For myself the convention was a great pleasure. We were delighted to entertain brethren Swartz and Blanchard in our home. Bro. Wylie and others could not come, but they wrote letters bidding us God-speed, expressing their regrets and sending money toward the expenses.

Kirksville, Missouri.

DID PETER'S SERMON AT PENTECOST HINDER OR PROMOTE A REVIVAL?

BY REV. A. J. M'FARLAND, D D.

The "holidays," "Week of Prayer," and in many churches "revival services" following immediately, constitute a period of from four to six weeks. During this time it has been found that wherever a revival is in progress there is a decided disinclination to open the way for a discussion of Christ's kingly claims or of any kindred theme, on the ground that these are not to be counted in the list of subjects whose consideration would be likely to promote the work of soul-saving. In the estimation of many, such discussion would be as foreign to the end sought after and as much out of place in a revival meeting as a lecture on astronomy or hypnotism.

As the result of extended thought and careful study of the subject, the writer is fully persuaded that this view is without the support of God's Word, and is an error of such damaging power that it should be rectified as completely and as soon as possible. These doctrines are certainly Christ honoring. They, at the same time, present considerations to the intelligence and reason of the sinner that cannot be excelled in their encouraging and persuasive power. There is, therefore, as much reason to expect that Christ will send his Spirit to bless this truth to the conversion of souls, together with that which presents him as the Saviour of men, as he will the latter without the former, especially when the absence of the former is intended.

As bearing upon this question with singular directness, the preaching of Peter as recorded in Acts, second chapter, furnishes valuable testimony. These facts as connected with that notable occasion may be noted:

1. Peter spoke under the influence of the Holy Spirit. This is not a probability, but a certainty.

2 His audience was a great multitude of Jews, who were bitter enemies of Christ and had either participated in, or heartily sanctioned, the crucifixion of Christ.

3. Among other unpopular doctrines, he proclaimed in cumulative and emphatic statement, that the Christ they had curcified was a reigning, universal King, as well as Saviour. Verses 30–36.

4. He enjoined upon them, in addition to repentance, faith and baptism, the sacrificing duty of separation from what he characterized "this untoward generation." Verse 44. What this involved is doubtless seen in what they did in obedience to it—selling possessions and goods, and parting to the needy. It called for greater self-denial than is practiced by any class of separatists of our day.

5. His sermon was wonderfully blessed to the conversion of souls. The record is, that about three thousand souls were convicted, brought to repentance, faith, baptism and identification with the church.

As we examine this record closely it does not seem that proclaiming Christ as King, and exhorting to separation from all that was hostile to Christ in any measure, hindered the revival. On the contrary, so far as the preaching was concerned, the announcing of that truth and duty was specially conducive to it. For just after it had been declared that the Jesus whom they had crucified was "both Lord and Christ," it is said, "When they heard this they were pricked in their hearts," and it was immediately after the exhortation to be separate from that wicked generation that it is said that, "They that gladly received the word were baptized."

Additional Scripture testimony to the same end may be seen in the epistle to the Hebrews. This letter was written, not only to confirm the Jews who had renounced Judaism and embraced Christianity, but it was also intended to persuade and convince those Jews who, while they were still outside of the Christian church, were willing to read an argument in support of the Messiahship of Christ.

Among the facts most frequently urged in this letter is the exaltation, coronation and actual reigning of Christ. And it is noteworthy, that this reference to Christ as King is in almost every case in immediate connection with some statement setting him forth as Saviour. As examples of this see in chapter 1:3: "When he had by himself purged our sins, sat down on the right hand of the Majesty on high."

Chapter 2:8, 9: "For in that he put all in subjection under him; he left nothing that is not put under him." "We see Jesus, who was for the suffering of death, crowned with glory and honor."

Chapter 8:1: "We have such an High Priest who is set on the right hand of the throne of the Majesty in the heavens."

Chapter 10:12: "But this man after he had offered one sacrifice for sins forever, sat down on the right hand of God."

Chapter 12:2: "Looking unto Jesus who endured the cross, despising the shame, and is set down at the right hand of the throne of God."

And among the closing exhortations of this epistle we find in the 13th verse of the 13th chapter these words: "Let us go forth, therefore, unto Him without the camp, bearing his reproach." This set before the Jew a hard duty, as the Jews of our own time still realize when they come out on Christ's side. The spirit of this injunction is, that the Christianity that is thorough-going and Christ-honoring is that in which there is a clear going over to Christ, abandoning everything with which we cannot identify without disloyalty to Christ.

The Holy Spirit, under whose inspection this epistle was penned, must have intended to bless the proclamation of the fact that Christ was King, and the duty to be loyal to him to the conversion of Jews, when he moved the Apostle to write as he did. And we fail to see any reason why the argument should not have equal power in the case of other sinners.

We conclude then that evangelistic preaching will not be less effective if it fully honors Christ by urging his royal claims and the fullest loyalty to him in all the relations of life. This will call for separation from unholy business, the coming out from oath-bound secret organizations, which at best are rivals of the church of Christ, and non-incorporation with immoral constitutions of government; but in the light of Pentecost, we may be sure that it will promote rather than hinder a genuine revival.

Beaver Falls, Pa.

KANSAS BORDER RUFFIAN CONFLICT.

THE CLOSING CHAPTER.

Oh blissful age! It hastens;
It looms in light afar,
And darts a ray of heavenly day
O'er wrong, and woe, and war.
Oh joy! Oh martyred brothers,
Your great reward appears;
Up! live! and reign with Christ again
A thousand golden years.

The final result of Buchanan's force policy in Kansas affairs blasted the last hope of Pro-slavery supremacy in the Territory. The forced election on the English bill technicality, August, 1858, coupled with his offer of bribery, was surpassed only by his later acts of connivance at rebellion. Governor Denver, who had acted all too fairly to suit the President, resigned following this election, partly from disgust and partly from fear of removal, and Secretary Walsh became acting governor till the new appointee, Medary, arrived late in November. In the interim the Free State party held a constitutional convention at Wyandotte, Kan., and drafted a constitution to take the place of former drafts, more or less unsatisfactory of years before, and ratified it by an election held early in November. Thus upon Medary's arrival this additional obstacle confronted him.

The legislature was convened on Jan. 3, '59, at Lecompton, and having a clear Free State majority, whose experiences with the town had not been pleasant, it adjourned to Lawrence. Medary ordered it back, but it re-adjourned to Lawrence. Little being done this term except to contend with the governor, it was called together again on Jan. 2, 1860. It met at Lecompton as usual, but again adjourned to Lawrence. The governor in his ire ordered it back instanter, and back it came, but again re-adjourned to Lawrence, and before another order could be issued, passed a bill abolishing slavery in the Territory. Medary promptly vetoed the bill, and it was as promptly passed over his veto. This was too much for the governor and he resigned, and his secretary, George M. Beebe, became acting governor.

Before Beebe had concluded what course to pursue with the refractory legislature, the "Law Codifying Committee"—now Free State—collected all the laws that had ever been enacted by the Pro-slavery Territorial bogus ligislatures and in the presence of a great concourse of people, and amid great rejoicing, they were burned in the streets of Lawrence. Samples of the cremated laws are as follows:

Every officer of Kansas must swear to support the fugitive slave law. It was made a felony, punishable with two years' imprisonment, to publish or say that slavery did not legally exist in Kansas; a felony, with five years' imprisonment, to say or do anything knowingly or wilfully to create dissatisfaction among slaves; and a felony, punishable with death, to interfere with the tenure of slave property; *i. e.*, the right to buy, sell, own and beat the colored people who were or might be in bondage in Kansas. Such laws formed the basis of all slave-State constitutions, including that intended for Kansas, even the notorious Lecompton constitution, the bone of contention, till wiped out entirely by Buchanan's forced election, and the laws that accorded with it were burned at Lawrence.

Up to this time Kansas had been graced or disgraced, blessed or cursed, by ten governors and acting governors, besides two or three of the "dubbed" sort elected from time to time by the Free State party, but who never acted, except as exiles or prisoners, under the Pro-slavery regime. It had also enjoyed the distinction of three or four Territorial capitals in so short a time; and beat the record for Territorial governments, having had, as a great and witty political speaker said, "five forms, all in operation at the same time, bringing on a general election every month, and a county, township or city election every other day."

The few Pro-slavery officials formed but the skeleton of a government in Kansas now, and though it stalked abroad sometimes even yet, few feared or respected it since the Free State party had the prestige of almost a solid Territorial legislature. The startling acts of this body in defying the governor, abolishing slavery in Kansas and burning the Pro-slavery laws, was an unparalleled abolition aggression, and signaled the opening of the greatest political struggles ever known to the nation. As Kansas had been made the key to the great northwestern territory by the slave power, the Pro-slavery cause had to be shorn of its aggressive power before it would abandon the contest for such a grand prize; for this territory extended from the Missouri river to California, and from Mexico and Texas to British America. This territory had just been snatched from the rapacious jaws of the British Lion on the north, and wrested from Mexico on the south by diplomacy and war. The South now intimated its intention of withdrawing from the Union if an Abolition President should be elected; and as soon as it was known that Lincoln was chosen, South Carolina called a convention, which met Dec. 20th and passed an "ordinance of secession." Other States followed her example, and by the middle of January, 1861, six slave States had seceded and their representatives in Congress had withdrawn, leaving a majority of Abolitionists in both Houses for the first time during the Kansas struggle. On Jan. 28th a bill was passed admitting Kansas into the Union a free State, and the following day Buchanan had the unmerited honor of signing it.

Plans were laid to assassinate Lincoln on his way to his inauguration, and only a few weeks after this event the slaveholders rebelled and ushered in the civil war, of which the Kansas conflict was the prelude. *Ad Astra per Aspera* is the motto of Kansas. It means, "Through difficulties," or "Through rough ways to the stars;" and Kansas surely waded through difficulties to Statehood, and to her place among the stars on the flag of the Union. As soon as she became a State an election for governor was held, and the once much imprisoned, persecuted and "dubbed" Charles Robinson was elected as the first Free State governor of Kansas; allowed to act as such. It is but fair to say that many of the Pro-slavery leaders turned Free State, some before this, and others gracefully accepting the situation afterward and remained in Kansas.

Since the publication of this series of articles commenced, Kansas had the misfortune to lose the cannon, "Old Sacramento." During a freshet in July, 1896, a tipsy man took a skiff load of women and children out on the mill-pond at Lawrence for a boat ride, and allowing the boat to get too near the dam it was drawn over and all but two were drowned, including himself. In the effort to float the bodies by concussion, the sacred relic was exploded, to the grief of thousands of Kansans. The cannon, "Old Kickapoo," its opponent in the Kansas struggle, met a similar fate twenty-five years before at the bottom of a coal-shaft at Leavenworth City. The latter may be seen in the historical department, State House, Topeka.

The "Abbott Howitzer" is there too. It has usually been confounded with "Old Sacramento," but it is not the same, for the writer saw it last August perched overhead where it would escape the notice of people usually. It is the only cannon of the four left intact, and is a nice little gun. Notable among the relics there of those times is a genuine Border Ruffian flag. It is composed of five bars, three white and two red, and a white field containing four blue stars—one large, and three smaller in a semi-circle above it. In the upper part of the field is inscribed in red letters the motto, "Enforce the laws"—such laws as are quoted in this article.

But there is no ill feeling existing between the few survivors on either side, nor between Kansas and Missouri. With charity for all and malice to none, we herewith conclude this series.

S. CALVIN HART.

Lecompton, Kan.

SAM JONES DRINKS THE CUP OF DEVILS.

Preferring information obtained at headquarters, I called on Sam Jones at the Brunswick. Our brief interview was strictly on the line of Christian consistency. Alluding to press reports that he had been knighted, and to his allusion recently to an article published by a lady, I inferred from a remark of his that he was willing to investigate, and if convinced that it was evil he would confess and forsake his sin. He replied, "I am a Mason. I took the Chapter degrees some twenty years ago and was recently made a Knight Templar, but I am non-affiliated and have not been in a lodge for years, and I don't know that I shall ever go again." I spoke of a Christian young man who came a few evenings since to talk with me, who spoke of several of his associates who had quoted Dr. Geo. C. Lorimer in proof that the lodge must be Christian and all right, and added: "A person in your position owes the young men a good example," and that Pres. Finney said, "When I was converted I had to give up my Masonry along with my other sins."

He replied, "I shall never give up my Masonry, but I don't know as I shall ever visit a lodge, chapter or encampment again. So far I have nothing to say against them, but I simply haven't got time for such things." "Pardon me, Mr. Jones," said I, "but I am not able to understand how you reconcile the oath and fifth libation of a Knight Templar with the example and teachings of Christ." Looking me straight in the eyes, he asked, "Have you ever been a Mason?" "No, sir," I replied, "but I have conversed with many Christian men who have left the lodge and exposed its secrets." Much to my regret, we were interrupted just at this point by a man calling for a book, for which Mr. Jones went to his room and sent back by a messenger, and I saw no more of him though I remained for half an hour. As he was leaving me I handed him a copy of Mr. Finney's book, which he promised to read.

The inconsistencies of good men are truly marvelous. Jones thunders against an apathetic ministry and churches "dying of dry rot," and drinks the "cup of devils" at the Templars' altar without a compunction or word of rebuke. Moody preaches repentance, separation and holiness, and trains his artillery on hireling singers, written sermons, prurient ministers and lukewarm churches, with the zeal of a modern Jehu, then sets Knight Templar Lorimer to exhort trembling sinners to repent. How is such a course to be reconciled with the example of Paul in his dealing with another conjurer in his day? Paul did not call on Elymas the sorcerer to pray or exhort after he had given the Gospel message, but sharply rebuked him as a "child of the devil."

Without bitterness, but in fidelity to my convictions, I venture the suggestion that Knight Templar Lawrence, and all who are "cheek by jowl" with this rum distiller, look upon the performance as a burlesque on consistency. In what does it differ from a grand rally to save the Union before the war, with Stephen A. Douglas to make the speech, and Jefferson Davis to follow with an exhortation? Every rebel in the crowd would "chuckle in his sleeve" to see the farce go on; the devils of disunion would laugh and dance in merry glee over such a rousing comedy. And how much less is the delight of demons when the same thing is enacted in the name of religion? The good and zealous evangelists have hurled their javelins into the lukewarn churches and ministers of Boston, and having chastised this class of recreants it would be well for them to try the lodges and their priests. Possibly when they draw the "sword of the Spirit" on the "High Priests" at Baal's altar, they may find them less complacent than the ministers at Christ's altar even in "dead churches." If they have on their armor, let them put it to the test. Not one of these evangelists but knows that the lodges are a thousand-fold more the enemy of Christ than all the dead churches of which they complain. They know, moreover, that the lodge has done more to produce strangulation and death in the churches than any other single device of the devil. It smacks strongly of cowardice when men expend their energies on listless preachers and drowsy churches, with never an arrow from the Gospel quiver for the wolf devouring the sheep and lambs of the flock before their eyes. It recalls the Abolitionist in the fifties, with visage so "doughy" and a creed so pliable that he could smile on Toombs or Garrison with equal suavity, or be as companionable with Jeff Davis on his slave plantation as with Wendell Phillips in his Boston home. It is not the spirit of John Brown, or of those ancient worthies who "wandererd in sheepskins and goatskins" rather than sacrifice conviction to the bloody Moloch of slavery or render homage to the priests of Baal. Oh, that God would send evangelists among the people with the faith of a Finney or a Colver, who dared to preach against spiritual wickedness

in high places, and assail a Goliath or hew Agag in pieces before the Lord.

JAMES P. STODDARD.

Boston, Jan. 30, 1897.

REFORM NEWS.

OUR TRIP TO LOS ANGELES.

LOS ANGELES, Cal., Feb. 5, 1897.

EDITOR CYNOSURE:—On last Sabbath I spoke in the morning at North Mt. Tabor Wesleyan Methodist church, Rev. W. C. Hockett, pastor. The congregation was small, there being considerable sickness in this community. In the evening I spoke to a full house at our home church, it being the last time we will worship with them for some time. A number of friends called on us Monday to say farewell.

At 8:50 P M we started for Los Angeles, Cal., via. the Southern Pacific route. At Salem, Rev. Walter Reynolds and wife, Revs. Gregory and Davis and a number of others of the Salem congregation met us at the train, though it was be-

(*Continued on 9th page.*)

CORRESPONDENCE.

GOOD WORK IN KANSAS CITY

BY REV. R N. COUNTEE.

KANSAS CITY, Mo., Feb. 8, 1897.

EDITOR CYNOSURE:—I am now confined to my room, and have been for nearly ten days, with a slight, yet an aggravating case of pneumonia. I am praising the Lord for all things, and am striving daily to learn that greatest of lessons mastered by the Apostle Paul, viz, "In whatsoever state I am, therewith to be content." I realize the beauty and grandeur of the lesson; it is better than a gold mine, but it is so hard to learn; yet I am striving, and my dear people with me, by the grace of God to raise up here a peculiar people who will honor and revere his name and be constant. We are in our new house of worship, the plainest house in the city; not one penny wasted for embellishment, and we can truly say and sing, "It was not built for show." In my next letter to you I hope I shall be able to send you a picture of our little commonsense house.

Well, we are not out of the gunshot of the devil yet; the very week we entered our new house they started a dancing hall next door to us, and I started a prayer meeting, and while they danced we sang and prayed, and we conquered in His name. After two nights of dancing revelry, the dancers themselves said, "It is a shame to annoy those few people." Others of them said, "They are a set of cranks. Countee is a good man, but he is a fool and a crank, and ought to be howled down. He is trying to do what no other man in Kansas City ever attempted to do. He opposes everything and everybody." But I am glad to say although the man who rented the place has a three months' contract, he has not been able to keep up his coal bill, much less pay his rent, and no one scarcely will attend his hall; the general verdict is, it is too close to the church house.

Then an attempt was made to steal our clock and Bible and other little things. A small organ, my own personal property, that we were using in the building, was partially ruined, but in some way the things were not taken away. Of course nobody does these things, yet they manage to be done, and his Satanic majesty revels with delight. For two Sabbaths we have had no organ for Sabbath-school and church service, but we have not ceased to sing and praise the Lord with our voices, which are older musical instruments than organs.

The powers of darkness do not fail to make their influence felt among our faithful few. On the first Sabbath when we entered our new but unfinished building, the leading ministers of the city had promised to be present with us two weeks beforehand; and in keeping with their promise we published a program of our opening exercises, informing the public of the part each city minister would take in the same, and not a single one of them came; but we went on alone, in His name.

Our house is built of rock quarried out of the lot, and has brick trimmings around windows and doors, with front of brick veneer. Dimensions are 60x40. These walls of stone are undressed and a temporary roof gives our place of meeting a very rough appearance, yet we rejoice that what has been done has been done without a church entertainment of any character. My salary for four months has been $4, but the few members we have brought us a donation each month, and thus kept us eating, and we are happier than we ever were in all of our lives. My wife is more aggressive in fighting the powers of night than I am.

I am doing my work quietly, avoiding a storm but taking my men one by one privately, and I realize that I save myself by not antagonizing the masses for more effective work. I have now, since last January, 1896, added thirty-five to our number, and God is blessing our work, for all of these are saved from the lodge for the Lord, every one of them.

Our growth is from among the poor in the generous distribution of clothing and shoes among the poor. God is opening the hearts of the people toward us; and while some are anxious to abuse us, the number that has been helped have always a word of praise for us. Our appeal in the city for cast off apparel and shoes has been very favorably and generously met, and our work is being commented on in the city papers. We hope to be out in a few days, D. V. Pray for us.

Yours in Him, R. N. COUNTEE.

1015 E. Twelfth St.

LET WOMEN RALLY FOR ARBITRATION.

EVERY WOMAN SHOULD RESPOND.

NEW YORK CITY, Feb. 6, 1897.

To Women of the United States:

We ask your earnest and prompt co-operation in urging upon the Senate of the United States that, after full consideration, it should ratify the Arbitration Treaty between this country and Great Britain; and without amendments which will cripple its efficiency.

The mothers, the wives, and the homes of our land have the deepest interest in the substitution of law for war. In times of conflict they are the keenest sufferers; and while the nation's honor is dear to them, whatever tends to settle disputes by reason and law, rather than by warfare, demands their heartiest endorsement.

It is absolutely necessary that the universal public opinion of the country, in favor of this Treaty, should find expression. Therefore, we ask you, without delay, to write personally to your Senators; to hold meetings; to send petitions, and to aid by all means in your power the completion of this great act of Christian civilization.

MAUD BALLINGTON BOOTH.

MRS. CLEVELAND'S TOUCHING EXPERIENCE.

WASHINGTON, D. C., Feb. 10, 1897.

EDITOR CYNOSURE:—Mrs. Cleveland will probably remember the experience she had last Sabbath, in the First Presbyterian church, as long as she lives, and it is probable that every one of the large congregation present will do likewise. After Dr. Talmage had finished his sermon, the venerable co-pastor, Dr. Byron Sunderland, who married Mrs. Cleveland and who has baptized each of her children, announced that holy communion would be celebrated at the close of the service, and while those present were participating therein he arose again and said: "Mrs. Cleveland is with us to-day at this communion service, where she has been many times before, but as this is probably the last time she will be present on such an occasion, I have felt that it would be appropriate to testify the esteem and affection of the congregation toward her, as one who in her high place has shown an example of wise Christian womanhood, and that if she would kindly remain in her pew until the people pass by and take her by the hand it would be a source of great satisfaction to us all."

Mrs. Cleveland was visibly effected, as were many others; there were tears in Dr. Sunderland's tone, and later, when he shook hands with Mrs. Cleveland, they were in his eyes. Everybody in the church, even to the sexton, shook hands with Mrs. Cleveland before she left. Mrs. Polk had a similar experience just before the expiration of President Polk's term. That there was no premeditation on the part of Dr. Sunderland was shown by his having said afterwards: "When I went into the pulpit I had no idea of saying what I did; but when I saw Mrs. Cleveland sitting alone in her pew, I realized that this was her last communion with us, and knowing the affection felt by the congregation for her, I asked her to remain. It was simply an emotional act on my part."

C. A. S.

WAR AND SECRETISM.

BELOIT, Ala., Jan. 30, 1897.

EDITOR CYNOSURE:—The excellent article of Bro. M. N. Butler in your issue of the 28th, suggests other thoughts on the relation of the secret lodge system to the spirit and practice of war. The two systems had a common origin, and are essentially alike in their general characteristics.

1. Both are despotic. War is a pure despotism. There is no appeal from the commands of the officers, and no opportunity to resign and go home. Disobedience and desertion is punishable with death. The oath of a soldier binds him to unconditional obedience, and there can be no reservation of any rights of conscience or of private judgment.

So, too, the government of the lodge is purely despotic. There is no appeal from the decisions of the Worshipful Master. The oath binds the candidate to "obey all the laws, rules and regulations of the lodge of which he shall be a member, and of the Grand Lodge under which it shall be held," and this "covenant is irrevocable. No law of the land can effect it, no anathema of the church can weaken it." In either case the oath may, and often does, require what the law of God has expressly forbidden. In either case the premise of unconditional obedience is a repudiation of the authority of God. There can never be supreme allegiance to more than one sovereign power.

2. Both the military and the lodge systems are based on secrecy. It is not often that the private soldier is invested with military secrets beyond that of the password, but he is part of the machine that executes the secret plans of the campaign. The betrayal of any of these secrets is punishable with death.

In any secret order the covenant of concealment is absolute and unconditional. In Masonry it requires the concealment of crime, and may, in any case, require what ought to be revealed. Like the promise of unconditional obedience, this covenant of absolute secrecy is a repudiation of the higher obligation to obey God.

3. Both war and lodgery teach men to lie and made it praiseworthy to dissimulate. Strategy is the soul of war, and this is simply adroit lying. It is regarded as a grand achievement to deceive an enemy. The greatest generals have been the most successful liars. The oath taken in the lodge "to always conceal" makes it necessary that the lodge member shall pretend that to be false which he knows is true, and that to be true which he knows to be false. By a strange inversion of morals, telling the truth is falsehood; telling a lie is keeping one's oath.

4. Both violate the sixth commandment and teach men so—the lodge in spirit, war in the letter, and both are of Satan.

H. H. HINMAN.

LETTERS TO THE SEATTLE CONVENTION.

FROM JULIA E. WHITING AND DELIA E. WHITING, TOCOMA, WASH.

Rev P. B Williams:

DEAR SIR:—It would never do for two ex-students of Wheaton College to be so near an anti-secret society convention and not take notice of it in some way. Had it occurred during the holiday week it would have been our pleasure to attend, but now duties forbid. Enclosed find $2 for expenses. Wishing you every success, we are very truly yours.

Jan. 4 1897.

FROM REV DAVID MORROW, OAKLAND, CAL.

To the brethren in convention at Seattle:

REV. P. B. WILLIAMS:—I see that in a few days the anti-secret convention is to meet in Seattle, and cannot restrain from expressing my heart's desire for your success. The work is great; the enemy of the Lord is strong, entrenched behind the bulwark of secrecy, under the cover of darkness. Our faith is nevertheless steadfast that truth will prevail and will over-

come darkness and error. Much has been done, and much more work is still needed before the work of reform shall prevail. Brethren, be not discouraged, the work is of the Lord, and though clanism and secrecy is the background of many of the evils of the day, they must fall. God's blessing on you. Yours in the work.

Jan. 13, 1897.

FROM S. M NEFF, CONCONULLY, WASH.

Rev. P. B. Williams:

DEAR BROTHER:—There is not anything that would afford me greater pleasure than to attend the convention at Seattle, but my business is so arranged that I cannot leave home at that time. Though I cannot be with you in person, my prayer is that God in his infinite wisdom and unlimited resources will supply all the needs in every way to make the convention a grand success, that not alone those that are in attendance may be encouraged and blessed, but that the hearts of all the children of God, to whatever denomination they may belong, may be filled with a thrill of joy to know that there are yet a goodly number that have not bowed the knee to Baal, but have grace and courage to stand up boldly for the truth and earnestly contend for the faith that was given to the saints. May God bestow his richest blessings upon you all, and the spirit of truth guide you in all your deliberations. Yours in the work.

Jan 8, 1897.

FROM REV. W. REYNOLDS, SALEM, ORE.

To the Pacific Coast Branch of the National Christian Association at Seattle, Wash., Convention:

GREETING:—May God be with you in all of your deliberations during the convention. I feel very deeply the great need of putting down the secret lodge system. Its effects are becoming more noticeable each successive year for evil. It is withholding support from the church, disrobing her of her honor, and sapping her spirituallity, perverting the just administration of law, and is a menace to society.

These facts no honest minister can fail to see as he endeavors to care for his flock. How thankful we should be that men are coming to the front who dare to oppose such institutions, regardless of the strong prevailing influence of public opinion. I stand with you in your work, and am glad I stand for a church and with a church that strictly prohibits all such institutions. Your co-laborer in the work.

Jan. 12, 1897.

FROM ELDER W. STEWART, PHILOMATH, ORE.

Rev P. B. Williams and members of the Seattle Convention:

GREETING:—It being impossible for me to attend the convention, I hastily write a few lines in acknowledgment of my kindest feeling toward and heart-felt sympathy with you and the object of the convention. I am an open foe of secret societies, not so much for what I know of their inside workings, as what I see of their outside influence.

Next to my glorying in the cross of Christ, I glory in my free American citizenship; and in the hydra-headed deformity of oath-bound secrecy I recognize the insidious foe of our free American institutions. It puts the gag in the mouth of the minister in the pulpit, palsies the arm of justice, weakens and makes inefficient the machinery of government, encourages crime and weakens the moral and religious sentiment of our people. Every true reformer will raise his voice against, and every Christian church should banish it from her communion. May the Lord greatly bless your work.

Jan. 12, 1897.

FROM REV. N. B. JOHNSTON, OAKLAND, CAL.

To the Christian enemies of the lodge system who are assembled in convention at Seattle:

I am asked to write you "a brief letter." That means that you know it all already. And I suppose that outsiders know so much about the secret orders that not much more is to be discovered as to their character; but who that has not given the password and entered within; who that does not see the things actually done inside the lodge, and the deception used by its members outside; who that is not himself one of some order sworn to secrecy can know the ugliness of the whole system?

From my standpoint the evil seems to be growing very rapidly. It is becoming more and more dangerous to society, more and more threatening to the state, and more and more the enemy of true religion and the Church of Christ. I wish we had evidence on the other hand that the intelligent enemies of secrecy were also multiplying in number and growing in efficient zeal. If they are not now, surely they will ere long, unless God intends to give the honor of victory to only a few. That a fierce battle between light and darkness, between organized secrecy and the army of the Prince of Light, will yet be fought, cannot be doubted. Nor can there be any question as to who will be the conquerors. His arm is almighty, and when his sword is drawn in the battlefield it is not returned to the sheath until it is red with the blood of the fallen foes.

But this is only one view of the question. We may fail to see the facts—facts too important to be unnoticed. In the lodges are multitudes of men not altogether bad—many who are not sinning against light—probably some true children of God. Perhaps to these, as well as to others identified with anti-Christian organizations, comes the command: "Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues." To save them from the sin of secrecy should be our constant aim.

Among my friends of days bygone was Rev. Dr. S——. He was a lovely man, a Christian gentleman and a presiding elder in the M. E. church. But he was a Mason. When I had an opportunity to converse with hin on the subject I did not improve it. After his removal to a distant city I wrote him a friendly letter in reference to Masonry. After stating his difficulties in deciding the question, he says: "Further thought and observation convinced me that I was wrong in this, and that unless the avowed object of the organization was evil. the matter of secrecy, which was only the door which they pleased to fasten behind them, should not be held as a crime. I became a Freemason and am in full standing as such in my lodge. The object of Masonry now, as I understand it, is simply to help each other when it can be done consistently with the duties we owe to our families, our country and our God. If this be evil, then Freemasonry is wrong; but I have failed to see it so. .....I have little sympathy with men or churches who fight they know not what, and who seem to conclude that all that is reserved must be reprehensible. The early Christians were evil reported of by Pliny as a sect that met at night and vowed to do no evil and sang hymns to Christ as God. I do not say that Freemasonry is equal to Christianity, but as its purpose is not evil but good, that then its secrecy is no more to put it under ban than the clandestine meetings of the early Christians or the conclaves of the conscientious Covenanters of a later period."

Years afterwards I dined with my friend, Dr. S——, and his family in Los Angeles. I loved the man so much that I almost forgot that I had received such a letter, and I had not the heart to enter into controversy with him in his own house. Perhaps you say, well, what of it? I answer, we must distinguish between men and the systems of iniquity with which they are allied. The sin rests largely upon the churches that fellowship lodge members, and so upon the members of such churches. As we may not belong to the lodge, so we may not belong to a church that fellowships lodge members. In like manner the sin rests upon the civil organization or the State that tolerates the secret orders. Perhaps Napoleon was justifiable in thrusting out the Jesuits from France. Why should the States of this commonwealth foster the secret orders as dangerous as Jesuitism? Whatever others may do we must wash our own hands in innocence and wage a moral warfare against the church or the state that bows the knee to Baal and worships his image. Especially must we get out of them as soon as our legs can carry us, and, like Lot, tarry not in all the plain.

I am too far distant from Seattle to be present in person with you earnest foes of darkness, but my heart will be with you. And I pray God to give you wisdom as well as courage, patience and hope as well as zeal. 'The battle is not yours, but God's."

Jan, 11, 1897.

OUR WEEKLY SERMON.

BY REV. J. S. T. MILLIGAN.

Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed the son of perdition.—2 Thess. 2: 3.

In my last sermon I showed the points of difference between the Pre-Millenarian and Post-Millenarian views. It is well also to note the points in which they agree. They both agree that the Bible is the unerring guide and source of authority on this and other questions. The former, however, hold to a literal interpretation, especially of prophecy, while the latter hold to a spiritual interpretation rather than to a literal. Both hold to a literal personal second coming of Christ. The former hold that it will be to raise the bodies of the righteous and reign on the earth; the latter that it will be at the close of the millennium, to raise all the dead and judge the world.

Both agree that there will be terrible judgments and a fearful destruction of men and overthrow of ungodly systems preceding the millennium. Both agree as to the conversion of the Jews and their restoration to their own land. Both agree that men should come out of ungodly relations into the church and consistent living, and that all should prepare for and hasten the coming of the blessed era. There are some views on both sides of this question that are personal and not common, and we will pass them by for the present.

Now in regard to the Pre-Millenarian theory, or the view that Christ will come in person before the millennium, I must say—

1. That the presumption is against it. It will be conceded that for the last 250 years the views of the overwhelming mass of able Bible expositors have been against it. This is true of the early fathers. This period is certainly that of the best, ablest and most reliable searching into divine truth. The late rapid increase of Pre-Millenarian sentiment is in a period that they themselves concede is one of great declension and will soon end in apostasy.

It is unquestionably materialistic in its nature and tendency. It insists on the letter rather than on the Spirit. It speaks of common-sense renderings, plain meaning and systematic theology, and forgets that the unlearned wrest the Scriptures to their own and others damage. It savors of the first Adam, who was of the earth, earthy, instead of the second, the Lord from heaven. Like Job, we may even loathe this earth, in view of a better country, even the heavenly. This view magnifies the temporal rather than the eternal, "Here we have no continuing city," no house "eternal in the heavens."

2. To my mind the Pre-Millenarian theory is unphilosophical. It identifies Christ's spiritual, celestial and glorified body with this earth as its home and heaven for a thousand years. Paul proves in 1 Cor. 15: 40, that there is a celestial body as well as a terrestrial body, and that there is a difference in their glory. The celestial is not adapted to earth any more than the terrestrial is to heaven. They must each have a suitable invironment, or their glory will be tarnished. Christ's glorified, celestial body is not adapted to permanence here, even for a thousand years. He tells his disciples they ought to be glad at his going to the Father in heaven. He must needs dwell here in humiliation until his earthly work was done. But then he must needs return to the Father.

It is not compatible with the glorified bodies of the saints that they claim will be raised before the millennium. Their bodies will also be celestial like Christ's. They shall hunger no more—why, then, need the earth yield its increase? They shall thirst no more. No water would be needed but that flowing from beneath the throne in heaven. Earthly garments would but hide their glory. The sun would not need to shine on them for either light or heat. Their gravitation would not be to earth, but to heaven and God. If Job could loathe the earth in his terrestrial body, what of those in the celestial? If the Patriarchs sought the better country, why should not the glorified saints? No! no! The better country, even the heavenly, will be more suitable even for a thousand years. Those alive and remaining had better not be changed if they are to stay here so long.

Esther, Pa.

COOKING GAME.

How to Test Wild Fowl—The Proper Way to Prepare Them.

The breasts of all birds should feel thick and firm.

Grouse are old if, when held up by the underpart of the bill, it does not snap across.

Partridges when young have V shaped ends to their long wing feathers, dark bills and yellowish legs.

Pheasants should, if cock birds, have the spurs short and round. They require longer hanging than some kinds of game, otherwise they have less flavor than a fowl. They are really not worth eating till the blood begins to run from their bills when hung up by their feet. If really liked "high," allow them to hang till the feathers under the tail drop.

Birds must be hung in a dry place with a strong current of air through. They are best tied up loosely in coarse muslin or in a gauze hanging meat safe.

Do not pluck or draw them till required for cooking. If the weather is damp or "muggy," a few days will be all that you can keep them.

All game requires to be quickly baked or roasted before a clear, brisk fire and kept thoroughly basted, especially if it has to be cooked in the oven. Use butter for basting. Never have it overdone. Wild duck and teal are by many not considered worth eating unless underdone.

In every case it is an improvement to have a slice of raw fat bacon tied over the breast, it being very important to prevent it getting in the least degree dry or hard. A vine leaf is frequently placed under the bacon when cooking blackcock, quails or ortolan.

The average time for roasting game is as follows:

Babcock and pheasants, 45 minutes.

Grouse, partridges, ptarmigan, 30 minutes.

Wild duck, landrail, woodcock, ortolans, quail, 20 minutes.

Widgeon, teal, snipe, plovers, 15 minutes.

How to Clean Windows.

A little turpentine dissolved in warm water is the best thing to wash window glass, mirrors or glass globes. A little alcohol will also do wonders in brightening glass. Turpentine is excellent for washing sinks which have become dull and dirty.

How to Prepare Oysters on Toast.

Heat the juice of a pint of oysters and skim it. Put a tablespoonful of butter in a saucepan, add a tablespoonful of flour and the juice, mixed with a gill of milk. Add the oysters and finally an egg. Serve on toast.

How to Wash the Hair.

Don't wash the hair too often. It weakens it. Once a week in summer or once a month in winter is sufficient. Always dry the scalp carefully after washing. Use tepid water, with a little bicarbonate of soda added, and for soap that containing the least alkali and most glycerin is the best. Don't strangle your hair to death by braiding it tightly at night. Don't crush its life out by heavy pads, hats or bonnets. Don't poison it by quack nostrums and lotions and don't starve it for need of a good hair tonic at times. Trim it at least once a month. Nothing is a more valuable preventive of falling hair than this. Brush it at least once a day, and use a brush with long bristles, soft and yielding.

How Greek Fire Was Made.

Greek fire, which had several other names—wildfire, liquid fire, wet fire and fire rain—descriptive of its destructiveness, was discovered by Callinicus, a Syrian. It was first used in the siege of Constantinople, 673-678, and at Mecca, 690. According to Joinville, an eyewitness, it made a noise like thunder, looked like a dragon flying through the air and made night light as day. This, allowing for a vivid imagination, gives its striking characteristics when poured from caldrons, shot from copper tubes in balls of twisted flax or expelled from catapults in vials during sieges and naval engagements. Water, especially sea water, made it burn more fiercely, and wherever it fell it spread a torrent of fire. So well was the secret of its production kept that its precise ingredients and admixture were still unknown, but it is tolerably certain that naphtha, sulphur, gums of resinous trees, charcoal, saltpeter, pitch and other bitumens were used. Greek fire was used at Charleston by the Federal troops in 1863. In these days of gunpowder, nitroglycerin and dynamite its use in military operations is wholly superseded.

How to Make Koumiss.

A quart of fresh milk, a fifth of a cake of compressed yeast, a tablespoonful of sugar. Dissolve the yeast in a little lukewarm water and mix it with the lukewarm milk and sugar. Put the mixture into strong bottles (beer bottles may be used) and cork them tightly. Shake the bottles for a few minutes to thoroughly mix the ingredients; then place them on end in a refrigerator or some cold place to ferment slowly. At the end of three days lay the bottles on their sides and turn them occasionally. Five days will be required to perfect the fermentation, and then koumiss is at its best. It will keep for a long time in a cold place.

How to Wash Paint.

Soak a piece of flannel in warm water; then squeeze it until it feels dry. Dip gently into some powdered chalk and rub the painted surface with the flannel. Next wash the surface with clean water in a sponge and dry with a piece of wash leather. This method does not injure the paint, like soap, and produces a very good result.

How to Cure Craving For Stimulants.

A doctor is responsible for the statement that 4 oranges eaten every day are effective in removing the craving for intoxicants. One should be eaten before breakfast and one each at 11 a. m.; 3 and 6 p. m.

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22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.

30. Masonic Oaths Null and Void.

37. Why a Christian should not be a Freemason (German).

42. Our Duty and Ability to Know the Character of Masonry.

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CHICAGO, THURSDAY, FEBRUARY 18, 1897.

FREEMASONRY IN FAMILY AND COURT.

In the mad revel of secret societies the most hopeful sign of the times is the acceptance and dissemination of the revelations and disclosures of those opposed to such institutions. Being placed on their guard by these means, people detect the hidden operations of secret societies and report them in the press, where it is clearly seen that secret associations interfere in pulpit, court and family, as will appear from the following incident in New York:

"'I didn't know the doctor belonged to the same lodge as my husband,' said Mrs. Andrew Musgrave yesterday, who is suing for divorce in the Supreme Court, 'but when Dr. Smith called ne gave him a wink, and the doctor winked back, and said I would be all right.' According to her story the 'wink' had taken place when she was in bed suffering from a beating at her husband's hands, which had caused her to leave him. She said that her husband drank too much, and had threatened to kill her with a pistol.

"Her three daughters corroborated her testimony, and one of them said that her father had boasted that he 'had tipped the doctor off with a wink, and everything would be all right.' Musgrave, who is a coachman employed by Mrs. Melissa P. Dodge, of No. 225 Madison Ave., makes a general denial, and says he is a model husband."

A GOOD NEW YEAR SERMON.

"Evermore occupy your thought with truth. This pursuit becomes the source of sincerity, and sincerity is, perhaps, the chief glory of character. Without veraciousness at the heart of us we are as trees, goodly in the outward parts, but rotten at the core. Well does Iphigenia exclaim:

> "'I have not learned deception, nor the art
> To gain with crafty wiles my purposes.
> Detested falsehood! it doth not relieve
> The breast like words of truth; it comforts not,
> But is a torment in the forger's heart,
> And like an arrow which a god directs,
> Flies back and wounds the archer.'

"As you shrink from a lie in your speech and in your character, do not accustom yourselves to meditate on shams, fictions and current errors."

These are words fitly spoken. How hard it is to associate them with a speaker devoted to the most arrant of all "shams." They are, in effect, admirably Anti-masonic. Masonry is itself a prince among shams. It also cultivates falsity as an element of personal character. Its principles are crooked, and deviate from the true moral line. Its claims are falsity itself, and of all its gross deficiencies hardly any is more marked than its lack of truth. Its essence is fiction, its claims are pure falsehood, and falsity is its natural, personal outcome.

How a devotee of such a system could use the language quoted above, in a sermon which was doubtless preached in the presence of some who were Masons and knew the facts, is a mystery. How these Masons received such teaching, and what impression those would receive, who, like many of them, underrated Christianity, is a natural question. While thoughtlessness, ignorance or infatuation would doubtless save many Masons from the sharpest effect of the incongruity, yet it is hardly to be believed that all Masons who visit Tremont Temple are blind to the vast disagreement between their religion and the Christian religion, or the strangeness of such teaching from a man who advocates Masonry yet preaches Christianity.

Let us follow a little further this excellent sermon. 'How can any mind be placed in a world like this and not be profoundly moved to reflect on the claims of these rivals, of the problems which their warfare suggests and of the obligations which they present? Alas! it is not always the pleasure of man to reflect." "In a world formed to quicken thought he does not think, and in a society presenting so many sides for serious reflection he does not reflect; and consequently we meet continually men and women, sometimes even professors of religion, who have no coherence in their lives." It would be interesting to know whether it crossed the mind of any Mason in the audience, that members of Tremont Temple church who professed one religion in which Christ was primary and indispensable, and another in which he was unmentionable, ought not to be expected by their pastor to lead lives that were coherent. The same Mason, if more clear himself and deploring the superstitious infatuation of others in the lodge, might well be startled to hear the preacher add, "The Bible says, that 'as a man thinks so is he;' not so will he act; for he can do contrary to his thought, but he cannot be contrary to it."

Suppose the hearer a Royal Arch Mason, familiar with its gross irreverence and sacrilegious profanities. Listen with him. "Avoid, as you would the plague, the spirit of irreverence. Sad for the community the day when it approaches God, worship, prayer and other holy realities with the same jocund lightness in which it enters a theatre or handles trade. When it venerates nothing noble and sacred it will fall an easy prey to everything degrading and profane." Perhaps no single sentence has been written in this century which so condensed into a single expression the whole description of the Royal Arch degree as the last one does. As by a flash of lightning one sees suddenly revealed the almost worse than Uzzah-like rashness concerning the ark of the covenant, the awfully profane trifling with the sacred name Jehovah; and then the crawling under the arch with its "stoop lower brethren" and its abused Scripture quotation. To a Royal Arch Mason, clear-eyed as to their real nature, how vividly would such things flash out when that last sentence was uttered.

The New Year sermon at Tremont Temple was a magnificent sermon. It was true in thought and lofty in spirit. Its text was the eighth and ninth verses of the fourth chapter of Philippians, and its subject was thinking and doing. Oh, that thinking even to that afterthought repentance, and doing that which restores coherence, might be the holy outcome at Tremont Temple of such a sermon. What an awful rebuke it is to the triennial conclave that lately marched past the place where this new building stands. What a warning as to such things as the profane fancy drill that literally trampled the cross in the street. What a light on the awful incoherence of lives that fraternize with a debauch and with systematized sacrilege, and still try to claim a place in true worship.

May God bless the preacher, in this new year, in doing and being according to that part of his thinking which is expressed in his New Year sermon. May his hearers be blessed also in following him, not out of the church but into it; out of falsity into truth; out of incongruity into coherence.

DECLARATIONS OF TEMPERANCE LEADERS.

Frances E. Willard, president of the Woman's Christian Temperance Union of the world, enroute to the Minneapolis convention, said: "I do not like secret societies, and have no use for them." And in her annual address at the National Convention in Nashville, she declared: "I have always been opposed to secret societies, and never more so than to-day." Then she begins another article on the subject with the positive statement: "My whole record is against secret societies."

Mary Allen West, late editor of the *Union Signal*, wrote: "I was brought up to believe secret societies wrong; graduated under Pres. J Blanchard, and have never swerved from his teachings and those of my father on this subject. I never belonged to any secret society and never shall."

Mary B. Willard, first editor of the *Union Signal*, said to Dr. J. Blanchard, then editor of the *Christian Cynosure:* "When my husband joined the Masonic lodge I thought I should die."

The *Union Signal* of Dec. 22, 1887, defending the W. C. T. U. from the charge of friendship for secret societies, said: "We refer to Miss Willard's annual address for assurance that the W. C T U. has no intention of affiliating with secret societies."

Clara C. Hoffman, corresponding secretary of the N. W. C. T. U., writes: "I am not favorable to secret societies because I could never see the use of them, and always feared the abuse would overbalance the good done by them."

John B. Gough said: "I was once persuaded to be initiated in a Good Templar's lodge, put on its regalia, and ride in a procession. While in that carriage I looked down on my horse collar and toggery, and I stripped the stuff off in disgust and rammed it under the carriage seat; and I have never worn it from that day to this."

Dwight L. Moody, in Altoona, Pa., said publicly: "The Saviour says, 'In secret have I said nothing.' I do not see how a Christian can join a secret society. The command is, 'Be not unequally yoked with unbelievers.' If you join hands with the enemies of Christ in such associations, they will outvote you and lead you into sin. Years ago I thought of joining a secret temperance society, and about that time they decided on having a dance. That was enough for me. I determined never to have anything to do with such societies."

Gen. A. W. Riley, second only to J. B. Gough in temperance work, has often addressed anti-secrecy conventions on the evils of all secret societies.

Hon. Neal Dow, of Maine, in his speech before the National W. C. T. U. Convention in New York, pointed out the failures and shams of the secret temperance orders.

Joseph Cook at the Chicago Conference, April 23, 1890, said: "Two millions of the voters of the country belong to secret societies and are brothers of the whisky rings and gamblers, who obtain help from the lodges whenever they need it. Three-fourths of the public officials are members of secret societies because it is essential for officeholders to have the support of these orders. The danger from these oath-bound organizations is great, and growing into frightful proportions." —*Chicago Herald.*

The New York *Voice* declares: "First, a private pledge means that somebody is to be cheated. If not, why a private pledge? And it is the invariable experience, as far as our observation goes, that the somebody cheated in such agreements is never the liquor men. Our fights should all be open and above board."

"A clergyman in Bath, Me., was urging the prosecution of a notorious saloon. He applied to an attorney, who said to him, 'Are you a Mason?' The minister replied that he was. 'Well,' answered the attorney, 'That saloonkeeper is a Mason, and you had better let him alone.' The case was dropped. That clergyman was too good a lodgeman to violate his obligation."—*Home Guard*

Dr. John A Brooks says he has gone back on Masonry and never expects to go inside the lodge again.

Hon. John P. St. John, in a published letter, says: "I was once a Mason, having passed to the Royal Arch degree. I have not been in a lodge for about sixteen years; have paid no dues, and am in no manner connected with the order, and never shall be again. I have made this statement to at least a hundred different persons, and supposed my position touching the matter was thoroughly understood."

The people are learning that prohibition, with the grip and sign in the court room, is a costly experiment. The temperance leaders and our officials should not be the sworn brethren of the liquorites.

THE PLACE OF PROGRESSIVE EUCHRE.

Following are extracts from a new and obviously very timely tract bearing the above title, by Josiah W. Leeds:

"Holy Writ tells us how impracticable it is to acceptably serve two masters—both the Lord God of heaven, and the god of this world, which is Mammon. The way of the world is described as a broad way, and it taketh in, without any trouble at all, the round dance and the waltz and the spread of a hundred tables for the play of progressive euchre. The appearance of charity may also be observed there, circling among the dancers and bending above the tables of the many gamblers. But, is he whom some at least of the dancers and players may have professed to serve, honored of offerings of money and self-pleasing sacrifices such as these? He has shown us clearly that he is not. It was only to-day that I was reading of the death (which occurred but a few weeks since) of the Indian chief, Scar-faced Char-

ile. In the Modoc war of nearly a quarter of a century ago in Oregon, it is said that it was he who fired hhe first shot that precipitated the tragedy of the Lava-Beds which cost General Canby his life. Taken to the Indian Territory, and his heart providentially touched by the truths of the Gospel and the grace of God's quickening Spirit, his life became entirely changed. Now the first outward act that marked this happy change was the giving up of that thing of which the Indian is so fond, his gambling. It is with such an offering as this that God is well pleased, and may there many with vastly better opportunities be found to emulate the Modoc chief's consistent example.

PERSONAL MENTION.

—Next week the obituary notice of our beloved brother, Wallace J. Gladwin, editor of the *India Watchman*, will be printed. He fell asleep in Jesus at Bombay, India, Jan. 11, 1897.

—An interesting letter just received from Bro. Hinman must await next issue. He tells of his recent labors in the anti secrecy reform, having visited Selma, Ala., New Orleans and Hammond, La. He is now back in Beloit, Ala.

—Editor M. A. Gault and wife were summoned by telegram to Bloomington, Ind., last Friday morning to attend the funeral of Miss Mattie McCaughan. She was a devoted member of his former congregation at Bloomington, and an earnest friend of our reform.

—A letter from Secretary W. B. Stoddard, dated at Royersford, Pa., is received too late for this number. He reports good meetings and a growing interest in the Beacon Light Mission, at Philadelphia. He reports the work on the petition to be going forward nicely, and that over 500 names had been secured.

—The March *Century* is to be an "Inauguration Number," devoted especially to articles on life in the White House and the capital, illustrated with a great number of interesting pictures, including two new portraits of Major McKinley and one of President Cleveland at his desk,—all from photographs taken especially for *The Century*.

—Secretary Williams writes: "We are having fine weather in Los Angeles, and I do hope the change will help Mrs. Williams. I spoke twice yesterday to good congregations. I am billed for two nights next week at Santa Ana, the county seat of Orange county. Hope the work will develop well here and appointments open for me between here and Chicago in May."

—The demonstration meeting of the District W. C. T. U., of Washington, held in Hamline M. E. church this week, was a successful and enjoyable affair. Miss Frances Willard sent a letter of regret. Short addresses were made by several, including Representative Morse, of Massachusetts, but the principal address, on "Responsibilities," was made by Mrs. Margaret Dye Ellis, of Connecticut, national superintendent of the department of legislation. The meeting adopted a resolution declaring that Senator Hill was mistaken when he declared that the signers of the various petitions asking for the passage, by Congress, of the bill prohibiting the sale of intoxicants in the United States Capitol were "meddlesome busy-bodies," and again asking that the Senate pass that bill.

—The Baltimore *American* says that at Staunton, Va., great excitement prevails among the colored people over a very singular occurrence there on Feb. 9th. It had been reported that Harry Coleman, once a political figure and much respected colored man, had died at the insane asylum at Petersburg. His colored brethren and Masonic friends ordered the body sent for interment. It came on the ninth, and the colored Masons, in their regular regalia, paraded the streets, met the body at the depot and took it in solemn procession to the cemetery, about a mile from town. After the services at the grave, a sister of Coleman's desired to look at her brother, and the friends proceeded to open the case, which to their surprise was fastened with long wrought nails, driven very close together, making a difficult thing to open it. When, however, the face was exposed to view, it was not Coleman at all, but a stranger, totally unknown to the colored people there. The colored people are very much incensed. They have spent their money and failed to get the body of their friend. How could it have happened?

REFORM NEWS (*Continued from 5th page*).

tween eleven and twelve o'clock when we arrived. They report a wonderful revival in progress at the U. B. church. Between sixty and seventy have been converted, many sanctified and thirty or forty cases of divine healing, some very remarkable, where the physician had given up that there was no hope save by a surgical operation. The Lord has wonderfully surprised the people. From reports it is much like in olden times. "The people came running to see." The house is crowded, and some nights crowds go away for want of room. Revs. Gregory and Davis, evangelists, and Reynolds, the pastor, are doing a good work, and we hope it may continue.

Near Roseburg the train slowed down at the point where the almost fruitless attempt was made to rob the train a few nights before. They destroyed the baggage and express car entirely, but could not open the safe, although they used dynamite freely. Fourteen dollars and fifty cents is said to be all they secured, and that was taken from the pockets of the express agent.

After crossing the Siskiyose mountains, we passed a derailed freight train, where about fourteen cars and the engine went down the embankment. One man, who was stealing a ride, was killed. After passing Lathrop on Wednesday we passed a wrecked pussenger train, where it appeared as if the whole train was on its side. One man killed in this wreck. How often we have reason to thank our heavenly Father for bringing us through safely where we see so many signs of disaster.

We landed here at 7:30 on the fourth, and were met at the train by Bro. and Sister Sargeant and their daughter Lulu, formerly of Salem, Ore., and friends of years gone by on this coast. We are here for work in the Master's vineyard, and have a number of appointments already to speak on the lodge evil. We ask the friends to pray that we may have great success here in turning men from the ways of darkness into the light. In another letter I will relate some experiences of the trip with lodge passengers.

P. B. WILLIAMS.

OUR MICHIGAN COLPORTEUR.

SPRING ARBOR, Mich., Jan. 12, 1897.

EDITOR CYNOSURE:—I thought, perhaps, that the readers of the *Cynosure* would be pleased to know where I am and what I am doing. I left home Dec. 30th to go to Hillsdale, Mich., and on my way there I stopped where there was a revival meeting, and in my testimony I told them where God showed me my lost condition without Christ. Then I sought after him, but before he would pardon my sins I had to give up my Freemasonry. I would not give it up until I saw that God really required me to, for I knew many preachers as well as other members were Masons, and I wanted that kind of religion, but I found that God had not that kind for me, and I could not see how any Christian could belong to any secret order since the Bible condemned them all. As soon as the meeting was out they gathered around me like a lot of bees. I soon found that I had not only found Masons, Grangers and Good Templars, but that I had uncovered a nest of Maccabees. I have found out by my own experience that when anyone talks against lodges, that they all seem to be related as pigs are to the old mother. The mother of little lodges is Freemasonry.

They felt very angry towards me, but God kept me sweet in my soul. I had told them in my testimony that if they got saved, that they would have to give up all that God presented to their minds as wrong, and if they could get through any cheaper than I could I would say amen to it.

In the morning I went through to Hillsdale where I had a chance to go from store to store and house to house with books. I did not sell many, but gave them tracts to shed light. I found myself in a strong Masonic town. While in a store several Masons went for me for showing such books, after having taken such obligations as we all have to take in lodges. I told them that the Masons had deceived me, for they said that the obligations did not conflict with any of the duties that I owed to God or family or myself, and I found it did and God had told me to confess, so I took my Bible out and called their attention to Matt. 5:33–38 where it tells us not to forswear ourselves; also to Lev. 5:4, 5, Eph. 5:11–15. They saw that I had the advantage of them so they said that I was a fool. I told them what a strong Mason I had been when I was one, but that I had to give it up before God would pardon me.

I feel that God is helping me to shed light on others, and that God is blessing my soul as I walk in the light.

I stopped at Hanover to see Rev. O. H. Perry, the M. E. preacher who has been a thirteen degree Mason and an Odd-fellow, but he told me that he had to give both up and felt sometimes that he ought to go out and lecture against it. I felt encouraged to hear it for I don't see how any Christian could take such horrible oaths as many preachers do, contrary to God's Word. They ought to be leading men out of lodges and to God. I learned that Rev. Perry had been preaching against secret orders, and that the Maccabees were stirred; that some that got up and went out were his members. So I find if a man comes out against lodges, that the devil will be stirred, for they are not of God, for he has said, in secret have I said nothing.

The devil gets the people busy providing for their widows and children, but does not care about their souls. Christ has said that he will not be found in the secret chambers. Matt. 24:26. Dear Christians, how can you go contrary to 2 Cor. 6:14–18, and you Masons that are professing to be Christians think of Luke 12:2-6. You know that the passwords and Master's word is given in that way in the lodge, and God says: Proclaim upon the house-top; be not afraid of them that kill the body and after that have no more that they can do; but I will forewarn you whom ye shall fear; fear him which after he hath killed hath power to cast into hell. He is whom I now fear, for when God saved me he took the fear of man away, or I would not have dared to do what I have done since.

I want all to apply those paragraphs of Scripture that I have given and say if they do not condemn all secret orders, much more then the ones that you are trying to sustain it by.

If you know of any preacher that can find more Scripture to sustain the orders than can be found to condemn them, please answer through *Cynosure*.

JASPER J. TUCKER.

HOW AN EDITOR ESCAPES BEING ROASTED ALIVE.

WORKING UP THE MINNESOTA CONVENTION.

ST. PAUL, Minn., Feb. 6, 1897.

EDITOR CYNOSURE:—Sometimes a clock is a bad thing to have in a meeting house, especially when the Holy Spirit has free course in the hearts of believers. It was a clock in the gallery front before me that was the means of causing me to grieve the Holy Spirit on last Lord's Day evening. An invitation from the President of our State Association, Bro. Petri, to preach to his congregation had been accepted, and before the climax of the theme was reached that clock warned me that it was fifteen minutes past the time appointed for the end of the sermon. And no sooner was the warning heeded than the mistake that I had made was seen; for an opportunity to present truth to 1,500 or 2,000 attentive listeners was lost. But the pastor said that I should have another opportunity. And I am resolved to begin as near the climax of the theme as possible the next time.

Rev. A. Helland, pastor of St. Olaf's church, corner of Dupont and 16th Ave., N. Minneapolis, invites me to speak in his church on next Wednesday evening (10th inst.) on "Secret Societies and Their God." An editor of a daily paper in this city says, that when he joins a secret society he takes care to be initiated at the same time with others, so as to avoid the rough treatment that one is apt to receive when initiated alone. We may suppose, for fear he may be roasted alive or have an arm shaved off.

Will the readers of the *Cynosure* in this State please see that the State Convention is advertised in their local newspapers?

W. FENTON.

A Good Example.

"There," said Brown, with a shake of his head,
"I've painted the house and the barn and shed!
The fence has been fixed, and the lawn's been mowed,
But I do wish the town would fix up that road.
It's a shame, I call it, just plain and flat,
That we have to drive over roads like that!
I'll wait no longer; I'll start today
And fix my part of it anyway."

Now Brown was one of those fellows who,
When they start a thing, just "rush it through."
And a week or two after, as Neighbor Jones
Was driving home with his pair of roans,
Brown's road was dry, while his own, next door,
Was mud to the depth of a foot or more.
"By George," said Jones, "I'll let Brown see
That I can build roads as well as he!"

Now Neighbor Smith, who lived below,
Saw Jones repairing his road, and so
He fixed up his, to be "in the game,"
And Neighbor Robinson did the same,
And soon every householder in town
Was trying his best to "beat out Brown."
And now, when the town committee meets
To talk of the roads, they call them "streets."

* * * * * * *

The moral this tale to the reader brings
Applies to roads and to other things.
Reforms, like snowballs, will keep on growing
If somebody only sets them going.

—Joe Lincoln in L. A. W. Bulletin.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Feb. 21.
Comment by Rev. S. H. Doyle.

TOPIC.—Our little worries and how to get rid of them.—Ps. cxxi, 1-8; John xiv, 1.

The One Hundred and Twenty-first Psalm is one of the most beautiful of the psalms. Some have supposed it was written in exile. Others conjecture that it was used by the caravans of pilgrims going up to the yearly feasts when they first came in sight of the mountains on which Jerusalem stands. Whether it was the exile looking from a distant land to the mountains whence came his help or the pilgrim nearing the sacred city, the leading thought is the same—namely, that the Lord is our keeper, and we may trust Him in all the various phases of life when there is trouble and difficulty. It is the same thought that is emphasized in John xiv, 1: "Let not your heart be troubled. Ye believe in God; believe also in Me."

The idea expressed, that Jehovah, the Maker of heaven and earth, helps and keeps the individual, is a comforting one. We might imagine sometimes that the individual is lost sight of by God in the myriads of people in the world. We might be tempted to think that our little troubles and worries could not surely interest the Maker of heaven and earth. But the psalmist teaches us differently. "My help," he says, "cometh from Jehovah, the Maker of heaven and earth." And again he adds: "Jehovah is thy keeper. * * * The sun shall not smite thee by day nor the moon by night." God cares for each one of us. "Not a sparrow falls to the ground without His notice," and if He cares for a sparrow how much more for those created in His own image?

The constancy of Jehovah's care and guardianship is beautifully expressed. Day and night He watches over us and keeps us. We need not fear that our keeper may sleep. "He that keepeth Israel shall neither slumber nor sleep." He cannot sleep is the sense of this expression. His eye is always upon us and His great, loving heart interested in us at all times.

The universal application of Jehovah's willingness and power to keep and uphold us is strikingly set forth. "The sun shall not smite thee by day nor the moon by night." Sunstroke is a special danger of the east. In hot climates the influence of the moon is often injurious, causing dizziness and even death when one is exposed for a length of time to its shining. These two figures may illustrate that in great trials (the sun) and even in the smaller worries and cares of life (the moon) the Lord is our keeper.

The Bible has but one plan of refuge for all worries and troubles, whether they are great or small. We should cast all our cares upon the Lord, for He careth for us.

Bible Readings.—Ps. xxvii, 1-6; lxii, 1-8; cxviii, 8-14; cxx, 1-7; cxxiii, 1, 2; cxxx, 1-8; Isa. xii, 1, 2; xl, 29-31; Math. xi, 28-30; John xiv, 27; xvi, 33; Acts vii, 59, 60; xvi, 35; Phil. iv, 4-7; II Thess. iii, 1-3; I Pet. v, 6, 7.

Personal Service.

Of the Saviour, and only of the Saviour, is it true in the fullest, broadest and most unqualified sense, "He went about doing good." From this description it is evident that He did good personally. The evangelists constantly tell us He touched the leper with His finger; that He anointed the eyes of the blind, and that in cases where he was asked to speak the word only at a distance. He did not usually comply, but went Himself to the sickbed and there personally wrought the cure. A lesson to us, if we would do good, to do it ourselves. "He hath left us an example that we should follow in His steps."—Lutheran Observer.

The Preaching of the Law.

Men go to great lengths to bring the preaching of the law into discredit and disfavor. They strive to belittle the Old Testament and the epistles that they may destroy a legal spirit, as they call it, and establish the reign of love. But love is law. Love without law is not love. God as a sovereign has established law in the natural and spiritual world. He administers law. Obedience is life with honor; disobedience is death with dishonor.—Christian Intelligencer.

Working For Christ.

Some time ago a Mexican convict was converted through the efforts of the Zacatecas Christian Endeavor society. Later, together with his wife, he traveled a long distance to attend the national Christian Endeavor convention and upon his return home organized a Christian congregation.

Too Insignificant.

The man who habitually pushes himself into conspicuous places is probably afraid that he is too insignificant to be noticed unless he puts himself where people cannot help seeing him.—American Friend.

No Time to Meddle.

He who is taken up with the King's business has no time to meddle with his neighbor's.—Christian Instructor.

RELIGIOUS THOUGHT.

Gems of Truth Gleaned From the Teachings of All Denominations.

Character is a book that will be opened at the judgment. The character of every man is being written every day in indelible letters upon his soul. Scars upon our person, made in our boyhood, we carry to our grave. So all sins will show their brand upon the soul in eternity.—Rev. Warren G. Partridge, Baptist, Cincinnati.

Evil Methods In Business.

The customs, the practices of the day, the commodious falsehoods, the gainful evasions, the concealments, the misrepresentations—all bear witness to the fact that it is not difficult to make business, so called, a splendid game, where a man may stake his all to win or lose, regardless of character, if he will. Public sentiment often burns with unhealthy excitement.—Rev. Michael Burnham, Congregationalist, St. Louis.

Man's Insignificance.

Man is but an atom of matter on another atom of matter. No one is necessary to the world. As a mote in a sunbeam is the career of the greatest man that ever lived. And it is a struggle for existence, knowledge against ignorance, riches against poverty, a bitter, hard, selfish struggle. Material interest and material development threaten to dwarf man's life and the thought of life.—Bishop T. L. Gailor, Episcopal, Tennessee, at Louisville.

Glimpses of the Beyond.

I do not lay any stress on ghosts and manifestations, but in the case of dying persons breaking through the veil and catching a glimpse of the beyond, there is a difference. I believe it possible, probable, that they really do. If, as some people say, it is simply a dissolution of the memories treasured in the brain, a flashing of one of these impressions, why is it the dying persons only see, as a rule, one person? Why do they not see a great many persons? As a matter of fact, they only see one person, one whom they dearly loved and who dearly loved them, and the one person most likely to come to meet them. My friends, I think there is something in visions by the dying. We have gone to the border in what we may call psychical visions. I take no stock in clairvoyance or spiritualism. You'll all admit that for the most part mediums are frauds. You would not want to pin your faith on the things they profess to reveal. There is danger in doing that, a risk incurred. But in this study of psychical visions there is nothing that can do you any harm. It simply strengthens your faith in the future of the soul.—Rev. S. P. Sprecher, Presbyterian, Cleveland.

The Business of the Church.

What have preaching or preachers to do with society distinctions? The merchant is ready to sell his goods to any customer. Silks and satins may brush against gingham and calico, but that is nothing to him. His business is to sell his goods. May not the preacher and the church of this wide awake age be just as wise? The prime object of the church is to win sinners, and nothing should be allowed to interfere with that.—Rev. Stephen A. Northup, Baptist, Kansas City.

The Woman's Bible.

Within the past few years the Bible has been attacked by people who call themselves believers in God, yet they hesitate not to tear down his word and to substitute their own interpretation for that of the authorized teacher—the church which Christ established 1,900 years ago. Recently we have had a marked illustration of the lack of reverence for the Bible in what the authors were pleased to call a "Woman's Bible." Fortunately it has been buried by the indignant protests of the people, and I think beyond resurrection. — Bishop Horstmann, Catholic, Cleveland.

Spain's Iniquity.

The cup of Spain's iniquity is full. It is pre-eminently the nation of misrule. Its record is the bloodiest one of all modern nations. Its methods of warfare are barbarous and inhuman. Its tender mercies are cruel. It has brought into play again the nameless tortures of its old, detestable inquisition. It drags the reputed dead body of the gallant Maceo, who has outgeneraled Spain at every turn, at its horses' heels. But all in vain. Another general, the god of battles, will raise up to lead the determined Cuban patriot band to victory. —Bishop Fallows, Reformed Episcopal, Chicago.

Unworthy Condescension.

I pity from my heart the Christian embassador who, for popularity's sake, can get his consent to "come down" to themes and methods on which God Almighty must frown. Only a few months ago a gentleman visiting one of our American cities consulted the morning paper to ascertain the subjects on which the preachers were to preach that day. And what did he find? The following themes, so calculated to build up spiritual life: "Is the Trilby Craze Dying Out?" "How the Pastor Spent His Vacation," "High Sleeves and Theater Hats," "Canal Street on Saturday Night," "Rights of Motormen," "Fitzsimmons Versus Corbett."—Rev. Kerr B. Tupper, Baptist, Philadelphia.

SUPPOSED DISCOVERIES THAT WERE KNOWN AGES AGO.

Hindoo Claim That the Ancients Knew Far More Than Is Credited to Them. Reference to Wendell Phillips' Lecture on "The Lost Arts."

A learned Indian prince, Thakore Sahib of Gondal, is the author of a history of Aryan medical science issued from the London press. This book advances some remarkable claims on behalf of Hindoo science and civilization.

Prince Thakore asserts that the grandest discoveries of western medical genius, such as vaccination, anæsthesia and antiseptic surgery, were all practiced among the Hindoos many centuries ago. He declares that in the "Ayur Veda," or "Science of Life," which is the most ancient of all Brahmin books on medicine, nearly all the best modern methods of medical diagnosis as well as of practical surgery are fully set forth. The circulation of the blood, which we say was discovered by Harvey, is said to be fully set forth in this ancient volume of the Hindoo scriptures. Prince Thakore also cites historical evidence to show that cranial and abdominal surgical operations of the most difficult kind, such as we have supposed were never performed until within the last 50 years, were done 1,000 years ago in the land of Buddha. He points to the record of the trephining of King Bhoja of Dhar, who lived about A. D. 977, to relieve him of severe pains in his head. The record clearly states that the king was rendered unconscious, his cranium opened, the cause of the trouble removed from the brain, the wound closed up and his trouble completely cured. Jivaka, who was Buddha's own physician, performed similar operations.

Such claims tend to shake the self esteem of western peoples as the wisest and most highly inventive that have ever occupied the earth and to cast a doubt upon their boast that they are "the heirs of all the ages in the foremost files of time." It is no new thing, however, for us to be told that all light travels from the east to the west and not from the west to the east. We speak of Asia as "the cradle of the race," and so it undoubtedly was. We need not be surprised therefore if, as Asia becomes better known and its antiquities more closely inquired into, we should find that much of the supposed new knowledge of the west was familiar in the east when the world was young. Wendell Phillips' most celebrated lecture was entitled "The Lost Arts." Curiously enough, it is not included in the standard edition of his published works. A pamphlet copy of it, published 20 years ago, is hard to find. The famous Massachusetts orator very largely forestalled the claims of Prince Thakore. He boldly declared that of 100 marvelous things known to the nineteenth century 99 of them had been anticipated by the ancients. He pointed more particularly to mechanical arts and inventions. He quoted Pliny to show that Nero had a ring with a gem in it through which he looked and watched the sword play of the gladiators in the arena more clearly than with the naked eye—a style of opera glass unknown to us moderns.

The use of microscopes of immense power in ancient Egypt, Persia and Greece is fairly presumable, because there is a gem shown at Parma, once worn on the finger of Michael Angelo, the engraving whereon is 2,000 years old and which reveals the figures of seven women only with the aid of a strong magnifying glass. Sir Henry Rawlinson brought home from Nineveh a stone about 20 inches long and 10 inches wide containing a whole treatise on mathematics that was utterly illegible without a microscope. And if it cannot be read without a microscope it could not have been engraved without similar aid. Mr. Phillips averred that the art of coloring reached a perfection among the ancients far beyond our own. The burned city of Pompeii was a city of stucco. The exteriors of the walls and all its buildings were of stucco, and the stucco was stained with tyrian purple, the royal color of antiquity. The city has been buried 1,800 years, yet whenever the walls of one of its houses are dug out the royal purple flames up to view with a great deal richer hue than any we can produce. Evidently the Pompeiians possessed a secret for making fast colors that we have not. When the English despoiled the summer palace of the emperor of China, they brought home curiously wrought metal vessels of every kind, and European metal workers confessed their inability to reproduce them.

Sheffield steel is an English boast, but it will not bear the atmosphere of India without gilding. Yet the Damascus blades used in the crusades were not gilded, and they are as bright and keen today as they were eight centuries ago. There was one shown at the London exhibition in 1862 the point of which could be made to touch the hilt and which could be put into the scabbard like a corkscrew and bent every way without breaking. The best steel in the world today does not come from either Europe or America, but from the Punjab.

Sir Walter Scott in his "Tales of the Crusaders" describes a meeting between Richard Cœur de Lion and Saladin, in which the English monarch is made to think that Saladin practices the black art because the latter takes an eiderdown pillow from the sofa and causes it to fall in two pieces by drawing his keen blade across it. Travelers in India tell of seeing Hindoos throw handfuls of floss silk into the air and cut them in pieces with their fine edged sabers. There is no steel made in western workshops of that quality. So, too, with the art of glass cutting. It was supposed 30 years ago that there were no ancient glass factories, but the Pompeiian excavations revealed a workshop full of ground glass, window glass, cut glass and colored glass of every variety.—Baltimore Sun.

THESE ASTORS ARE POOR.

Claim to Be the Despised Cousins of the New York Millionaires.

In apartments on the first floor of the double tenement house 222 Railroad avenue, Jersey City, reside three generations of the Astor family, cousins of the millionaire Astors of New York.

They are Ludwig Astor, his son, Carl Frederick Astor, and his grandson, Louis Astor, 9 years old; William Waldorf Astor, 6 years old, and Henry Astor, 6 months.

Attention has been brought to the family by the published fact that a few days ago a Hudson county jury awarded young William Waldorf Astor $10,000 in a suit brought by his father against Grocer John Brede of Brede & Lutjen, 233 Newark avenue, who threw a bag of flour at him on Sept. 22 last, permanently injuring him.

Carl Frederick Astor, father of the boy, is a bookkeeper without a position. He has been in this country 15 years. He has sold frankfurters to keep a roof over his little family and provide for his old father's wants. He had his stand near the First National Bank building, Jersey City

He says that his great-grandfather was well off when the family of the first Astor, who made a fortune here from furs, were poor. They were cousins, and his grandfather, when a boy, he says, cared for the father of John Jacob Astor for some time before the latter's death. For this, he says, he received nothing.

Mr. Astor says he has frequently written to the Astors in New York asking that they help him to a position, but never received an answer. He has also called upon the family, only to meet with rebuffs.

Little William Waldorf Astor's misfortune has made him almost an idiot. He is a slightly built little fellow, and if any one touches his head he cries with pain. His brothers are strong and healthy, as was he before the accident that made him what he is.

His grandfather is a fine looking old German, who grows animated as he tells of the former glories of the Astor family at Waldorf.—New York Journal.

FOR THE INAUGURAL.

Mrs. McKinley's Gown Will Be Rather Plain and Not Decollete.

Details of the inauguration gown of Mrs. McKinley have been finally decided. The material for the gown has been selected. It is a brocade of silver and white, the combination producing a sort of gray color. It will be lined with pale blue satin.

The gown is to be made rather plain. The corsage will have a fluffy fichu of point d'alencon. Though the neck will be made high with soft laces, yet it will have the decollete effect. The sleeves will be long and finished with a full frill of lace.

The skirt, with its stately train, is to have several panels of handsome brocade. The idea is to have the gown not elaborate and at the same time rich in effect.

This is one of eight gowns which Mrs. McKinley had fitted during her stay in Chicago.

A PITIABLE PEOPLE.

French Laborers Spend Nearly All Their Wages For Alcohol.

A good deal of superficial claptrap is repeated year after year by writers about the remarkable sobriety of the Latin races generally and of the French people in particular. The Italians certainly seem to be as abstemious as they are hard working, but as for the French they are declared by their own most eminent medical authorities to be undergoing a rapid process of degeneration, brought on by the reckless consumption of brain paralyzing, blood poisoning liquors.

Dr. Brunon, the well known director of the medical school at Rouen, and a student of his, M. Tourdot, have just published the results of their studies on the subject, and these are eminently calculated to alarm French patriots. The latter gentleman dressed himself up as a waiter and obtained a place in a tavern in Rouen frequented by the lowest class of workmen, many of whom sleep there for a penny a night.

The guests of this and similar places were the principal objects of M. Tourdot's investigations, and he says that these pitiable people, who earn about fourpence an hour, came regularly, drank their hour's wages in a few minutes, went back to earn more by the most laborious work, and then took to drinking the proceeds of it in like manner till day wore on into night and consciousness was dimmed to intoxication. Sometimes he saw 150 glasses of the most pernicious alcohol served out in the short space of ten minutes.

Dr. Brunon bitterly complains of the enormous number of little taverns of this type and mentions one street in Rouen containing 150 houses, of which 75 are licensed to sell poisonous beverages.—Chicago Chronicle.

THE ADDER'S STING.

Solomon Spoke Truth When He Admonished Against Wine.

Solomon was a wise man and wrote a great many wise thoughts, but he never wrote a clearer or more forcible truth than is found in the book of Proverbs xx, 1, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." And yet, in the light of this wisdom, we see much of foolishness and deception.

I admit that there is a period in the drink habit when conviviality seems to hold sway, when companionship is sought, and the individual is praised for his generosity and independence of restraint. He is regarded as a man in whose veins there is no puritanic blood, one who believes in having a good time. But Solomon wrote another thing about strong drink that I would have you ponder—viz, "At the last it biteth like a serpent and stingeth like an adder;" hence the admonition, "Look not upon the wine when it is red."

Persons are often deceived into believing that they can drink or let it alone. There is a time when this may be true; but, consenting to drink and not let it alone, there comes a time when a man can no more let it alone than he can resist the current of a mighty river—a time when the endearments of home, the entreaty of loved ones, the attractions of wealth and honor, are powerless to resist the progress of a vitiated appetite or turn him back from the untold horrors of a drunkard's life, a drunkard's death and a drunkard's hopeless eternity.—Rev. R. E. Smith, D. D.

DRINKS COME HIGH.

London's Expenditure For Alcoholic Liquors This Year Is About $100,000,000.

The most recent temperance statistics published in London show that the annual consumption of liquor in the capital is largely on the increase. It is estimated that the sum of £20,000,000, or $100,000,000, will be spent this year in acoholic drinks by the dwellers in the metropolis. This sum, it is computed, would nearly eight times pay for the school board maintenance, added to the cost of necessary new school buildings.

The appropriations for the relief of the poor in London are about $13,000,000, which is only one-eighth of the total drink bill. The London debt of about $96,000,000 could be paid in one year by the amount spent on liquor and a balance of nearly $4,000,000 left over.

When it is taken into consideration that liquor is much cheaper in London than here, the enormous quantity consumed is largely in excess of what it at first appears to be.

Setting a Good Example.

Total abstinence from intoxicating liquors is always within the limit of safety. "Temperance," as it is commonly understood in this country and almost invariably in others, is not in every instance within that limit. It is an interesting and a significant fact that Bishop Temple, the recently appointed primate of the Church of England, is an outspoken total abstinence man. Perhaps the most telling part of an address delivered in London recently, in which he again avowed his total abstinence principles, was the passage wherein he said that when he looked into the condition of the men who live by labor he felt that the best thing he could do for them was to set them an example of absolute abstinence from the use of everything that intoxicates.—Exchange.

The Rum Traffic.

Sixty million dollars are annually expended in this country for the apprehension and punishment of criminals, made so by the liquor traffic, and 40,000 criminals are supported in the prison houses of the country at the public expense. Add to this all other expenses of government caused by the liquor traffic, such as the large amounts necessary to provide for the insane and the pauper classes that have been made such by intemperance, and you will discover that the amount annually expended by government in consequence of this traffic is enormous.—Exchange.

Total Abstinence Promotes Health.

That the death rate in Scottish prisons is only 8 per 1,000 is with good reason ascribed by The Scottish Reformer to the disuse of intoxicating liquors and the healthful benefit of the prison regimen. There is no doubt that were the liquor traffic banished also from the country at large many of these same people would be law abiding citizens and live in comfort, conforming to good morals and customs as strictly as could be desired.

Rum's Death Roll.

The statistics of the government in reference to loss of life by alcoholic drinks give about 70,000 deaths each year. But a conservative estimate of the deaths caused by alcoholic poisoning, though credited to other causes, would increase the number to 100,000 annually.

The Atlanta Woman Suffrage association is discussing the advisability of calling a state suffrage convention in that city.

SABBATH SCHOOL.

LESSON IX, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 28.

Text of the Lesson, Acts viii, 1-17—Memory Verses, 5-8—Golden Text, Acts viii, 4—Commentary by the Rev. D. M. Stearns.

1. Satan was very angry and stirred up the religious Pharisees, who thought that Jesus Christ was a blasphemer and an impostor and therefore justly put to death, to do all they could to stamp out this sect of apostles from Judaism, but this was overruled by God to scatter the truth of His great redemption. The command had been given, "Go ye into all the world," and the assurance also that they should be His witnesses unto the ends of the earth (Mark xvi, 15; Acts i, 8); but, being slow to obey, they had to be scattered by persecution. We would think that the apostles would be the first to go forth, but the record is that all were scattered except the apostles.

2. With great sorrow they laid away the poor broken body of Stephen till the resurrection. While they knew that he was certainly with the Lord in glory, they would greatly miss him, and for the body, and for the bereaved friends and relatives, the work of the great enemy, death, is always sorrowful work. Even Jesus wept at the grave of Lazarus, though He knew that He would in a few moments give him back to his sisters.

3. Saul seems to have been the leader in the persecution of the Christians. His own testimony in after years was "Beyond measure I persecuted the church of God and wasted it," "A blasphemer and a persecutor and injurious" (Gal. i, 13; I Tim. i, 13). See also his more full testimony in Acts xxvi, 9-11.

4. Those who were scattered abroad went everywhere preaching the word. Men, women and children could tell of Him who was crucified, who rose from the dead, who appeared to hundreds of His followers and afterward visibly ascended to heaven, and who was surely coming back from heaven in due time to restore all things of which the prophets had spoken (Acts i, 3 11; iii, 20, 21), and that all who would receive Him now by faith would have in Him the forgiveness of all their sins (Luke xxiv, 47; Acts xiii, 38, 39), and come with Him in glory (I Thess. iv, 14).

5. This is Philip of the committee of seven of chapter vi, 5, not Philip of John xiv, 8, one of the apostles. Stephen, the leader of the seven, being promoted, Philip, the next named in order, seems called to special service by the Holy Spirit. He preached Christ in His humiliation and exaltation, in His life and death and resurrection, His ascension, intercession and return, and that through Him all who accept Him have redemption in Him, even the forgiveness of sins.

6. The word which Philip spake was followed by miracles which God did by him, God thus working with him by the Holy Spirit (Mark xvi, 20). Philip sought only honor and glory of God through Christ, and the power of the Lord was manifested in the people giving heed with one accord to what was spoken.

7, 8. There was great joy in that city as they saw the lame and the palsied healed and evil spirits cast out, and receiving Christ as Israel's Messiah, and their own personal Saviour had the assurance of eternal life as a present possession. It is the will of God that His people be full of joy (John xv, 11; xvi, 24; xvii, 13). But there is no way to be full of joy except by believing (Rom. xv, 13).

9. One who had beforetime deceived the people by wonderful works which he wrought in the power of the evil one—for the devil has in the past wrought miracles and will again before the Lord comes in His glory (Ex. vii, 11, 12; Rev. xiii, 11-15)—is now introduced to us as being among the believers. He had exalted himself before the people as being some great one, but he saw in Philip the work of a greater than he had ever heard of.

10, 11. Before Philip came all gave heed to Simon, looking upon him as the great power of God. He was a sample, like many others who have been and are now, and especially of one who is to come (Rev. xiii, 3, 4), of a satan filled man glorifying himself and doing his will that he himself may prosper. See Dan. xi, 36. How shall we know whether we are to give heed to or beware of one who doeth wondrous works?

12. The words and works of God through Philip, the name of Jesus Christ and the things concerning the kingdom of God took such hold of the people in the power of the Spirit that many believed in the Lord, both men and women, and publicly confessed their faith by baptism. Philip did not seek, like Simon, to draw people to himself; but, hiding himself, he exalted Christ that people might be drawn to Him. If Christ is magnified, He will to this day draw people unto Him.

13. It must have been a wonder to all people when the great sorcerer himself believed and was baptized. He continued with Philip, wondering at the signs and great miracles (margin) which he saw. Whatever of sleight of hand or of the real power of the devil there had been in the sorceries with which he had bewitched the people—and doubtless there is much of each in the spiritisms of today—here were works such as Simon had never seen, much less done. Here was indeed the power of God.

14. The apostles continued at Jerusalem. They heard that the word was being preached and received in Samaria and sent Peter and John to see. These men who had been appointed to serve tables were being mightily used of God. One had been honored to be the first martyr in the early church, and one was being honored to win many souls in Samaria, while from Jerusalem nothing special is heard about this time, though doubtless many were still being added to the Lord (chapter v, 14). Let us be willing to serve the Lord in any capacity, and He will lead us into all He has for us (II Sam. xv, 15).

15, 16. When any one truly receives Christ, such a one is truly saved (John i, 12; iii, 16, 36; v, 24; vii, 37, 47, etc.) Baptism is the public confession that Christ has been accepted, although neither baptism nor the Lord's supper nor joining the church adds a whit to our safety, but are acts of obedience, bringing increased fellowship with God to the obedient believer. Every truly penitent and believing soul receives the Holy Spirit upon believing.

17 "Then laid they their hands on them, and they received the Holy Ghost." They were saved before, but are now specially qualified for service. Simon, not understanding, offers money that he may receive the power which he saw in Peter and John. Peter severely rebukes him, but in verse 24 Simon seems sorry for his misunderstanding and asks to be prayed for. Peter and John bear witness to Christ and return to Jerusalem, preaching as they go. If we are fully yielded and ready for any service, we shall be filled.

HISTORY OF A WEEK.

Tuesday, Feb. 9.

The senate has confirmed the nomination in executive session of Isaac H. Lionberger, of Missouri, to be assistant attorney general.

The Westerly, R. I., Woolen company has started up its mill after an eighteen months' shut down.

London is to be fortified against a possible invasion by forces landing on the southern coast. The plan of fort works dates as far back as the time of the Duke of Wellington.

The quarantine line against splenetic fever in live stock includes the following states: California, Texas, Arkansas, Louisiatna, Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina and Virginia, portions of Tennessee and the Indian Territory.

A dispatch from Bombay says that the plague is getting beyond all control. Even the vultures on the "towers of silence" are dying.

Leading merchant tailors from all parts of the country are gathered at Cleveland for a convention.

Wednesday, Feb. 10.

Sneak thieves stole $1,800 from the office of A. Boenert & Co., steamship agents, 92 La Salle street, Chicago.

Undertaker Fox, of Urbana, Ills., was about to prepare the body of a young woman for burial when he discovered that she was not dead. Physicians restored consciousness. It is believed she was poisoned and arrests are likely to follow.

Senator Harris's condition is reported considerably improved.

Miss Flo Woodbury, of Danville, Ills., has been selected as a delegate to the national meeting of the League of American Wheelmen. She is the first woman ever elected as a delegate to this assembly.

The calling of a convention of Sea Island cotton planters, to be held in Blackshear, Ga., on the 11th of this month, to demand a protective tariff against the admission of Egyptian cotton, is one of the political surprises of the day.

It is reported at London that Sir Philip Currie will succeed Sir Julian Pauncefote at Washington.

Thursday, Feb. 11.

While playing in State street near Monroe, Chicago, Cairma Shalzetti, a 9-year-old newsboy, was run over and killed by a Wells, Fargo & Co. express wagon.

The safe in the Clearfield (Pa.) postoffice was blown open and $1,000 worth of stamps and $300 in cash was stolen.

John E. Northrope, treasurer of Comstock, Cheney & Co., probably the largest piano key manufacturers in the United States, is dead at Essex, Conn, aged 60 years.

Lockhart & Sons, woolens, who suspended at Toronto, have assigned. The liabilities are placed at $110,000 and the assets at $112,000.

Governor Stephens, of Missouri, has signed the fellow servant bill making railroad companies responsible for accidents resulting from the carelessness of employers.

John P. Green has been elected first vice president of the Pennsylvania railway to succeed Frank Thomson, who was recently chosen president.

Friday, Feb. 12.

There is not a stamp mill working in Alaska now that is not making big returns on the quartz handled.

Fire damaged a business block on Euclid avenue in Cleveland to the extent of $100,000.

Phillip McElhone and Lewis M. Turner, both employes of the congressional library at Washington, have been arrested, charged with larceny of autograph letters from the library. Some of the property stolen was relics of Washington.

The house committee on elections has unanimously authorized a report in the Watson-Black contested election case from Georgia in favor of Black.

The board of trustees of Washington and Lee university has unanimously elected Hon. William L. Wilson, postmaster general, to be president.

The Italian minister has presented new and heavy claims for outrages upon Italian subjects.

Another complaint has been filed at San Francisco against Butler, the alleged Australian cutthroat, by the consul general, J. W. Warburton, formally charging him with the murder of Arthur Preston in Australia.

Saturday, Feb. 13.

It is reported that there is more snow in the mountains of California now than at any corresponding period for many years.

A band of 2,000 elk recently passed near Craig, Routt county, Colo., having been driven out of the mountains by snow.

Andrew Sauer, ex-cashier of the Defiance, O., Savings bank, has been acquitted of the charge of making a false report of the bank's condition.

Linn Boyd Porter ("Albert Ross"), the novelist, of Cambridge, Mass., has succumbed to melancholia and nervous prostration and is confined in a private sanitarium.

The Spanish minister has accepted the offer made by Miss Clara Barton, of the Red Cross society, to go to Cuba to care for the wounded an relieve distress.

It is officially stated that 2,750,000 persons are now employed on the famine relief work in the different districts where the scarcity prevails in India.

Monday, Feb. 15.

The comptroller of the currency has received notice that the Merchants' National bank, of Helena, Mont., has suspended.

The grand jury at Bloomington, Ills., has indicted the mayor of that town for, as alleged, releasing a pickpocket from jail "for a consideration."

Mme. Modjeska, the actress, has been compelled to cancel all her engagements. She is ill with appendicitis, but, her physicians think, will recover without an operation.

Attendance at the bicycle show at New York last week reached the aggregate of 127,000.

Homer D. Martin, the well-known landscape painter, died late Saturday afternoon at St. Paul.

President Cleveland took home to Washington thirty ducks for his days shooting Saturday.

A blizzard, the worst of the season, raged over the northwest Saturday. Minnesota has had over four feet of snow this winter.

"Jeff" Cain, an engineer, made famous by his connection with the Andrews raiders in 1892, died at Atlanta, Ga., from consumption.

BUTCHERY OF PACIFICOS.

Driven into a Swamp by the Spaniards and Cruelly Shot to Death.

Cincinnati, Feb. 15.—The Commercial-Tribune's special from Key West says: A letter from Matanzas tells of the cruel butchery of a camp of pacificos by a band of Spanish guerrillas under Major Consartes. The pacificos were encamped near a lake ten miles south of Matanzas. They were afraid to come into that city because smallpox and other diseases were so prevalent. Major Consartes was sent to bring them in. Surrounding the camp his soldiers burst in upon them with wild yells, shooting as they advanced. Five fell at the first fire, two being women. Alarmed and scarcely knowing what to do the others dashed into the shallow waters of the lake, endeavoring to hide under the leaves of the big lily pads and other large-leaved plants.

The Spanish troops selected their human targets and coolly began shooting at them, killing at every shot. The screams and agonized entreaties of the poor frenzied wretches were terrible. Some soldiers threw down their guns and refused to fire. The offers of the Cubans to surrender were received with shouts of derision, and the butchery only ceased when not a head was visible. Major Consartes' official report stated that his detachment had been attacked at the lake, and that they killed ten insurgents in the fight that followed. Twenty pacificos, men, women and children, were killed.

ILLNESS OF SENATOR MASON.

He Soon Recovers and at Last Accounts Was All Right Again.

Chicago, Feb. 15. — United States Senator-elect William E. Mason was suddenly stricken at his residence Saturday afternoon with a severe fainting spell brought on by nervous strain and overwork. It had been the intention of Mason to leave for the south to secure much-needed rest, and as soon as he was conscious he decided to start immediately. Accordingly he made hurried arrangements and left on the 4 o'clock train for New Orleans. Within two hours after he had left the city the rumor was current that he had been taken ill a second time and died on the train.

At Centralia, Ills., the senator declared that he never felt better in his life and that the slight fainting spell was caused by exhaustion and no bad effects had followed. He was sitting up at 11 p. m. Saturday jollying his companions in the smoking room of the sleeper and appeared in good health.

Farmer Courtney Duly Indicted.

Ottumwa, Ia., Feb. 11.—The grand jury at Mt. Pleasant returned five indictments against Arthur Courtney and Sam Earhart in cases of wholesale farm robbery. Earhart confessed, fully implicating Courtney.

Combine in Soft Coal.

Cleveland, Feb. 12.—An evening paper says: At a secret meeting held in this city Wednesday there was consummated an agreement that will practically control the soft coal product of the state. It was a session of representatives of the Ohio soft coal association and of railroads in the association territory. It was decided to establish a single sales agency for all of the Ohio bituminous coal producers.

Another Great Agony Over.

Albany, N. Y., Feb. 12.—Isaac B. Potter was elected president of the L. A. W. yesterday afternoon. The vote was: Potter, 158; Elliott, 115; blank, 1. Morrison, of Milwaukee, was elected vice president, receiving 140 votes. Keenan, of Pittsburg, his competitor, received 128 votes. Morrison's election was made unanimous. C. Frank Kierker, of Paterson, N. J., was unanimously elected second vice president.

Tanner Swings the Official Ax.

Springfield, Ills., Feb. 11.—Thirty inspectors and the entire office force of the state grain office in Chicago have been ordered removed by Governor Tanner. Rumored extravagance, pay-roll stuffing, mismanagement and inefficiency is said to be the cause.

Where Are You From?

"Live in Indiana?"

Going back soon? Pennsylvania Short Lines run direct from Chicago through forty counties in that State.

"Come from Ohio?"

Intend to make a trip there? Forty-four counties of the Buckeye State are connected with Chicago by the Pennsylvania Short Lines.

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Ever visit the old home? Pennsylvania Short Lines run straight from Chicago through the entire Keystone State.

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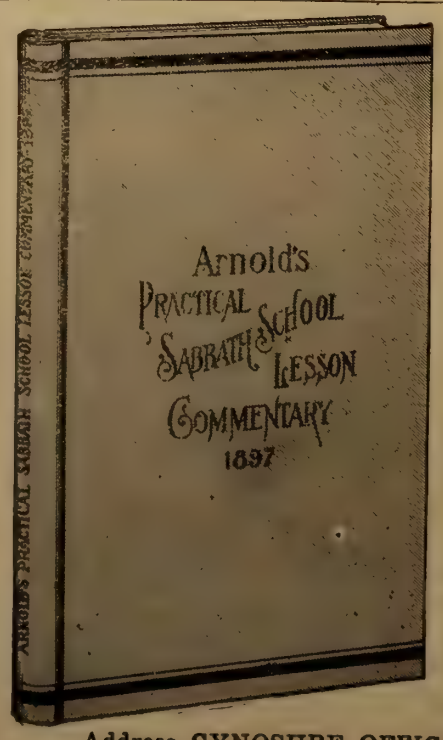

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THE PRAIRIE STATE.

ILLINOIS NEWS NOTES OF GENERAL INTEREST.

Summary of Important Events of the Past Few Days Reported by Telegraph for the Benefit of Our Readers—Items of Special Interest to Illinois People.

Springfield, Feb. 11.—The first thing the senate heard yesterday when it convened was a message from Governnor Tanner asking authority to borrow $250,000 to pay the current expenses, and a bill was immediately introduced in compliance with the request. Littler objected to the steering committee selecting a clerk for his committee and he was authorized to select one for himself. The Cuban belligerency resolution was adopted. A bill was introduced to protect farmers against fraudulent pedigrees of stallions and jacks. The bill provides that all persons standing these stallions for service must make an affidavit of pedigree under a penalty of a fine of not less than $10 or more than $100.

The house adopted the resolution asking the national congress to pass a bill now pending before it for the increase of the railway mail clerks' salaries. Merriam introduced a bill to repeal the act which authorizes the keepers of public monies to loan out the same to the highest bidder, the public to receive three-fourths of the interest and the official to receive the remaining fourth. The state treasurer, all the county treasurers, the treasurers of cities and school trustees will be prohibited from lending out the money they hold in trust for the people if the bill passes. Fuller introduced a bill creating a board of pardons.

Springfield, Feb. 12.—In announcing the appointment of new canal commissioners in place of those appointed by Governor Altgeld, Governor Tanner yesterday told the senate that he had removed Thomas H. Cannon because "he does not possess the kind of ability needed for the discharge of his duty," and created a sensation in the senate thereby. The new commission is: H. O. Hildon, of Rockford; C. E. Snively, of Canton, and T. M. Ryan, of Streator. The nominations were confirmed. The bill to authorize the governor to borrow $250,000 was advanced to third reading and made special order for Tuesday next. The Cuban sympathizing resolution was adopted. A few bills were introduced and the senate adjourned to Tuesday, practically.

In the house committees on congressional, senatorial and judicial apportionment were announced with Anderson, R. C. Busse and Warder chairman respectively. One of the bills introduced was an anti-trust bill which forbids the formation of pools, trusts and all combinations for the purpose of fixing prices; another limits the expenses of candidates for public office, and a third authorizes cities and villages to erect gas and electric plants. Adjourned to Tuesday, same as the senate.

EXPLOSION OF A TALLOW TANK.

Buries Three Men Who Are, However, Dug Out of the Ruins Alive.

Springfield, Ills., Feb. 15.—At an early hour yesterday morning an iron tallow tank in the large packing house of B. Franz Bros., situated just outside the city limits, exploded with most disastrous effect and a detonation that shook many large buildings all over the city and for miles around. The walls and two smokestacks were blown down, and the machinery in the entire plant badly damaged. The bottom of the exploded tank was found 400 feet from the ruins, buried four feet in the ground.

No lives were lost, but three men who were buried in the debris had close calls for their lives. Engineer Krimmell and one of his helpers were buried for several hours, the engineer not regaining consciousness for several hours after being rescued. The loss will approximate $10,000.

Suicide of a Lemont Man.

Chicago, Feb. 15.— Thomas J. Huston, a leading business man of Lemont, Ills., committed suicide in the Great Northern hotel Saturday with carbolic acid. No cause is known. Huston was secretary of the Lemont Building and Loan association, director of the Lemont State bank, secretary of the Lemont Electric Light and Power company, and a justice of the peace.

Prominent Illinois Republican Dead.

Warren, Ills., Feb. 13.—Hon. James Bayne, who represented this district in the legislature in 1882 and has been one of the most prominent Republicans in the state for many years, died at his home here of dropsy. He was 71 years old, and was a warm personal friend of Congressman Hitt, having supported him warmly the first time Hitt ran for congress.

Illinois State Geologist.

Springfield, Ills., Feb. 12.—Governor Tanner, Secretary of State Rose and Superintendent of Public Instruction Inglis appointed G. C. Krantz, of Chicago, state geologist.

State Notes.

Articles of incorporation have been filed at Springfield, Ills., by the St. Louis and Salem Railway company, proposing to build a railroad from East St. Louis to Belleville, East St. Louis to Salem, Marion county, and East St. Louis to Edwardsville, Madison county, Ills.

The police at Chicago arrested Albert Oistsche, a boy 15 years of age, for passing counterfeit money. The boy said he had obtained the money from J. B. Rogers and Albert Wall, whom he pointed out to the police and who were taken into custody.

Peoria's (Ills.) magnificent new library building, costing $65,000, a gift from the Mercantile Library association, has been formally dedicated and thrown open to public use.

The Commercial club, of Chicago, gave a farewell banquet to Lyman J. Gage at the Auditorium. Over 100 persons were present, including many noted men.

Gypsies 200 strong are reported to be terrorizing the farmers near Germantown, Ills.

Iowa Solons Smell a Rat.

Des Moines, Ia., Feb. 10.—Another resolution for investigation was introduced in the legislature yesterday by Senator Carney, of Marshalltown, for a joint committee of the senate and house to investigate the officers of the state institutions and find out whether they are using the funds of such institutions illegally for fees, salaries or expenses. Speaker Byers has appointed the house committee to investigate the state offices and state printing.

Will Give Work to 400 Men.

Newport, Ky., Feb. 12.—The announcement is made that the Newport rolling mill will resume next Monday, giving employment to 400 men.

Constant Employment.

A witty retort is credited to a well known writer and critic, to whom a friend spoke of a young author whose literary efforts are not received with the enthusiasm which he feels them to merit.

"He tells me he is confident of winning fame for himself before long," said the critic's friend, who had lately met the young author, "and in the meantime he revenges himself upon his unfavorable reviewers by laughing at them."

"I envy him," said the critic, heaving a mock sigh. "He must be by all odds the merriest man in this part of the country if he does that."

A Grandfather's Clock.

Baron Ferdinand Rothschild possesses an old "grandfather's clock" that originally cost over £30,000. The mechanism records the day of the week, month of the year, the phases of the moon and strikes each hour. The quarters are chimed with a different bell, and (a rare thing with these clocks) it has a second hand. The case was made by Wertheimer and stands 14 feet high. It was originally the property of Louis XVI.

ANCTHER COMBINE IN TROUBLE.

Glass Trust Has to Abolish Rebates to Save Itself Alive.

Chicago, Feb. 11.—The existence of the window glass trust is seriously threatened and it is probable that the two organizations that have dictated prices since their organization—the Western Window Glass company and the Pittsburg Window Glass company—will have to materially change their policy or they will no longer be able to dictate prices as formerly. At the last regular monthly meeting a conference was held with the leading jobbers and a rebate system arranged that was thought satisfactory to all. The ink was scarcely dry on the agreement before the jobbers realized that they had gone into a plan that would offer them no relief. The jobbers held their peace, but one and all refused to buy under the system.

The manufacturers went on producing with the result that they now have an accumulation of stock which the jobbers will not touch, while the jobbers themselves are looking to foreign manufacturers for supplies. Alarmed at this condition of affairs the Western Window Glass company and the Pittsburg company called a meeting of their executive committee here yesterday at which it was decided to abolish the rebate system entirely and go back to the old dead level of prices. The rate will be good until Feb. 28.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Feb 8 to Feb. 13:

G A Dobler, Simeon Rawley, Louis F Keeney, Abraham Barkley, James Lindsay, G W Lewis, George Pallister, Wallace Porter, Mrs E A Dewey, C S Goodyear, N Abbey, John Curry, Rev D M Sleeth, Stephen Jackson, Wm A Pratt, Wm N Perrin, Rev J P Stoddard, Rev P B Williams, Wm La Belle, Alexander Lindsay, J H McGlade, L M Hinshaw, Mary A Fleming, John Smith, James Brandt, Rev Wm Huth, M L Cullor, Henry McCauslin, J T Cullor, Burton S Fox, C S Allen, Samuel Davis, M B Witmer.

Ex-President John Quincy Adams. Price, cloth, $1.00. Paper, 35c.
Letters on the Nature of Masonic Oaths, Obligations and Penalties.

Reminiscences of Morgan Times. 10c. each.
By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry.

The Mystic Tie or Freemasonry a League with the Devil. 15c.
This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason.

Pres. H. H. George on Secret Societies. 10c. each.
A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

Narratives and Arguments, 15c. each.
Showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple.

College Secret Societies. 25c. each.
Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett.

Sermon on Secret Societies. 5c. each.
By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

Eminent Men on Secret Societies. 326 pages; cloth, $1.00.
Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials."

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1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

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FARM·FIELD AND GARDEN

WATER IN THE APIARY.

Losses Resulting From a Neglect to Supply It—Plan of Watering.

At the last annual convention of the North American Beekeepers' association the importance of watering the apiary received attention. The subject was introduced by a paper read by E. Whitcomb of Nebraska. He said:

The necessity of water by the honeybees is to dissolve honey which sometimes becomes candied in the cells, and in brood rearing they can make but little progress without an abundant supply of water. In early spring, when compelled to go long distances or to secure a supply from hydrants, tanks, brooks or drains, the losses will be beyond comprehension, and the careful apiarist is fully aware of the value of these little water gatherers at this season of the year. He could well afford to lose four times their number a month or two later on. It is apparent that many cases of so called spring dwindling is traceable to the want of water of the proper temperature supplied at convenient places in the apiary.

The advantages of providing water for the bee are first, to avoid thirst; second, when allowed to forage away from the apiary they obtain oftentimes that which is impure and of so low a temperature that it is injurious to the delicate organism of the bee, and it becomes chilled and cannot return to the hive.

To obviate these difficulties I bring the water in close proximity to the colony in all its purity and in a condition of temperature best suited to meet the requirements of the bee. Thus she may secure an abundant supply on making the shortest possible journey to and fro and also at a temperature even warmer than the surrounding atmosphere. To accomplish this I use the half gallon fruit jar, removing the screw top and rubber and taking an inch board from four to eight inches square. Now, with a small gauge or a common pocketknife, cut a groove diagonally across the block nearly from one corner to the opposite one, taking care not to cut the groove quite to the corner. The center of this block may be cut out to suit your fancy and may be turned if so desired, and you have an excellent and cheaply devised watering apparatus.

Now fill the jar with water, placing the block over the mouth of the jar, invert the whole and set in convenient places or desired points in the apiary. To avoid the difficulty of readily attracting the bee to its new watering place I would recommend slightly sweetening the water in these jars for a day or two, and everything will move on smoothly afterward. So far as our observation has gone during the height of brood rearing, and taking no note of evaporations, five well stocked colonies will use the majority of one of these jars of water daily.

Killing Johnson Grass.

For small bunches—or as large as a man wants to undertake—cut the grass off underground to the surface roots; rake all the loose dirt off and all down to the hard ground, clipping the surface roots and cover well with salt. Use plenty of salt. The land must be damp. Cover up with moist dirt and tramp down. This is to make the salt melt before it gets dry. Don't trouble it till you are sure it is dead. Watch it. If a sprig should come, give it another dose. In the spring is the best time to kill it. Where salt is applied to fresh cut roots it strikes right in, like salting fresh meat. Salt will kill every fiber of the roots. I know this by experience.

To kill Johnson grass on a large scale sow in grain; break stubble early; keep breaking; cut every root you can with the plow; cut them two inches under the ground. When it starts up again, start your plow. Don't let it get knee high; keep plowing till frost; break again in the spring; plant in cotton and cultivate with sharp sweeps. Plow late, but shallow. Cut with hoe all underground. You can pull up the grass, roots and all, as it is the surface roots that mostly sprout. Johnson grass can be killed and good farms reclaimed. I know whereof I speak. I have been keeping a watch on Johnson grass for 15 years or more. I have killed it by keeping it cut down with a hoe—cut underground.

When to Prune.

The rule generally given is that it is safe to prune during the time the leaves are off, "any time during the autumn, winter and before the sap begins to flow in the spring." Professor Slayton of the Michigan station does not think so, as experiments he has made proved that pruning during the winter months was injurious, at least to apples and pears. The work is best done, he thinks, in October. The movement of the sap then, slight though it is, fills the pores of the wood at the surface of the cut and prevents evaporation from freezing and from bleeding when the flow begins in the spring. All cut surfaces of any size should be left for a day or two to dry and then be covered with liquid grafting wax or be painted.

When to Set Out Trees.

The editor of Home and Farm says: As a rule, the best time to set out deciduous trees—trees that cast all their leaves annually—is in the fall or early winter; and, on the other hand, evergreens do best usually when transplanted in the spring just before they commence growing. At all times it is of the greatest importance that newly transplanted trees be kept steadily in their places until the roots begin to act and so hold them thus. This steadying is usually done by means of stakes. In the case of fall planted trees it can be done by banking the earth up around the stems. In the spring, the earth thus raised can be duly leveled down.

Thawing Out Pumps.

For thawing out pumps that are overlooked and allowed to freeze up during cold weather American Agriculturist advises as follows: Take a three-quarter inch gas or other pipe 6 feet long, remove the top of the pump, push the pipe down beside the lifting rod until it sets on the ice, then insert a funnel in the end of the pipe and pour in boiling water. The pipe will drop as the ice is melted, and when a hole has been thawed the hot water soon melts the ice, and the pump is opened. This may be done in from 10 to 20 minutes.

Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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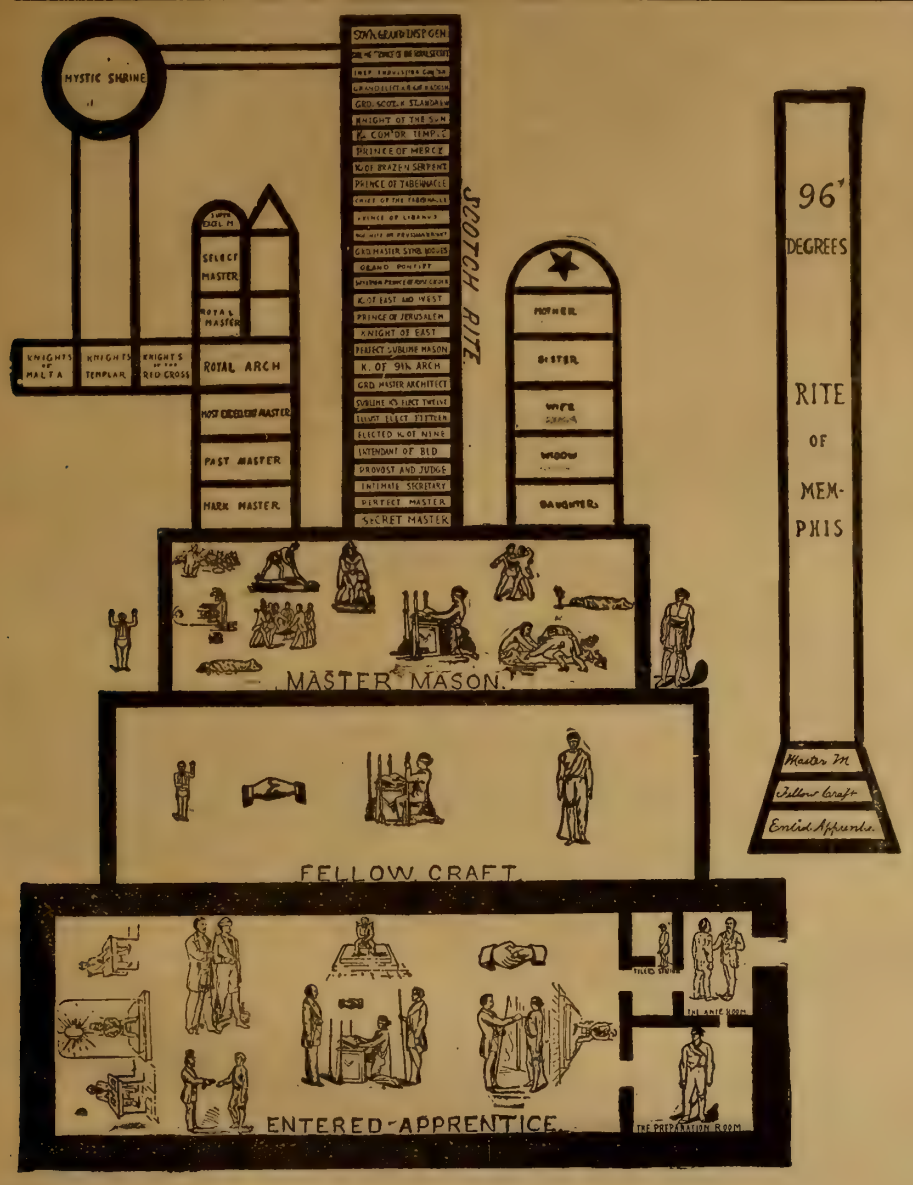

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

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MISCELLANEOUS.

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Disloyal Secret Oaths. 5c.
By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50. paper, 75c.

Finney on Masonry. Cloth 75c., paper 35c.
The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

Masonic Oaths Null and Void: or Freemasony Self-Convicted. 207 pages. Postpaid, 40c.
This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them.

Judge Whitney's Defence before the Grand Lodge of Illinois. 15c.
Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
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"Composed of Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's, Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees."

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The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

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FIGHT IS ON IN CRETE

CHRISTIANS OPEN FIRE AND TURKISH GOVERNOR SEEKS SAFETY.

Goes on Board a Russian Man-of-War—Greek Warship Fires on a Turkish Transport—Mission of the British Fleet in Cretan Waters.

Canea, Island of Crete, Feb. 15.—The Christians occupied the heights surrounding the town yesterday morning, and began to bombard Canea. As soon as the firing commenced Prince Georgi Berovitch, governor of Crete, with thirty recently enrolled gen d'armes, boarded the Russian man-of-war. The Greek consul embarked on board another vessel. The Turks from the fortress replied to the fire of the Christians. It is reported that the fighting was attended with bloodshed. The military governor has been removed from his post. The foreign consuls all embarked on board the various vessels lying off the town of Canea. The Greek consul at Heraklion went on board the Greek warship Nauarchos Miaulis. The Christians at Heraklion are hurrying on board the ships. Fighting occurred around Halepa Saturday. After a brisk fusillade the Turks dislodged the Christians and occupied the Akrotiri hills. The French consul was obliged to quit his country house at Halepa and return to his official residence at Canea.

Powers to Protect the Moslems.

Constantinople, Feb. 15.—A Greek warship Saturday fired on a Turkish vessel conveying soldiers from Candia to Canea. As a result of this occurrence the ambassadors have decided to recommend to their respective governments that the powers occupy Canea, Retimo and Candia for the purpose of affording protection to the Mussulmans.

Athens. Feb. 15.—Prince Nicholas has started for Larissa, Thessaly, with the Third artillery regiment. It is stated that the British admiral commanding in the Cretan waters has orders to prevent any collision at sea between the Turks and the Greeks. Prince George arrived at Canea Saturday. He received a visit from the commanders of the foreign men-of-war. Later he returned to Milo with the flotilla. The foreign ministers at Athens met at the French legation for the purpose of considering the situation. It is believed that they decided to address further representaeions to the Grecian government, which replying to their recent statements declared that the government, having full knowledge of the situation, had not hesitated to assume the whole responsibility for the measures it had taken.

Turkish Authorities Ask Help.

The reserves of 1893-94 have been called out Grecian officers started for Crete who having been recalled at the last moment, and ordered to rejoin their regiments, have resigned their commissions and issued a manifesto explaining that they are leaving the army in order to fight for the freedom of their brethren in Crete. The report is current at Canea that the Turkish authorities, considering that resistance to the cause of the Christians in Crete is hopeless, have requested the foreign commanders to occpuy the town. The commanders of the men-of-war have referred the subject matter to their respective governments and ask for instructions.

CHICAGO KEEPS LINCOLN DAY.

Banks and Exchanges Closed—Marquette Club Banquet—Other Observances.

Chicago, Feb. 13.—The birthday of Abraham Lincoln is a holiday in Chicago, and yesterday was the day. The natal day of "the greatest American" was celebrated in a manner to make the event memorable. All over the city companies of men and of women and of children met with the single purpose of paying homage to Abraham Lincoln. The banks were closed. The exchanges were silent. Schools varied their exercises and sang his praises. Eminent citizens met at banquet and made him their theme. Republican politics, also, was not omitted. In fact that theme was the principal one at the most notable meeting—theMarquette club banquet. Here the guests of honor were Governors Tanner, of Illinois; Hastings, of Pennsylvania; Pingree, of Michigan; Drake, of Iowa; Mount, of Indiana; Scofield of Wisconsin, and others, besides Senator William E. Mason. Governor Tanner was not present, but was represented by Lieutenant Governor Northcott, who spoke for him.

Governor Pingree talked reform in his usual vein, from a municipal standpoint; the eulogy on Abraham Lincoln was delivered by Albert J. Beveridge; Governor Mount's subject was "The Farmer in Politics." Lieutenant Governor Northcott and Mayor Swift did the welcoming of the 600 guests. The other governors talked Republican politics. Lincoln council, National Union, gave its annual entertainment at the Auditorium. Meetings were held in memory of the day at many cities in the country. A banquet was held at St. Paul, Minnesota having been one of the first states to make the day a legal holiday.

LAWMAKERS AT WORK.

Report of Proceedings in the Senate and House.

Washington, Feb. 10.—The senate yesterday spent nearly the whole day in secret session on the Anglo-American arbitration treaty. But little business of a general character was done, and that of no importance.

In the house the immigration bill as revised in conference was passed— 217 to 33—and two pension vetoes overridden. Both these were for war widows who had remarried, one being for the widow of John H. Patton, an Illinois soldier.

Washington, Feb. 11.—The event in congress yesterday was the joint session to count the electoral vote. Vice President Stevenson presided. The vote was duly counted in the presence of the two houses and the result announced—McKinley, 271; Bryan, 176; Hobart, 271; Sewall, 149; Watson, 27. The joint session dissolved and the senate on reconvening passed the agricultural appropriation bill with various left-handed compliments for Secretary Morton. Morgan with a burst of denunciation against the South American republics and John Bull, whom he charged with its failure, abandoned the canal bill for the session. The bankruptcy bill comes up next.

Washington, Feb. 12.—Outside of the debate between Turpie and Morgan—for and against the Anglo-American arbitration treaty during the secret session—the senate passed the diplomatic and consular appropriation bill carrying $1,645,308, and bills fixing the time and place for holding federal courts in Oklahoma and providing for the retirement of soldiers and naval seamen after thirty years continuous service at three-quarters pay. Next Wednesday was fixed as the day for the vote on the immigration bill as revised.

The house passed the fortifications bill and considered the postoffice bill without action. A bill was passed regarding the payment of territorial bonds with an amendment permitting payment in "lawful money," except certain bonds of Arizona.

Washington, Feb. 13.—The senate yesterday passed a resolution offered by Hill of New York requesting Secretary Olney to use every effort toward bettering the condition of Sylvester Scovel, the newspaper correspondent imprisoned in Cuba, and to insist on all treaty rights to which he is entitled. Morgan offered a resolution for the abrogation of the Clayton-Bulwer treaty. The balance of the day was spent in executive session, where Blackburn gave notice of an intention to move the postponement of the arbitration treaty. Hoar spoke in favor of the treaty and Stewart made an Anglophobic attack on it.

The house passed the postoffice appropriation bill, carrying $95,435,714

Washington, Feb. 15.—Saturday the senate passed a resolution authorizing the secretary of the navy to send a vessel, naval or otherwise, loaded with supplies to the famine sufferers of India, others to furnish the supplies. In executive session several amendments were offered to the arbitration treaty, the foreign affairs committee offering one that practically requires a new treaty every time a dispute arises. The treaty is probably dead for this session.

The house devoted the day to the sundry civil bill ostensibly but to politics really, the Wilson and McKinley bills being defended and attacked. Democrats declared that the appropriations for this congress would aggregate $1,045,000,000. Cummings offered a resolution asking information about the alleged stripping of their clothes by Spanish officials of two ladies on board an American vessel in Havana harbor and Murray another one for an inquiry as to whether South Carolina has a republican form of government.

COUNT NOW COMPLETED.

McKinley and Hobart Are Formally Declared Elected.

Washington, Feb. 11.—The electoral votes of the forty-five states of the Union were formally counted at the joint session of the house and senate held yesterday for that purpose, and Vice President Stevenson proclaimed the election of McKinley and Hobart as president and vice president respectively. Although the sky was overcast the weather was auspicious, and the galleries of the hall of representatives were thronged. The general public besieged the doors in vain, as but small space was reserved for them

No demonstration occurred at any point during the count, but when the vice president at its conclusion announced the result there was a round of applause, both on the floor and in the galleries. The totals were as follows: For president—McKinley, 271; Bryan, 176. For vice president—Hobart, 271; Sewall, 149; Watson, 27.

Two Prominent Southerners Dead.

Lexington, Va., Feb. 15.—John Randolph Tucker died at his home here Saturday night. He was conscious up to 2 o'clock Saturday afternoon, when he bade his family good-bye. Tucker had been ill for several weeks, and his death was expected. John Randolph Tucker was born in Winchester, Va., Dec. 24, 1823. He was educated at the University of Virginia, adopting the law as his profession. He served in the Confederate congress, and after the war was sent to the national house, serving in six congresses.

Kansas City, Feb. 15.—General Joseph O. Shelby died just gefore dawn Saturday at his home near Adrian, Mo. He had been unconscious during most of the time since last Monday, and his vitality had been gradually sinking since that time. General "Jo" Shelby was one of the picturesque characters of the great rebellion.

Costly Fire at Chicago.

Chicago, Feb. 12.—At 1 o'clock this morning fire broke out in the four-story brick building at 172 Madison street. The building was entirely burned out at a loss of about $40,000 to its owners and entailing a loss of $60,000 on Foster, Son & Co. The flames spread to the six-story building adjoining on the east and ruined the two upper stories. This building is occupied by Powers & O'Brien, who ran an elaborate saloon. Their loss will be heavy.

Weyler Near Gomez.

Santa Clara, Feb. 12.—Captain General Weyler is camped with 10,000 men in this city, which is within thirty miles of where General Gomez is supposed to be. General Arolas with 10,000 men is marching to the Jucaro Moron trocha by way of San Andreas and Sancto Espirato. Weyler has as yet made no move toward meeting General Gomez's army.

RIVERA SAYS THE SPANISH SOLDIERS ARE ON THE RUN.

Troops Are Afraid of the Rebels, Who Have to Go and Hunt Them When They Want to Fight—Another American in Weyler's Hands - Horrible Butchery.

Cincinnati Feb. 15.—The Commercial-Tribune's special from Jacksonville, Fla., says: Colonel Fredericko Perez Carbo, late dispatch chief general to Maceo, received a letter from General Rios Rivera from the Pinar del Rio section Saturday. It spoke in the highest terms of his men, their enthusiasm in the cause and denied in the strongest terms that that province was pacified. "The Spanish do not come out of their entrenched camps," wrote the general, "and when we want to fight them we have to go down to them. We have full control of all the open country." His army consists of over 5,000 men, all well armed and the health of the troops is generally good. Several important engagements have taken place and in every one the Cubans had been victorious.

Wants Another Dynamite Gun.

While the men regretted the death of Maceo, yet they were full of patriotism and the fight was being continued on the plans outlined by that great general. One expedtiion had landed there not long ago with needed supplies, and the general was in good spirits over the outlook for Cuban independence. Rivera spoke of the good work accomplished by their dynamite gun, commanded by young John Lunn, of Jacksonville, and said that he wanted another. In one of the last expeditions an ample supply of ammunition for it had come over and it was being used very often to the damage of the Spanish. Artemisa has been laid in ruins almost by the gun and other places and camps had felt its power. Important information was also sent Colonel Carbo to be forwarded to the New York junta.

Indicted for Killing Their Child.

Mason City, Ia., Feb. 15.—Mr. and Mrs. J. C. Long have been indicted by the grand jury of Franklin county for the murder of their daughter Leah, aged 18. Judge Bridsall place the bail at $8,000.

THE MARKETS.

New York Financial.

NEW YORK, Feb. 13.

Money on call nominally 1½@2 per cent.; prime mercantile paper 3@4 per cent.; sterling exchange steady, with actual business in bankers' bills at 486¾@487 for demand and 484¾@485 for sixty days; posted rates 485½@486 and 487½@488; commercial bills. 483½.

Bar silver, 64¾. Mexican dollars, 50¾.

United States government bonds quiet; new 4's registered, 122¼; do. coupons, 122¼; 5's registered. 113⅜; do coupons, 113⅜; 4's registered, 111½; do coupons, 112¾; 2's registered, 95½; Pacific 6's of '98, 103⅝.

Chicago Grain and Produce.

CHICAGO, Feb. 13.

Following were the quotations on the Board of Trade today: Wheat—February, opened 74c, closed 72½c; May, opened 75½c, closed 73⅞c; July, opened 71½c. closed 69¾c. Corn—February, opened and closed nominal; May, opened 23¾c, closed 23½c; July, opened 24¾c, closed 24¼c. Oats—February, opened nominal, closed 14⅞c; May, opened 17c, closed 16⅞c; July, opened 18c, closed 17¾c. Pork—February, opened nominal, closed $7.70; May, opened $7.75, closed $7.80. Lard—February, opened nominal, closed $3.77½; May, opened $3.82½, closed $3.90.

Produce: Butter—Extra creamery, 20½c per lb; extra dairy, 17c per lb; fresh packing stock, 8c. Eggs—Fresh stock, 14½c per doz. Poultry—Turkeys, 8@12c per lb.; chickens (hens), 6@7c; roosters, 5c; ducks, 9@11c; geese, 6@8c. Potatoes—Burbanks, 23@25c per bu.; Hebrons, 22@23c. Sweet potatoes—Illinois, 90c@$1.25 per bbl. Honey—White clover, 12c per lb.; extracted, 5@7c Apples—Common to fancy, $1.00@2.50 per bbl.

Chicago Live Stock.

CHICAGO, Feb. 13.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 19,000; sales ranged at $3.25@3.57½ pigs, $3.40@3.60; light, $3.20@3.25 rough packing, $3.35@3.55 mixed, and $3.30 @ 3.50 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 300 quotations ranged at $5.00@5.50 choice to extra shipping steers, $4.55@5.00 good to choice do., $4.00@4.50 fair to good. $3.75@4.15 common to medium do., $3.50@3.90 butchers' steers, $3.25@3.80 stockers, $3.70@4.25 feeders, $1.90@4.70 cows, $2.40@4.15 heifers, $2.25@3.75 bulls, oxen and stags, $2.90@4.20 Texas steers, and $2.75@6 00 veal calves.

Sheep and Lambs—Estimated receipts for day, 3,000; sales ranged at $2.75@3.90 western, $2.25@3 50 Texans, $2.25@4.00 natives, and $3.50@5.20 lambs.

St. Louis Grain.

ST. LOUIS, Feb. 13.

Wheat—No. 2 red cash elevator, 85c nominal; track, 85@89¼c; No. 2 hard cash, 80c nominal; May, 84¼@84⅜c. Corn—No. 2 cash, 19½c; May, 21½@21⅝c. Oats—No. 2 cash, 16½c bid; May, 17¾c bid Rye—Nominal, 34c.

Milwaukee Grain.

MILWAUKEE, Feb. 13.

Wheat—No. spring, 72½c; No. 3 northern, 75½; May. 74c. Corn—No. 3, 19c. Oats—No. 2 white, 17½@18½c. Barley—No. 2, 30c; samples, 23@30c. Rye—No. 1, 35½c.

Detroit Grain.

DETROI Feb. 13.

Wheat—Cash white, 85¼c; cash red, 85¼c May, 85⅝c asked.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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He who is told that he cannot destroy Masonry should be all the more incited to insure its not destroying his son.

As we think of George Washington riding to his inaugural on horseback with but one change of linen in his saddlebag, and his wife's outfit not costing perhaps $25, we may well enquire, "whither drifting?" in view of the millions being spent on the present inaugural, Mrs. McKinley's dresses for the occasion alone costing $10,000. We need not doubt what George Washington would have thought, could he have seen the political conditions prevailing in this country to-day. It was peculiarly appropriate that on the anniversary of his birth, which was last Monday, Senator Daniel, of Virginia, read Washington's Farewell Address before the Senate.

In almost every town throughout the country efforts are being made to drum up excursions to go to Washington next week to attend the inauguration. Immense trains with low fares, and made up from hundreds of surrounding towns and labeled, "Flame of Glory," promising the most magnificent night electric displays, will leave Chicago for the capital. Knowing the conditions of Washington's fashionable society and the proclivities of the politicians and hangers-on of the party, we surmise that "after the ball is over" we will realize that the nation has been disgraced by one of the most shameful drunks ever held on the threshold of an incoming administration.

From the *Phalanx* we learn that a $500,000 brewery is to be built at Vincennes, Ind. An ex-preacher is said to be the principal stockholder. The editor of the *Commercial* is a Methodist preacher's son, and the editor of the *Sun* is a deacon in the Presbyterian church, and they both editorially welcome the "enterprise" to their city. The ex-preacher refuses to allow any liquor to be drank on the premises, but he is willing to brew the doubly-distilled damnation to be drunk on other people's premises, and to make other parents' sons miserable drunkards. Out on such accursed hypocrisy! If there is a deeper hell reserved for one class than another, such hypocritical money getters will get their desserts.

REV. WILLIAM FENTON.

We are glad to show our readers this week the picture of one of our most uncompromising as well as logical and convincing lecturers. Few, if any, have gone down deeper in exploring the depths of wickedness and damnable philosophy of the secret lodge system. Gifted with a mind capable of deep research, we first find him a student in the Polytechnic school of Philadelphia, and afterwards graduating in the Rennsselaer Institute at Troy, N. Y. His first work in St. Paul, Minn., was as city engineer, and afterwards as superintending the erection of a block of buildings. In the years 1862–63 he was employed by the United States Navy in constructing iron-clad warships. We find him then for seven years employed as instructor in mathematics in his Alma Mater at Troy, N. Y. Here as a Sabbath-school worker he was the founder of the Sixth Avenue Baptist church of that city.

Rev. Wm. Fenton, notwithstanding his success as a teacher, resolved to devote his life to the ministry of Christ and studied in the Union Theological Seminary, Chicago. After being ordained to the ministry he was called to the pastorate of the Baptist church at Lamertine, Wis., where his labors were blessed with a revival. He also labored successfully at several other points. But meeting with Rev. H. H. Hinman, the Anti-masonic lecturer for Wisconsin at that time, and also hearing Pres. Jonathan Blanchard lecture at an Anti-masonic convention in Chicago, he grew to have strong convictions on the lodge question. These were intensified when afterward he assisted Edmund Ronayne in working the Masonic degrees. He soon found that he could not express such convictions and remain in fellowship with the Baptist denomination. This led him to take up the work of the National Christian Association. None of its workers have sacrificed more for the cause. He was discharged from his lucrative position in the United States Navy because of his refusal to join the Masons.

It seems that it was not enough that McKinley should be convicted of owning saloon property and receiving rentals cankered with corruption and rusted with the blood of countless rum-murderers, but now to fill up the measure of this iniquity arrangements are being made for a grand inaugural ball on the night of March 4th, which on a scale of luxuriousness and splendor will eclipse all previous inaugural balls. As a fashionable drinking carnival it promises to be as far ahead of Belshazzar's impious feast as that was ahead of a modern log-rolling bee.

It is a natural result of such heresy as that of Dr. Chas. A Briggs, that he has leaning toward the Church of Rome, the mother of heresies. A few days ago he sailed for Europe, and before leaving left this expression on record: "I have a great admiration for the present Pope.....I have learned through my studies to look upon some of the Roman Catholic positions more favorably than I used to.....I think that there are possibilities in the future of the re-union of the Roman Catholic and Protestant churches. I think that the door is open for such a movement." The doctor will visit Rome and may come home a bishop. As for his Utopian views of Roman Catholic and Protestant unity, we feel that it will be a hazardous undertaking for both to ride together on the scarlet-colored beast. It would be very uncomfortable for the Protestants.

The government in Ecuador, in South America, according to Roman Catholic papers, has fallen into the hands of Freemasons, who appear to rule the country and the courts with all their wonted "benevolence." Last August a prominent Roman Catholic editor, named Vivar, was first tortured and then slain by Freemasons, thus adding another to the long list of victims of that fraternity. The matter was brought to the notice of the national authorities by a Catholic tribunal, where the details of the murder caused intense emotion. One member of the State cabinet resigned, that he might not be implicated in the crime. But the Freemasons, true to their instincts, refused to act. They simply said "silence!" and "secrecy and silence" scored another victory. As a fitting finale to this transaction, the Masonic lodges "held two great meetings, in which the conduct of Vivar's murderer was the object of unanimous and public approvals." Thus Masonry is always and everywhere the same implacable enemy of justice.

A WARNING TO MINISTERS.

BY GEORGE LANSING TAYLOR, D. D.

When Jonah, to "Nineveh mission appointed,
A runaway preacher, for Tarshish set sail,
The Lord took in hand his new prophet anointed,
And sent him to college--inside of a whale.
Three days did the business; and, more than contented,
The graduate promptly was spouted ashore,
And went to his work--a whole city repented;
The grandest revival on record of yore.

You laugh at poor Jonah with thoughtless derision,
Scarce dreaming the cross God's true preachers must bear
To tell guilty sinners God's terrible vision,
How judgment hangs o'er them by only a hair.
But bear the same cross, face the scorn, persecution,
The rage at unpopular duty well done--
And quickly you'll wonder, and ask the solution,
Why Jonahs we find not, a thousand for one.

But, ah, let the preachers and pastors take warning;
If God call his prophets, then go where you're sent;
No proud parish fearing, nor poor parish scorning;
Be humble and faithful, then power shall be lent.
When preachers are true to their glorious commission,
Then kings sit in sackcloth and cities are won;
But preachers, too oft, are in Jonah's condition,
And needs must be *whaled* ere God's work can be done.

SECRECY AND PRIVACY.

BY EX PRESIDENT JOHN G. FEE OF BEREA C LLEGE.

Let me ask you to discriminate between mere privacy and well-defined secrecy. Mere privacy includes the private acts of the individual, the family, business committee, insurance company, even a session of Congress; either and all of these are natural and right, and afford no facility for extended conspiracy against the life, liberty or character of individuals, or the well-being of the community, state or nation. But the secrecy referred to, including as it does associations of men extended over the community, state or nation, and bound together by grips, passwords and fearful oaths, to "hail, to conceal and never reveal the secrets of a brother;" the "rites, ceremonies or future laws and acts of this society"—even those "unseen and unknown"—such societies, existing as they do in time of peace, and organized, not for public good but for personal interest, awaken just suspicion and alarm, for they may be used for selfish and dangerous purposes. History reveals scores of just such injurious associations.

It was in reference to such societies that John Quincy Adams said: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

Daniel Webster said: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of liberty and just government."

Wendell Phillips said: "Such societies are a great evil—entirely out of place in a Republic."

These men saw what is true, that Freemasonry is a government within a government, and this a complete despotism. This is avowed by Masonic authority. In "Mackey's Lexicon," a Masonic authority, on p. 193, we find these words: "The government of the Grand Lodges is completely despotic. While a Grand Lodge exists its edicts must be respected and obeyed without examination by its subordinate lodges." Again in "Webb's Monitor," p 196, we have these words: "The first duty of the reader of this synopsis is to obey the edicts of the Grand Lodge—right or wrong." An official of a Grand Lodge in Missouri said in his report of 1867: "Not only do we know no North, no South, no East, no West, but we know no government save our own. To every government, save that of Masonry, and to each and all alike, we are foreigners. We are a nation of men bound to each other only by Masonic ties, as citizens of the world, and that world the world of Masonry; brethren to each other all the world over; foreigners to all the world besides." Masonry then is not only a government within a government, but that an avowed despotism diametrically opposed to the genius of republican institutions, and will thwart justice in civil courts as far as it can, where the interests of Masonry are imperiled by the action of the civil courts.

This was seen in the attempt to prosecute the murderers of Wm. Morgan and Ellen Slade as reported by Judge Whitney, and in the late expulsion of Dr. Jackson, of Hartford, Conn., for revealing in court the crime of a brother Mason; which crime was said to have been given as a secret to a brother Mason.

Berea, Ky.

"HOLD THE FORT"—JESUS IS COMING.

FUTURE INDIA WATCHMAN WORK.

BY VIVIAN I GLADWIN.

"Watchman, what of the night?" The night is dark, but "the morning cometh," and Jesus does come the darkness to flee away.

Soon after my father, Wallace J. Gladwin, passed away, while silently bearing the deep heartfelt agony, and meditating on the work he loved so well, and while almost giving way under the pressure, these words, for my comfort and stay, came forcibly to mind: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke 12: 32.

Little and few we are indeed, but God our leader is the same. We realize that it is a critical time in this work. Some may conclude, now the head is gone, that the work will go down, but we know that the work is God's, and that it is dear to him. It seems to me that it would be like playing traitor to fall back and fail to go forward, now that my father is taken from us. I believe God wants us who are left to still be true and hold up the standard of thorough salvation and "true holiness" in India, and show the same fidelity to the principles of righteousness that my father possessed.

The workers of the mission, now six in number, are united in carrying out my father's wishes and directions in regard to the work, and how it should be carried on. He fully expected and desired that we should go forward in it if he should be taken away.

We feel our loss unspeakably, but God has given his grace abundantly to cheer and encourage our hearts to press on the battle. The *Watchman* will still be edited; the book repository will be continued and the spiritual correspondence will be carried on by those who assisted in this branch of the work. We firmly purpose being loyal to God and the trust he has given us.

Knowing that all "our sufficiency is of God," we earnestly ask the prayers of all our readers and friends that a new and "double portion" of God's Spirit may come upon us, and that we may not falter in this great fight against sin and Satan.

Bombay, India, Jan 14, 1897.

LIFE INSURANCE.

SECRET INSURANCE FRATERNITIES MUST COLLAPSE.

In members and dollars invested, life insurance is beyond comprehension. That an institution without foundation and without a single business principle could reach such proportions is a reflection upon the honesty of the nation. Men insure their lives who would not think of buying a lottery ticket, but of the two evils the latter is the less. A lottery may be honestly conducted in its way. The poor stand an equal chance with the rich. No future adverse circumstances will cheat the holder out of his ticket. The name, Life Insurance, is a deception. There is no chance or risk on which to base insurance. The entire system is a galvenized "bucket shop." There is more misrepresentation employed than in ordinary gambling.

In Blackwell, O. T., lived a lady having three dependent children. A smooth-tongued insurance agent persuaded her that she ought to take a $3,000 policy and leave $1 000 to each of her children. He knew better than she did that she could not long carry it. After paying $116 she lapsed, and not long after did not have the means to buy necessary fuel. That $116 might have purchased one of the rounded steps leading up to that magnificent insurance building on the corner. It might have gone to make up the president's $75,000 salary, or it might have helped to swell a rich man's legacy. This is but one of probably thousands of similar cases.

An old gentleman here, after worrying for years to meet the payments of heavy premiums, died. The doctor thought this caused his death. A life to beat a life insurance company is a poor investment. What is the difference between lying and life insurance, and luck and lottery. Just a little difference in the process of reaching the same end; namely, to get somebody's money without giving a recompense. Sometimes when men get money that way it is called stealing. I expect God is no more a respecter of names and terms than he is of persons. The Havanna lottery was surpressed by moral law. Life insurance grows by Christian patronage.

My friend and his wife each had $1,500 in an assessment company. He said they would have nothing else to leave their children. She said she felt like it was laying up that much. He lost his place, could not pay the assessments and over $500 was gone. They lost their own in trying to get what was not their own. "Honesty is the best policy," morally, religiously or providentially.

At the tenth annual session of the National Fraternal Congress, which met in Louisville, Nov. 17, 1896, forty orders were represented. In his address of welcome the mayor said, "What a pleasure it is to meet a body whose special object is to help others." One but helps himself when he helps those who by law and nature he is under obligations to help. Then he should "provide things honest in the sight of all men."

Probably more than nine-tenths of the thought and deliberation was upon the life insurance feature. About one-half of the president's annual address was under the head of "Statutory Legislation." He mentioned several States. Maryland had presented three "obnoxious bills," one of which provided for the return of assessments paid by suspended members. Of course this was too fair, too much like a legitimate business. He further said, "No more important duty devolves upon the congress than that of securing uniformity of legislation in the several States.....We may soon have to seek national legislation by the United States Congress for relief." It is just too bad that these good (?) people "whose special object is to help others" are so obstructed by the law.

A man from the West said, in his jurisdiction his order had increased 174 per cent in two years; that the average policy was $2,109, and the average amount paid by deceased members was $12 15. He continues, "But I need no prophet to tell me that there is a day of judgment, when the desirable risks will be flocking to orders now unborn, just as they are flocking into the younger orders to-day." Here their "special object is to help others" twelve dollars and fifteen cents worth, and themselves to the amount of $2,109. Then when they find they may not get much more than they give, they are ready to jump their contract.

In another paper entitled "Danger Signals," occurs such phrases as these: "These discrepancies show plainly enough how utterly at sea the fraternal orders are—the danger to which every fraternal order is exposed at every recurring session of the legislature."

The committee on statistics and good of the order said: "Your committee have given the matter all the attention in their power to bestow, and take occasion here to express regret that their efforts fall far short of the requirements of the times.....The gross inequality between contribution and return must be properly adjusted." It has been admitted that no such adjustment can be made.

The committee emphasizes the following: "*The experience of all the orders teaches that growth to the demanded extent cannot be maintained*" The principal object of this large congress was to adopt some plan for the perpetuation of these orders, which any one with the gumption of a goose knows is impossible. It is admitted by many of the delegates, and the fact is beginning to dawn upon the minds of the mass of the membership. The great number of suspensions is due to too little confidence as well as too little money, and in some cases too much conscience. Inevitable conditions are chasing the evil spirit out of that tender, persuasive word, protection. No one ever had legal authority to slander its meaning

by making it synonymous with fraternal life insurance.

In Ft. Scott a little six-year-old boy told a neighbor that when his mother died he would get lots of money. At home he got the idea of setting a money value on his mother. She called it protecting her child. Parents, why do you want your children to eat the bread which rightfully and lawfully belongs to other children? Is there anything in "Visiting the iniquity of the fathers upon the children?" My friends, you who are honest in other respects, you who are Christians in other respects, make a new cart and send this stolen mammon god back.

Our Bro. Alwell, a Baptist colored preacher, had preached faithfully for some time; so the congregation concluded to have a "festival" and raise money to pay their minister. They had a big time, but it took about all the money to pay expenses. Bro. Alwell said he heard there was fifty cents left, but he didn't see it. Men go to the lodge and listen to that boasted phrase, "Is any member sick or in distress?" when half the time and money spent there, if used in relieving the needy, more would be accomplished. Romans 12:10: "Be kindly affectioned one to another in brotherly love, in honor preferring one another." Can a fraternal order give better instructions in charity than this? What is the use to pay so much in initiation and dues when Bibles are so cheap.

In this town a man got sick, and the lodge to which he belonged employed a nurse to wait on him. The member died, and a bill for services of nurse was presented to the widow and she paid it. This is lodge charity, hired and paid for. If a rich man was sick, and a neighbor, with only common humanity, should render him attention and relief and then present a bill for it to his estate, he would be justly condemned by the community. Of the two millions of people who belong to these orders, how many will say, as I heard a man remark; "Right or wrong I'll get this insurance money if I can?" "The wicked shall be turned into hell, and all the nations that forget God."

How many have joined them because it is popular and influential? "Man looketh on the outward appearance but the Lord looketh on the heart." How many have joined them with an honest purpose but without due consideration? "Search me, O God, and know my heart; try me, and know my thoughts." W. B. DENTON.

Winfield, Kan.

SECRET SOCIETIES IN CHINA.

FROM BLACKWOOD'S MAGAZINE.

It cannot be denied that, owing to the general maladministration of the country, China offers a thoroughly congenial soil for the growth of all sorts of illegal combinations. Under oppression and tyranny secret societies spring into life as weeds grow on a rubbish-heap; and so iniquitous and cruel is the political system of China, that it is only by combination that the people are able to resist the more flagrant wrongs which the mandarins seek to impose upon them.

In some provinces, where large family clans exist, the members band themselves together under the patriarchal head of the tribe, and succeed in resisting the illegal, and sometimes even the legal, exactions of the local authorities. In Fuhkien, for example, the Chang-clan numbers something like ten thousand persons; and so well are they organized that the emperor's writs only run among them by the consent of the elders. Such a combination unquestionably presents a difficulty in the government of the province, and the luckless mandarins, finding themselves powerless to enforce the usual exactions from the members of the clan, are driven to impose even heavier burdens on the still more luckless people who are left outside the protective influence of the potent tribe.

Failing these social associations, the people are driven by misrule to combine in secret societies. Throughout the long course of Chinese history the existence of these "Hui," or associations, has been recognized and recorded. At various times they have adopted different titles. We read of the "White Lily" sect, the "Yellow Caps," "The Society of Heaven, Earth and Man," the "Triad Society," the "Hung League," the "Kolao Hui" and countless other associations. More often than not these bodies have been started as benevolent societies, but almost invariably, certainly in the cases of those we have named, the philanthropic zeal of the founders has degenerated into political fanaticism. Some of the greatest political changes in the empire have been due to their action. The Mongol dynasty, established by Jenghiz Dhan and his followers, mainly owed its downfall to the energetic action of the Hung League; and it is beyond question that had it not been for the support that we gave to the government of China in its struggle with the T'ai Pings, who trace their origin to the same secret society, the present Manchu dynasty would have shared the fate of the Mongol emperors.

At the present time the Kolao Hui is numerically the most powerful secret society in China. Its members number upwards of a million, and its organization is in theory as nearly perfect as the loose ideas possessed by Chinamen on such a subject can make it. It is a direct descendant of the Hung League, the universality of which is expressed by the symbol, composed of parts signifying "a mighty flood," which is employed to write the word Hung. This society was governed by three chiefs, who were known as the "Ko" or Elder Brothers. For reasons best known to themselves—probably the hostility of the mandarins may have had something to say to it—it was considered advisable to change the name of the "Hui," and the title "Kolao," derived from the epithet of the chiefs, was adopted in its place.

From the illegal and secretive nature of the society it is difficult to get at particulars concerning it, but it is an open secret that the southern and central provinces form the main centers of its activity, while the provinces of Hunan, Fuhkien and Canton are especially honeycombed with its branches. Although, however, it is not easy to gain access to direct information with reference to its present proceedings, we are able, from the knowledge acquired of the doings of the society which gave it birth, to describe its general features. "Faith" and "Righteousness" are the watchwords inscribed on its banners, in bitter mockery of the ends and conduct of its proceedings. The claims put forward by the leaders to religion and morality have at various times induced the Chinese government to relegate all religious sects other than Confucianism, Buddhism and Taoism to the category—hateful to bad governments—of political and therefore dangerous organizations. Under the influence of this confusion of ideas the heavy hand of persecution has more than once fallen upon Christian communities; and in his celebrated commentary on the maxims of K'anghi, the Emperor Yungcheng classed Roman Catholicism with the "White Lily" and other sects as dangerous associations. It was in the reign of this sovereign that the Hung League, the forerunner of the Kolao Hui, took a new lease of life. The iniquitous cruelty and exactions of an infamous judge in Fuhkien set the spark to the powder of discontent, which is always ready for an explosion in the flowery land, and the destruction by this man of a celebrated Buddhist temple was the moving cause which prompted the five priests who survived the outrage to raise the standard of revolt.

COME OUT FROM AMONG THEM.

BY REV. J. S. T. MILLIGAN.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. 2 Cor. 7:17.

This text teaches that separation from unclean things is the condition of acceptance with the Lord. It is implied that Christ is the universal Lord of all, and that to be accepted of him is the highest duty of man. It is from his standpoint that we are to judge of things as clean or unclean. It is by his Word alone that we can learn the mind of Christ. Ministers of the Word must first learn from the Bible the will of God for their own guidance, and having conformed to this standard they should teach others by precept and example, declaring the whole counsel of God.

They, of all others, should call no man master or lord. They, of all others, should keep their garments unspotted, and wear no livery but that which is loyal to Christ. The complicity of ministers with lodge iniquity is most unfortunate and pernicious. If the light in these reflectors be darkness, how great is the darkness! They and others will fall into the ditch. They are quoted in their relation and example as the highest authority. They are utterly disqualified to echo the Master's command, "Come out from among them, and be ye separate." It is therefore fitting in those of them who "touch not the unclean things" to sound the alarm and echo the command in their ministerial character. We will then consider:

1. The tests of unclean things. The character of the God of holiness as he has revealed himself in his Word and works is a prime criterion. Sin cannot dwell with him nor sinners stand before him. God is light, and in him is no darkness at all. He has revealed himself to the fullest capacity of man to know him. He is also the revealer of secrets. It becomes to know him, and what we hear in the ear to proclaim on the house-tops. His command is, be ye holy for I am holy. Without holiness no man shall see the Jehovah. Blessed are the pure in heart for they shall see God. It is in the immaterial and moral sense that he is holy and that he requires holiness in us. The first essential is to be in God, for God and like God. As it is impossible for fallen man to attain to this of himself or by any human power, he must avail himself of the helps that is laid upon him that is mighty, even almighty to save, even Christ the Mediator between God and man.

He is the holy One and the just, who is faithful and just to cleanse from all unrighteousness. There is no other name under heaven given among men whereby we can be saved from the uncleanness of sin or from its guilt. It is his blood that cleanseth from all sin. It is his righteousness that covers all deformity; we must then be found in him. We must put on Christ, and do all in the name of the Lord Jesus; God is in Christ reconciling the world to himself. He is the second creation. There is, however, a word of reconciliation. We must hearken to its voice. It has shaken the earth. It will also shake the heavens. It is the portraiture of God. It is the revelation of Christ. To it we do well to take heed. It must be hid in our heart. It must fashion our lives. We are sanctified by truth; God's Word is truth; by the criteria of God's character owned and honored; of Christ's blood and cross and crown, and of the Word of God's truth most pure we must judge and be judged. These are the standards of purity, of cleanness and uncleanness.

2 The danger of touching anything that does not square to this standard is that we follow the teaching of the carnal mind, which is enmity against God, is not subject to the law of God, neither indeed can be. Or we follow after natural men, who cannot receive the things of the Spirit of God, neither can they know them, for they are only discerned by the Spirit of God, or they follow the god of this world who has blinded the eyes of men. He is the prince of darkness, and to follow him is to go down into the blackness of darkness forever? We are not to have fellowship then with the unfruitful works of darkness, but rather reprove them.

We do not hear to heed the voice that speaketh from heaven. How shall we neglect to hear the voice of this charmer who charms so wisely? It is the voice of God's own and only Son; shall we not hear him? They did not escape who only heard apostles and prophets. They did not escape who heard the Word spoken by angels. They shall not escape who will neither hear nor heed the Word of God's own Son. But experience also warns of danger and death. A thousand voices of victims of sin and of Satan's devices tell of danger in the awful deeps of unbelief, secretism, intemperance and lust.

3. It is our duty to separate because association produces assimilation, lest we "learn of them their ways" how unsafe it is to companion with fools. But safety in the matter of both chastisement and penalty demands separation. Though hand joins in hand the wicked shall not be unpunished. Therefore, your lives tell the only way of safety when doom hangs over Sodom. It must be to the mountains of separation, for not even a Zoar is safe.

But if we are to have the peace of God that passeth all understanding, we must be like him who is light and in whom is no darkness at all. Like him with whom sin cannot dwell, and before whom no sinner can stand. To be able to

feel and say, truly our fellowship is with the Father and with his Son, the Lord Jesus Christ.

We must not "fellowship unfruitful works" or those whose fruit is grapes of gall and clusters of bitterness. We must not be Odd-fellows or Sons of Malta if we would be "true yoke-fellows," and "sons of God without rebuke." The latter and not the former must be the main, the controlling characteristic. "Do thyself no harm" sounds out as the voice of God from the prison cells of sin, from the haunts of vice and the lodges of Christless folly and sin.

Esther, Pa.

Only as Masonry is an enemy of Jesus can it be a proper object of hostility on the part of a Christian; and a citizen, as such, has no case against it except where it is a foe to the government.

THE SABBATH.

The Sabbath has been represented as a Jewish institution. But it was instituted in Eden, more than two thousand years before the Jewish nation came into existence. "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had created and made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Gen. 2:2,3. "The Sabbath was made for man," in the evident sense of that word; for Adam was the common father of the human race, and no more related to the Jews than to the Gentiles. God "hath made of one blood all nations of men, for to dwell on all the face of the earth." Acts 17:26.

There is no positive evidence that the apostles changed the Sabbath from the seventh day to the first. The primitive Christians seem to have observed both the seventh day and the first. They observed the seventh day as a memorial of God's resting from his works of creation, and the first as a memorial of Christ's resurrection from the dead. The first day of the week is never called the Sabbath in the New Testament, but is distinguished from it, even after the resurrection of Christ. Acts 13:14; 16:13; 18:4.

The Jews celebrated their Sabbath "from even to even," as their day commenced on the evening before. Lev. 23:32. At the close of the Sabbath Christians assembled, on the evening of the first day of the week, to break bread and contribute for the poor. Acts 20:7; 1 Cor. 16:1. But it is naturally impossible for people living on opposite sides of the globe to observe the same identical time. JOHN BROWN.

Clear Lake, Iowa.

You send missionaries to overthrow nature worship among other nations, but drive away from their pulpits ministers who rebuke the same thing among people of your own nation.

A. P. A.'S LATEST OATH.

"I, ——, do solemnly promise, declare and swear that I do not belong to, and for five years past have not been a member of, any sect or religious body whose commands I would obey should they conflict with the laws and Constitution of the United States. Furthermore, that my wife is not a member thereof, nor do my children attend any institution of the same, either educational or religious. I also swear that my highest civil and political allegiance is to this, my country, and that I regard my duties and obligations thereto paramount to all others, be they civil or ecclesiastical. I solemnly declare that I am opposed to the appropriation of any public funds or property for sectarian uses; that I am in favor of one general non-sectarian free school system throughout the United States, and that I will not vote for, appoint nor assist in electing or appointing to any political office whatever any person who is known to me to be opposed to the principles of this order. All of which I do solemnly promise, ratify and confirm on my sacred honor; amen."

Place your right hand upon the Constitution of your country, your left on the open Bible, and repeat after me:

"I hereby denounce all who are enemies of the United States of America, whether covert or open, seen or unseen. I denounce all those, whether lay or clerical, religious or secular, who may, at this time or hereafter, seek to abridge the right of free speech, a free press or full and unrestricted liberty of conscience in matters religious or secular. I denounce all who would unite church or state, even in the remotest degree. I denounce all clericals, priests, ministers, prelates, popes or patriarchs, who claim or exercise a right to influence the secular vote of their communicants or followers by threats of clerical displeasure or divine punishment after death. And I do solemnly bind myself to oppose by all means in my power all who may seek to pervert the institution of this Republic in the interest of any person or organization, whether religious or secular."

It is said that the Odd-fellows during January last sent in their old rituals and received their new ones. The chameleon changes its color but never its character.

SAM JONES A KNIGHT TEMPLAR.

On the night of Dec. 29, Rev. Sam Jones, according to reliable press reports, was made a Knight Templar in Rome, Ga. A great banquet was arranged for, sufficient details of which have been let out to show that drunkards and blasphemers figured prominently at the board.

Did Sam Jones think that to thus participate in the cup of devils with men of profane and dissolute character, as a preliminary to his revival work here in Boston, would commend that work to intelligent Christian men and women, or bring down upon it the blessing of the Holy Spirit?

He is reported as saying in one of his recent meetings that if he should go into a saloon and take a drink it would be telegraphed all over the United States. But we know, and there are thousands that know, both Christians and scoffers, that Sam Jones, not many weeks ago, drank wine from a human skull. And it was not "telegraphed all over the United States," because he drank it, not in a saloon, but behind the tyled doors of a secret lodge, with men of whom we can only say in the words of Scripture, "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."—*Elizabeth E. Flagg in the Boston "Home Light."*

Why should paganism be your business in the Eastern hemisphere, and none of your business in the Western?

REFORM NEWS.

SAM JONES' APOSTASY.

ST. PAUL, Minn., Feb. 19, 1897.

EDITOR CYNOSURE:—God has vessels of wrath fitted unto destruction. After the prophet Elijah had convicted the Masons on Mt. Carmel in the presence of God, they were all put to death as an example for modern Masons suffering the vengeance of eternal fire. Their death was the only remedy; therefore, modern Masons do not like Jehovah Adonai, and they have dressed the devil in the livery of heaven and taken him for their god. Why then do the Sam Joneses, the Lorimers, the Fallowses, the Meldrums, the Carsons and the Smith Bakers, preach the Gospel of the Son of God? Because, like their prototype "Balaam, who taught Balak to cast a stumbling-block before the sons of Israel" so as to cause them to worship the Masons' god—"point within a circle"—they too love the wages of unrighteousness. They may pray as Balaam did, "Let me die the death of the righteous, and let my last end be like his;" but the Lord Jesus Christ does not know them; and he will say to them on the last day, "Depart from me, ye workers of iniquity. I never knew you."

In regard to Bro. Stoddard's visit to Sam Jones, perhaps God does not want Sam Jones hewn into pieces; for notwithstanding his low slang and flash sayings in the pulpit, it takes with some minds, and he may be preaching the true Gospel of Christ, salvation by faith in him alone, which the Romish church virtually denies and anathematizes (see the Anathemas of the Council of Trent, quoted in Shedd's History of Christian Doctrine, Vol. 2, pages 325-6). Commenting upon Jeremiah 23:22, Zinzendorf says: "If I knew that my teacher was a most abominable miscreant, personally, and in heart the worst enemy of God in his parish; so long as for any reason he preaches, expounds, develops, inculcates the Word of God; even though he should betray here and there in his expressions that his Word was not dwelling in him, if only he does not *ex professo* at one time throw down what at another time he teaches of good and true *quasi alind agendo;* I assure you before the Lord that I should fear to censure his preaching." Quoted in Lange's Jeremiah, Am. Ed., p. 223.

But tear off the mask, the livery of heaven stolen from the Bible, from Freemasonry and then Freemasonry is seen to be a low, mean, lying, contemptible devil-worship. And, therefore, the Sam Joneses do designedly and professedly at one time throw down whatever at another time they may teach of good and true doctrine. For the first Masonic obligation is confirmed every step of the way through to the Mystic Shrine, or which ever way you may go in Masonry, to be a soul-sealing, soul-damning lie of the devil. There is nothing in the Bible mentioned under the condemnation and wrath of God so damnable as Freemasonry is. The Masonic oaths are superadditions to all that is recorded as damnable in the Bible. See the "Requisitions to make a good Mason."

"Behold, my dear brother, what you must fight against and destroy, before you can come to the knowledge of the true good and sovereign happiness. Behold this monster which you must conquer, a serpent which we detest as an idol that is adored by the idiot and vulgar under the name of religion." (Bernard's Light on Masonry, Knights of the Sun, p. 260.)

The author of the History of Jacobinism, who wrote one hundred years ago, when Speculative Masonry was about 80 years old, says of the above language: "It is much to perspicuous for many Masons, who would have been disgusted with anything but emblematical figures susceptible of various explanations.....When initiated into this higher degree it was no longer possible for the adept to dissemble with himself how incompatible the Masonic code was with the slightest remnant of Christianity." Vol. 2, p. 292. So Freemasonry, Odd-fellowship and other secret society ritualism embraced, defended and winked at by the leaders of Christendom indicate that as in the days of Jeremiah, when, "From the prophets of Jerusalem is hypocrisy gone forth into all the land" (Jer. 23:15), so it is to-day.

But we have not only "the sure word of prophecy, to which we do well to take heed," but its fulfillment as recorded for a warning to the Sam Joneses and his deluded followers: "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perish in the gainsaying or contradiction of Moses by Korah." Jude 11. God, however, knoweth them that are his own and he will save his people, notwithstanding the lying hypocrites who, worshiping the devil and serving the Lord, think to enthrone their god, the devil, whom they symbolize with the point within a circle. God's people will be saved by their preaching and they themselves will go to hell. God's honor will be vindicated in the warnings of his own word in the Holy Ghost.

W. FENTON.

Friends of Jesus speak. Friends of his enemy preserve a dignified silence.

MISSOURI STATE MEETING.

SAINT JOHN, Mo., Feb. 9, 1897.

EDITOR CYNOSURE:—Our State meeting went off very smoothly, though the inclemency of the weather kept some away and others were prevented from attending by misrepresentation. I judge that there were about fifty adults out at each day session, and these were present for a purpose. I was glad that the place chosen to meet in was at Kirksville. The house was not full every night, but the power of giving and the spirit of receiving was excellent. The opposition to the reform in the meetings centered in the Episcopal minister, Rev. Canfield, and E. M. Painter, an Odd-fellow, and two "jacks." By the term "jacks" I mean professed Christians that say that they know nothing about Masons and yet defend them.

I believe if the old minister present who had been a chaplain in the Masonic lodge for twenty-nine years should be truly converted, he could be a help instead of a hinderance to the cause of

Christ. If the Odd-fellow, with all of his oratorical style, could see that charity is a free-will offering to the needy without hope of reward, he might yet become useful to his fellow-men. And if the devil's apes, who eulogize secret orders because they are in popular favor, would "prove all things and hold fast that which is good," or better still, "prove what is that good and acceptable and perfect will of God," how different would be their final reward. Oh, if they could just see the folly of praising organizations that God has positively condemned, they would soon begin to cry out, "Men and brethren, what shall we do?"

J. P. Conder, of Kirksville, is a young man in his twentieth year. He said, "I came out of the lodge for Christ's sake. If the door had been opened at the time that I took that awful oath, with one hand on the Bible and the other on my heart, I would have broken away."

I could not say too much in praise of Bro. Ely's address of welcome,—his earnest, deliberate and convincing presentation of the truth. His fervent defence of the cause at the close of the meeting was admirable. Bro. Swartz was with us until the last lecture and reasoned with the earnestness of a father and with the pleasantness of a good old-time Methodist.

President Blanchard did not get to the convention until 11:40 A. M. Friday, but oh, he was mighty while he was present. Several that have heard campaign and reform speeches during the last twenty-five and fifty years, say that they never heard as good a speech as his was in all their lives. (Rev.) J. T. CULLOR.

The Armenian Relief Committee, of Chicago, recently forwarded to Turkey $3,200. Word comes from the International Committee at Constantinople, of which the British Ambassador is chairman, stating that the funds in hand are entirely inadequate to meet the awful suffering and destitution, and that careful investigation has shown that not less than 40,000 children have been made orphans by the late massacres. Further massacres are threatened, and to save these suffering people from starvation, generous gifts should be sent at once to Mr. E. G. Keith, Pres. of the Metropolitan National Bank, Chicago, who is the authorized treasurer.

CORRESPONDENCE.

JOSEPH R. DUNLAP GOES TO STATE'S PRISON.

WASHINGTON, D. C., Feb. 17, 1897.

EDITOR CYNOSURE:—The National Mothers' Congress held its first session to-day, with an attendance that fully met the expectations of its projectors, and everything indicates that the Congress starts a movement that will not be allowed to stop and that will be productive of much good. Anything that tends, even in the slightest degree, to increase the capacity of the mothers for good must necessarily be of lasting benefit, for all intelligent people will agree with Rev. W. W. Van Arsdale, who said in a sermon on "Mother, Home and Heaven," last Sabbath: "It is mother who makes the home; she who leads us by wise and loving counsel to heaven. Take away the home and you destroy all hope of good government for mankind. So it is that the mother who makes a good home does more for the advancement of civilization than the statesman or the great captain."

The U. S. Supreme Court by a unanimous decision upheld the decision of the District Court of Illinois that sentenced Joseph R. Dunlap, publisher of a Chicago paper, to two years' imprisonment for violation of the law against sending obscene matter through the mails, by sending his paper through the mails when it contained advertisements of an obscene nature.

Whether Miss Clara Barton will go to Cuba to carry aid and comfort for the suffering will depend upon whether our people care to contribute the money to pay for such aid and comfort. Spain followed the example of Turkey and declined the proffered assistance of the American Red Cross Society, and again followed the same example by consenting that Miss Barton and her assistants should go to Cuba to distribute any contributions made by citizens of the United States for the relief of suffering and destitute Cubans, just as they did to Armenia. Miss Barton has as yet received no contributions, and the rules of the Red Cross Society prohibit her asking for any. She is ready and willing to go, if the people signify by contributions their wish to have her do so. C. A. S.

FROM A MISSOURI VETERAN.

SIDNEY, Mo., Feb. 8, 1897.

EDITOR CYNOSURE:—You have ere this a report of the Missouri State convention held at Kirksville. I was there but did not have a chance to say anything on the subject, "Have persons who hold membership in secret societies a right in the Church of God?" The first time that Israel worshiped at a false altar God slew thousands of them. See Num. 25:2-9. Solomon's kingdom was divided because of idols. Israel suffered famine and lost all their prophets but one for going after Baalism. God deals in fury and will not pity nor hear the cry of those who use imagery and turn their backs to his altar. For their sake shall Zion be plowed as a field. We cannot follow Jesus where he does not go. He said, "In secret have I said nothing." We cannot fellowship devils nor use the cup and tables of the Lord and of devils.

By the grace of God I withdrew from them, and will stand separate the remainder of my life. This was fifteen years ago. The pastor who allows Balaamism in his church is in danger of the Lord's sword. Rev. 2:14 6: "If a man worship the beast and his image, or receive his mark, he shall drink the wine of the wrath of God." Lodgery is fearful unbelief and abominable idolatry in rejecting Jesus and his law. They make lies their refuge, and have covenanted with death and agreed with hell.

Brethren, do bear with me for the Lord's sake. I am now in my sixty-third year. My soul was stirred, and how glad I was to see the manifest gift of God in raising up and inspiring such heroes as Bros. Ely, Swartz and Blanchard, who addressed the convention. But it made me sad to think of so many good anti-secretists who are living in church fellowship with men who will persist in the error of Baalism for reward, and must perish unless they obtain repentance and recovery from that awful snare.

A. B. LIPP.

EVERY SHOULDER TO THIS WHEEL.

DE GOLIA, Pa., Feb. 18, 1897.

EDITOR CYNOSURE:—I know I need make no apology before I ask you to publish this communication, well knowing your willing readiness to further Christianity and free speech. I have placed in the hands of Hon. R. A. Dempsey, to present to the Pennsylvania legislature (he promised he would do so at once, and I expect by this writing it has been done), a bill; the following is a copy:

An Act, etc —Be it enacted, that on and after the passage of this act, the use of all common school-houses of this commonwealth, when situate where churches or halls cannot be obtained, shall be granted for holding of Sabbath-schools and for religious services, except in such common school-houses where the majority of the parents sending scholars to certain schools object; said objection shall be in writing under the objectors' signatures, and shall be presented to the school board of the district wherein such objection is made. When the said board of school directors has satisfied itself that a majority of the parents, as aforesaid, are opposed to the use of a certain school house for Sabbath school or religious service, one or both, then they shall close the schoolhouse against such Sabbath-school or religious service in accordance with the wishes of said majority. Nothing in this act shall be construed to give power or license to in any way interfere with the discipline or efficiency of any common school of this commonwealth.

Some school boards have closed their schoolhouses against religious services. Will the dear friends extend a helping hand by impressing upon all the need of addressing our legislators, House and Senate, personally if possible or by delegation, but by all means by letter, that they vote for and secure the passage of the bill? None are too poor, none too small, none too unlearned to tell your representatives what you want done with this bill; its conditions are modest and fair, and greatly needed in many places.

Will our brother, Rev. W. B. Stoddard, kindly remember the bill as he visits Pennsylvania's ministers and people, speaking a kindly word? Will the ministers and laymen write their denominational papers, call the people's attention to the bill and strengthen hands all along the line? Let each be a committee of one to write the editor personally and so enthuse him to write an article in favor of the bill; by these means, and only so, I fear, will our legislators give due attention. Dear friends, help the bill along *at once;* delays may kill it. J. C. YOUNG.

INTERESTING LETTERS.

We are glad to obtain from Director J. M. Hitchcock the following letters he received while working up our last annual N. C. A. meeting. They are from prominent Congregational ministers, and we are glad to publish them even at this late date. The first is from the pastor of the Northern Congregational church, Toronto, Canada:

TORONTO, May 5, 1896.

MY DEAR MR. HITCHCOCK:—I have read your little booklet, "Facts and Photographs," with much interest and wish it Godspeed in its mission. I have no reason to change my estimate of secret organizations as being opposed to the spirit and teaching of the New Testament. Any man wishing to know the "secrets of the Lord" will soon see that separation from and not fellowship with the world is its grand condition. From what I have learned of Masonry, I cannot see how any intelligent child of God could put himself in such an anomalous position as loyalty to the lodge implies. Sincerely yours,

T. B. HYDE.

The second letter is from the pastor of the Congregational church at Germantown, Pa:

GERMANTOWN, Pa., May 6, 1896.

J. M. Hitchcock, Esq :

DEAR BROTHER:—In answer to your inquiry I may say that the most serious objection to certain secret organizations is their attempt to set forth a religious system which is neither Christianity nor Christian. No one with the Bible in hand could recognize in their teachings, forms and titles either the Church of God or the Gospel of Christ. There are two infallible touchstones by which their religious professions must be tried: the deity of Christ and the need of his atonement of sin. An insistence of these two fundamental truths of Christianity, if made today, would leave nothing but a shattered organizations to-morrow.

It is by a defective and deformed teaching which is not the glad tidings of a divine salvation, and by works which are not of faith in Christ, that many are deceived. Every unselfish effort, therefore, to enlighten men to discern the true from the false in such vital and momentous questions will be according to the mind of God and for the eternal welfare of men.

Yours sincerely, W. J. ERDMAN.

FROM THE SOUTH CAROLINA SENATE.

SENATE CHAMBER, COLUMBIA, S. C., Feb. 11, 1897.

EDITOR CYNOSURE:—I am of Covenanter stock, and am a member of the Associate Reformed Presbyterian church. My father, now dead, was a preacher and used to turn a man out of the church for belonging to the Masons. We have a mission church in this city. I am here as clerk of the South Carolina Senate, and as I always go to my own church, I attended services at the mission about two weeks. Services were held in the hall of the Woodmen of the World. The congregation has to do the best it can for a place of worship until a church is built. I am editor of the Abbeville (S. C) *Medium,* and wrote up my impressions of the place of worship. I send you the following clipping of what I said:

"Sabbath morning I attended the Associate Reformed Mission church. The seceders have undertaken to build up a church in the city, and have given the work to Rev. J. P. Dale. Services were held in the hall of the Woodmen of the World, one of the new oath-bound secret societies. When we entered the hall and saw the mysterious symbols arranged around the walls, it struck us that the surroundings were somewhat incongruous with the purpose of the assemblage. A polished section of a tree stood at each point of the compass, on a small raised platform. Beside each section of timber was a nice easy chair, we presume to be handy for a fellow to take his seat in when tired of chopping wood.

There was one stump with the bark still on it, and an ivy vine clinging to it; we have no idea as to its mystic significance. The chandelier was ornamented with festoons of hanging moss."

When my letter appeared some one sent me a copy of the *Christian Cynosure* of Feb. 4, 1897, which I read with much interest.

ROBERT R. HEMPHILL.

A PHILADELPHIA BEACON LIGHT.

PHILADELPHIA, Pa., Feb. 15, 1897.

The Beacon Light Mission, conducted by Bro. and Sister Powers, 1231 Dauphin St., Philadelphia, Pa., is sending out no uncertain light and sound. Many who were once walking in darkness, led by a cable-tow about their necks like a lamb led to the slaughter, are catching the rays of the light and are turning their faces toward the True Light that lighteth every man that cometh into the world. What a blessed truth, yet alas, how few even of professed Christians know from personal experience that "If we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus, his Son, cleanseth us from all sin."

Walk in the light of the noonday sun, my brother, if you would enjoy the fellowship of the triune God and have his purity, peace and love abide in you. Walk in the light, not in darkness, not blindfolded, not with a cable-tow about your neck, not on the verge of some deep mysterious chasm, not sitting on a heated chair, not groping in doubt and fear, not in ignorance and superstition, not bowing down to heathen customs and binding yourself by illegal and blasphemous oaths.

Get your eye of faith fixed upon Jesus. Repent of all your sins toward man and God, and step out upon his promise. If we confess our sins he is faithful and just to forgive us our sins and cleanse us from all unrighteousness. Then walk in the clear sunlight of heaven, with his Word, the Holy Bible, as your only guide-book, the Holy Spirit as your guide-counsellor and teacher into all truth, and your abiding comforter and indwelling God. Fellowship with believers, not unbelievers. Don't cover your light. Don't put it under a bushel. The world is needing help. If you have a good thing tell it to all. God is no respecter of persons; as a Christian, how can you be?

Be free in Christ Jesus, bound only by the band of love, washed in the blood of Jesus, filled with his spirit, kept by his power, used for his glory; no time or desire then for secret conclaves. Come out from among them.

Oh, what blessed fellowship divine!
Oh, what joy supremely sweet!
Companionship with Jesus here,
Makes life with bliss replete.

In union with God's only Son
I find my heaven on earth begun.
Oh, wondrous love, oh, joy sublime,
To live with Jesus all the time.

J. THOS. WILHIDE.

THE HUNTINGDON CHURCH CASE.

HUNTINGDON, Pa., Jan. 22, 1897.

EDITOR CYNOSURE:—At first reading of the statement in your issue of Jan. 7th respecting Dr. J. G. Yoder, I had thought of taking no notice of it; but as part of it is misleading, it does injustice to the parties referred to, to the Huntingdon church, and the committee sent by our Annual Conference to investigate the case. Therefore, I feel it a duty on my part to explain.

1. How widespread the feeling is that he did not get justice I don't know, but think it reaches only a few. We hear no such feeling expressed by any who were present at the meeting. The committee men were selected by the Conference Standing Committee, and are known to be above suspicion and acquainted with committee work. Dr. Yoder's trial was as fair as it was possible to make it. The committee said that they never conducted a trial where the parties charged were more willing to give the information desired.

2. This statement that they declined to take out their demits is not correct, because there was no such demand made either by the church or the committee. To get a demit it would be necessary for the parties to re-establish themselves in the lodge and pay all back dues. The parties had severed their connection from the lodge. One was back on his dues several years, and the other a less time. And the church very wisely decided that it would be far better to let that relation remain without the demit, than to have them return to the lodge, pay their dues and get a demit, which would mean a separation only as long as they held their demits, but at any time could restore themselves by handing in their demits. We don't care to have our church members carry such demits. Better have them allow themselves to be discharged from the lodge because of a refusal of paying their dues. Demits were not demanded from the parties because the Annual Conference has wisely never so decided. A demit in the hands of an ex-Mason is very similar to a church certificate in the hands of an unlocated church member. As long as he holds it he has no church home; and so with the ex-Mason, he has no lodge home. All that is necessary to do in either case to be again a member is to deposit the certificate. If we want to make it easy for those who withdraw from the lodge to get back again, by all means they should be required to get a demit.

As to secret societies I want it fairly understood that the Huntingdon church stands squarely against them, and it does not like to be misrepresented before the public in this way.

H. B. BRUMBAUGH.

A DECOY-DUCK PREACHER.

WELLINGTON, O., Feb. 15, 1897.

EDITOR CYNOSURE:—When I look over this country and see its extent, its possibilities, its colleges, churches and asylums for the unfortunate and all its free institutions, I am startled at the impending danger that menaces this nation. That emissary of Satan in whose councils the destruction of so many nations were concocted, that old harlot, Freemasonry, the mother of the countless secret societies whose members hold three-fourths of all the civil offices in the country, is our most dangerous foe. The military offices of secret organizations and the thousands upon thousands of Knight Templars, armed and drilled as no other men are drilled, with means of communicating with each other in signs known only to themselves; these secret conspiracies are growing at a rapid rate. This fact is admitted by some of our reputable citizens who join them with the motive of benefit to themselves, and never give a thought to the principle involved that it's pure selfishness at the expense of others.

They do not think that they are the greatest hindrance to young men becoming Christians. This is seen in the fact that three-fourths of the church members are women; and to us of Wellington the sadest fact of all is that the most prominent pastor in our town is a member of three secret societies; and it is announced in flaming letters in our local paper that he is an officer in all three of them. He is used as a decoy duck to lead ignorant or thoughtless young people into these conspiracies against the home, the church, state and nation, so that it can be truthfully said that he is a success in leading sinners into the lodge, but a failure in leading them into the church or Christianity. No lodge minister was ever eminent in leading sinners to Christ as Finney, Moody and a host of other Anti-masons were.

E S. TRIPP.

WATCH OUT FOR THE ENTERED APPRENTICES.

NORTHWOOD, Iowa, Feb. 10, 1897.

EDITOR CYNOSURE:—As a rule Masons are careful to rush their candidates through the three degrees lest something might turn up and stop the good work. The other day, however, I struck one who had taken one degree. He had been compelled to learn all, by heart, as nothing was printed, they told him. I happened to have my "Ecce Orient!" with me and gave him some extracts. He became interested and accepted an invitation to call at my study. We spent about two hours going through standard works on Masonry. We also made use of "Ronayne's Handbook," and took in some of the third degree. As the man was open to conviction he declared that he had got enough of Freemasonry. He was convinced that as far as he had gone I had the mysteries of Masonry. Let those who are posted watch out for the Entered Apprentices.

O. T. LEE.

OUR WEEKLY SERMON.

BY REV. J B. GALLOWAY.

Wherefore thou art no more a servant but a son; and if a son, then an heir of God through Christ. Gal. 4:7.

This is a specimen of divine logic. This is the royal road to the inheritance that is incorruptible, undefiled and that fadeth not away. This is the inmutable decree of our heavenly Father. He has made his will, and it is in the hands of the Mediator. The New Testament or covenant has been ratified, signed, sealed and delivered, for the death of the Testator has taken place; and now the will is of force. It is in probate, so to speak, and its provisions are being meted out to the heirs of promise.

The question which most concerns us is not with regard to the inheritance, but with regard to our meetness for it. Its sufficiency cannot be questioned. The heirs will not, and others cannot question that. The great question is, are you heirs? Now the will is explicit on this point. Am I a son? am I a child of God? To this some will say yes; others, no; others, how can I become a child? how can I be adopted? This was God's question with regard to Israel of old, "How shall I put thee among the children?"

1. We become the children of God by redemption. Gal. 4:4, 5; 3:13. "Christ came to redeem them that were under the law, that we might receive the adoption of sons" We cannot be children except by redemption. We must be free from the claims of the law before we can take the place and do the work of children. And we cannot be freed from the claims of a broken law until the question of sin is settled. But faith says, "Christ died for our sins according to the Scriptures," "Bought with a price," "Redeemed with the precious blood or death of Christ." 1 Pet. 1:18. In short, the law demanded death, and Christ died. Do you believe it? Believe what? That Christ died as your substitute. Do you say, yes? Then let us rejoice together.

2. We become children by regeneration. 1 Pet. 1:23; Jno. 1:13. We are adopted into God's family by the new birth, the new nature, the new relation, the new name, the translation from the kingdom of darkness into the kingdom of his dear Son. There are two kingdoms, two Fathers, two seeds, two families, two ways and two places of final abode. There is no such doctrine in the Bible rightly interpreted as the universal fatherhood of God. Did not Christ say of some in his day, "Ye are of your father the devil?" This is simply one of the devil's methods of deceiving men. It is not his purpose to have it publicly known that there are tares in the world and that these are the children of the wicked one. He has many ways of hoodwinking the silly sons of Adam. He would even have them regenerated by his own methods, i.e., by personating Hiram Abiff in the high places of modern worship.

3. We become children by faith. Gal. 3:26; Jno. 1:12. "Ye are all the children of God by faith in Christ Jesus." This is the human side of this great doctrine. "He that believeth that Jesus is the Christ is born of God." And this faith comes by hearing, and hearing by the Word of God." Do you believe? Then this is evidence that you are a child.

4. We become children by the quickening spirit. Rom. 8:15, 16. For ye have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry Abba, Father; for the Spirit himself witnesseth with our spirit that we are the children of God; and if children, then heirs, heirs of God and co-heirs with Christ." This is the ground on which Paul could say, "as poor, yet making many rich."

Oh, fellow believer, what an unspeakable prospect is this that looms up and fills the spiritual vision. Our inheritance is only limited by that of our Lord's.

"His large and great dominion shall
From sea to sea extend,
It from the river shall reach forth,
To earth's remotest end."

"All are yours," oh, ye heirs of promise! Therefore, let there be no fear, no doubt, no discontent, no jealousy, for this will can never be broken. Behold, the Testator who was dead is alive forevermore, to execute all its provisions; and shall we not be satisfied when we awake with his likeness? Amen.

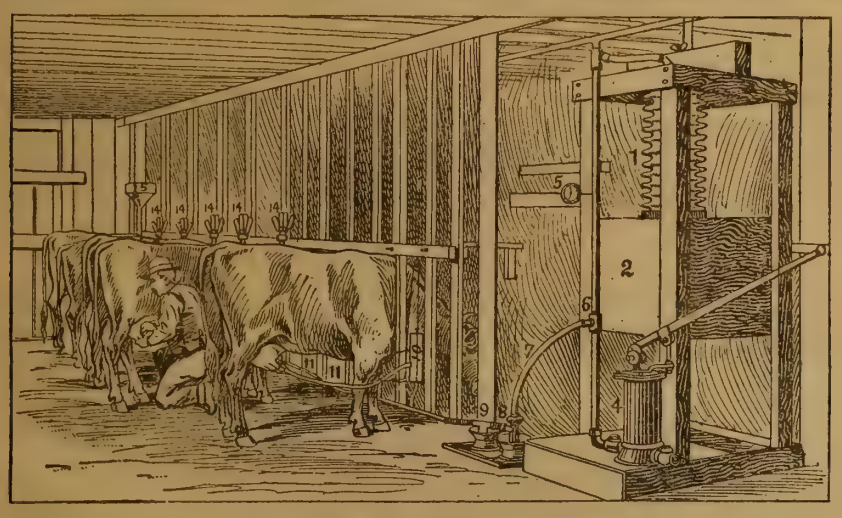
Poynette, Wis.

MILKING MACHINE.

Another Invention to Save Hand Labor on the Farm.

Here are an illustration and a description of the milking machine now in use in the dairy department of Hiram C. Wheeler's farm in Iowa. They are copied from the Chicago Times-Herald:

No. 1 represents a collapsible vacuum storage chamber, fastened by the top and inside of the frame, which is shown. No. 2 represents a box, which will contain about 1,200 pounds of sand or dirt, which is so made that it will slide up and down inside the frame, and is suitably fastened to the lower end of the vacuum storage chamber (No. 1). No. 3 represents a metallic air pipe or tube leading from the top end of the vacuum storage chamber (No. 1) to the air pump (No. 4). The air pump (No. 4) is suitably provided with check valves, one being an inlet and the other an outlet and air pump (3), it is apparent that the air in the milk receptacles and branch tubes will be immediately drawn into the vacuum storage chamber and that the weight (2) will descend. The operator can then pump out all the air that has been drawn into the vacuum storage chamber, and the machine is ready for the milking. The operator takes a set of teat cups, with compound tee and branch tube, from the hook and successively applies them to the animal's teats and opens the valves in the compound tee belonging to them, whereupon the teats are instantly drawn into cups by suction. The operator then goes to the next animal and repeats the operation. The milk flows from the teat cups through the branch tubes into the main milk conducting pipe and thus into the milk cans. As soon as the milk rises in the first can so that it covers and seals the mouth of the T shaped tube referred to, that projects down into the can, it will be apparent that the



THE MILKING MACHINE AT WORK.

Attached to the main pipe (No. 3) is the vacuum gauge (No. 5). No. 6 represents a branch nipple fastened to the main air pipe (No. 3). No. 7 represents a rubber air hose, one end of which is attached to No. 6 and the other end to the air valve (No. 8). The valve (No. 8) has a nipple which extends through the cover of the end milk can. The ordinary eight and ten gallon milk cans are used for the milk receptacles, and enough of these cans are always used with the machine to contain the milk of all the cows to be milked, so that the vacuum can be created in all the cans at one time and before the milking is started. No. 9 represents the tubes attached to the milk can covers and the rubber tubes connecting the several cans.

It will be noticed that the end milk can has an L shaped tube and that the next can has a T shaped tube. All of the T shaped tubes extend through the cover down into the can about five inches. The can nearest to the main milk conducting pipe (10) is connected by suitable rubber tube to it. The main milk conducting pipe (10) is fastened along the stanchions as near the ground as practicable, the end nearest the milk cans being lower than the opposite end. No. 11 represents special rubber milk tubes which branch from the main milk conducting pipe to a point in front of the cow's fore feet, but a little to the right, so as not to interfere with the cow's lying down in the stanchions. One of these tubes (11) branches from the main pipe for each cow in the herd. Attached to the other end of the branch tubes (11) are the compound tees and teat cups.

The manner of using and operating is as follows: The cows being in their proper stanchions, the operator works the air pump (4) by hand, drawing the air out of the vacuum storage chamber until it is practically fully collapsed and has drawn the weight box up as far as possible. The operator then puts the milk cans into their proper places. The covers, each one of which has a small rubber ring around it, are put on the cans and pressed down so that with the help of the rubber ring an airtight connection is made with the cans. The valve (8) is then opened. There being a vacuum in the vacuum storage chamber suction will be arrested for that particular can, and hence no more milk will enter it. The milk will simply enter the tube until it runs over into the next can, and so on.

The vacuum storage chamber when fully collapsed will milk from 10 to 15 cows before it is necessary to pump the air out of it again, the number of cows depending on the quantity of milk they give. At any time during the milking operation the operator can step to the pump and pump out a part or all of the air in the vacuum storage chamber. When a large number of cows—as, for instance, 100—are attached to the machine at one time, it would be necessary to have some one at the pump nearly all the time.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, FEBRUARY 25, 1897.

KNIGHT TEMPLAR SAM JONES.

Rev. O. M. Owen writes in the *Free Methodist:* "*The Masonic Tyler* of recent date says: 'Rev. Sam P. Jones, the noted evangelist, received the Red Cross, Knight Templar and Knight of Malta degrees in Rome (Ga.) Commandery, December 29. A wreck on the railroad below Cartersville prevented Mr. Jones reaching Rome on time, and a special train was despatched to bring him, arriving at eight o'clock. A banquet was subsequently given, followed by toasts and responses. Sir Knight Jones made one of the most eloquent speeches ever heard inside a temple in Georgia.' After Judas denied his Lord we read, 'And he went out and it was (k)night.' Sir Knight Judas —'Sir Knight Jones.' The names sound quite similar. The writer, ever since he had a conversation with Sam Jones in reference to his smoking, has not had a very high opinion of his piety, and now that the gloom of (K)night has settled upon him, what shall we say? 'Good (K)night,' or 'good-bye?'"

LINCOLN'S INAGURATION.

The contrast in the condition of the country between the time of Lincoln's first inauguration and that of President-elect McKinley is said to be vividly portrayed in an article by Stephen Fiske for the March *Ladies' Home Journal.* In telling of "When Lincoln was First Inaugurated" Mr. Fiske graphically describes Mr. Lincoln's journey from Springfield, Ill., to Washington, and the incidents of the inauguration and the attendant festivities. There were grave fears that Lincoln would be assassinated as he rode in the inaugural procession to the Capitol, and every possible precaution was taken for his safety. Mr. Fiske will recall the safeguards placed around the President. Special officers and detectives in citizens' clothes were stationed in numbers among the crowds that lined the sidewalks, and sharpshooters occupied positions of vantage on housetops, etc., along the route of parade.

The military escort of the President-elect was heavily armed, ready to promptly meet any hostile demonstrations, and the crowds were kept a distance from the President's carriage—so far that they could not distinguish Mr. Lincoln from Mr. Buchanan, who rode beside him. The police were instructed to arrest all persons making opprobrious threats against Mr. Lincoln, or uttering disloyal sentiments. The tension was great and the whole country was in a state of suppressed excitement. During the late Presidental campaign we heard the fear expressed by thoughtful, sober-minded men, that if Mr. Bryan had been elected the country would have experienced a similar tension during his inauguration. Are there not many indications that we are nearing another revolution in the history of our nation?

THE LATE WALLACE J. GLADWIN.

One of India's most noble and devoted missionaries has entered into his rest. Since the death of his son Victor, last October, W. J. Gladwin has been in declining health. After trying the homes of several of his devoted friends, he returned to the European hospital at Bombay, from which his great soul took its flight Jan. 11, 1897. He was born of Methodist parents at Corning, N. J., Aug. 15, 1842, and, as he was wont to say, he was born again Oct. 3, 1858.

Being an only son, he had early to begin the battle of life in working to support a mother and sisters. While still a lad he was employed for a time in the office of a home missionary society. He served as soldier three years during the war, and for a time in the Christian Commission. He worked his way to an education and labored as a Methodist minister in Missouri and Arkansas.

He was one of the first to respond to Bishop Taylor's call for missionaries. and first went to Cawnpore, India, He was afterward stationed at Agra, Nagpore and Secunderabad, and finally at Bombay, where his work was chiefly among English-speaking people, although he could preach and converse in Hindustani with ease. He established the India *Watchman,* a monthly magazine devoted to the spread of the Gospel. He also established a book and tract depot, and he and his wife were the first to join as officers of the Salvation Army in India. He afterwards organized a Purity Crusade, while Mrs. Gladwin took charge of the Home of Hope, an institution for friendless boys and girls.

Mrs. Gladwin died in 1888, and the next year he took his first furlough to America, where he placed his two motherless boys under the care of a sister for their education. He spent nearly two years in this country, and did much to arouse a missionary interest. His career in India was altogether unique, and to many he seemed more like one of the ancient prophets than a modern missionary. He was a devoted anti-secretist, contributing often to this paper, and keeping a supply of N. C. A. literature which he widely circulated in India, and was the means of keeping many from entering the lodge. His death leaves a great gap in the ranks of missionary reform workers.

PERSONAL MENTION.

—Wm. H. Clould, of Haddonfield, N. J., was a visitor at the *Cynosure* office last week.

—Editor M. A. Gault preached in his former pulpit at Bloomington, Ind., on Sabbath, Feb. 14.

—Attorney T. H. Gault addressed the Christian Citizenship meeting in Willard Hall at the noon hour, last Monday.

—Which is Masonry, a friend of Jesus or an enemy? It would be a strange friend who would not tolerate the mention of his name.

—Secretary W. I. Phillips is visiting a number of points this week in Indiana and Michigan, looking after the financial interests of our work.

—Rev. Henry T. Cheever, D. D., died at his home in Worcester, Mass., Feb. 13. We will publish a fuller account of his life-work next week.

—Evangelist R. B. Godfry has been a frequent caller at the *Cynosure* office lately. He is writing and preaching mostly on the line of church union.

—Rev. J. N. Bedford, of Shabbona, Ill., preached two excellent sermons last Sabbath in the Wheaton College church in the absence of the pastor.

—Rev. T. C. Sproull, of Cedarville, O., made the *Cynosure* an interesting visit recently when enroute for Minnesota. He addressed the State convention at Willmar this week.

—Rev. W. H. Chandler, of the College church, Wheaton, is assisting Rev. J. N. Bedford at Shabbona, Ill., in a series of meetings which have now continued with deep interest for two weeks.

—Rev. S. H. Swartz made the *Cynosure* a call in returning from the Missouri State convention. He reported it as the best meeting he had attended since the Beaver Falls, Pa., convention.

—Miss Clara Smith, a popular teacher of Bloomington, Ind., says she values the *Cynosure* highly, and considers its discussions of the Christian Endeavor topic are the best she has found.

—A city attorney of a railroad corporation once said: "There are sixty-eight aldermen in the city council of Chicago, and sixty-six of them can be bought. This, I know, because I have bought them myself."

—Rev. H. H. Hinman has recently been on an important lecture tour of a number of Southern cities, including Selma, Ala., and New Orleans. He distributed quite a supply of anti-secret literature sent from this office.

—Rev. Frank Barton, of Wheaton, recently assisted Rev. A. Simpson, the pastor, in an interesting three weeks' season of protracted meetings. The weather was very cold but the attendance and interest remarkably good.

—Miss Mattie McCaughan, who died at Bloomington, Ind., Feb. 11th, is greatly missed in the Covenanter church there where she was known from childhood. It was the privilege of the writer while pastor in Bloomington to reside in her home for two years, and never have we known a more lovely Christian character. She was cheerful, kind, unselfish, a devoted worker in the church and in the Sabbath-school, of which she had been superintendent, and a ministering angel in the sick room. There are many homes in that city that will sadly miss her comforting words and midnight vigils by the bedside of the sick and dying.

—Rev. R. J. Dodds, a returned missionary from Syria, was a welcome caller at our office recently. He is preaching for some time in St. Louis, and is deeply interested in the anti-secret agitation. His experience in foreign lands has intensified his conviction that there is no more serious obstacle with which missionaries have to contend than Freemasonry.

—Bro. John Dorcas has written enquiring as to the possibility of attending the N. C. A. Annual Meeting on his way to the United Brethren Conference at Dayton, O., on the 27th of May. No one will receive a warmer welcome than Bro. Dorcas, for few have sacrificed more, or been oftener found in State conventions, doing with his might whatever needed to be done.

—Bro. Oel Perrin, we are sorry to hear, died in Brookfield, Vt., at the home of Mrs. T. J. Russ, his daughter, Jan. 30, 1897. He was in his 92nd year, and was born in Royalton, but had lived in Brookfield about 43 years. He was an Anti-mason in the Morgan times and till his death, and his character was that of an honest, upright Christian man.

—The Inauguration number of *The Century,* which will be issued Feb. 27th, is to contain an article on the personal life of a President in the White House, written by Mr. C. C. Buel, and accompanied with many illustrations. Mr. Joseph B. Bishop will have a paper, in the same number, describing "Inauguration Scenes and Incidents," from the time when Washington first assumed the Presidency.

—Those who have sneered at the attempt to stop the sale of intoxicants in the Capitol building by means of the bill which the House passed sometime ago and sent to the Senate, where it remains unacted upon, have not hesitated to say publicly that it never had been intended that the bill should be allowed to come to a vote in the Senate. It is difficult to believe that such is the fact, but it cannot be denied that all indications now point to that belief, humiliating as it is.

—Bishop Horne has this to say of the Psalms: "The fairest production of human wit, after a few perusals, like gathered flowers, wither in our hands and lose their fragrance. But these unfading plants of paradise become as we are accustomed to them still more and more beautiful. Their bloom appears to be daily heightened, fresh odors are emitted and new sweets are extracted from them. He who hath once tasted their excellencies will desire to taste them yet again, and he who tastes them oftenest will relish them best."

—The new Congressional Library in Washington has been completed within the time limit, and at a cost of only sixty-three cents a cubic foot, including decorations. The cost of the gigantic municipal building in Philadelphia, which was begun in 1872 and is only now being completed, has already been $1.60 a cubic foot. In the March *Century* the library will be described by the librarian, A. R. Spofford, while William A. Coffin, the art critic, will write of the decorations. There will be twenty-six illustrations in the two articles.

—The celebration of the 400th anniversary of the birth of Philip Melanchthon, Martin Luther's co-reformer, was begun on Sabbath, Feb. 14, at Washington, by the delivery of memorial sermons in all the Lutheran churches, and by Dr. Hamlin, pastor of the Church of the Covenant (Presbyterian), and was continued by meetings held Monday and Tuesday evenings under the auspices of the Lutheran Young People's Union. Dr. Domer truly said in his sermon: "Like Luther, Melanchthon, his companion and fellow reformer, belongs to the civilized world, and all Christian people can join in thanksgiving to God for the services he rendered to the new departure of Christianity."

—H. W. Blowers, of Westfall, N. Y., writes: "I have been led to see the error of secret societies as being contrary to the teaching of Scripture. They are a great swindle, when you take into consideration the amount of capital they

waste. I take my ledger and note the ones indebted to me and who won't pay me, and find they are those who have dues to pay, something which is not as honest a debt as mine. Can you tell me the amount of capital invested in these concerns? It strikes me that it is more than is invested in the liquor traffic. It, therefore, must be about as big a question. I think my name was on your mailing list ten or fifteen years back, sent by my grandfather deceased, Abel L. Blowers, who spent time and money in the cause. I have not seen a copy of the paper since "

—Secretary P. B. Williams is too well known and beloved by *Cynosure* readers to need any commendation from us. As a preacher and platform speaker he is winning, convincing and inspiring, and is well able to meet the most powerful lodge advocates. He proposes to attend the next Annual Meeting in Chicago, provided he can hold meetings along the way as he did last year, and thus meet his traveling expenses. We suggest that friends of our cause on or near the line of the Santa Fe R. R. between Los Angeles and Chicago arrange as soon as possible one or more meetings in their vicinity, and write either to this office to W. I. Phillips or to Bro. Williams at Los Angeles, Cal. The lecturer at each point will expect a collection of at least $5. The date of these meetings will be some time in May.

—J. R. Sharp, of Blanchard, Ia., writes us as follows: "The political leaders and the press, both secular and religious, deceive the people and have always done so. The people are bound to their parties with bands they cannot break, for they believe that this attachment is patriotism. Politically this nation has declared that it will not acknowledge nor obey God. This in a very emphatic and awful way is the nation's greatest achievement. Nothing that it has ever done approaches to this in the terribleness of the consequences that will come out of it. An old minister said that no nation in all the past had rejected God in a way so definite and knowingly as our nation has done. And now the contest for supremacy is on between the Lord Jesus and this nation. What will be the result? 'The Lord reigneth; let the people tremble.'"

—Rev. W. B. Stoddard writes, Feb. 18, from Pittsburgh: "Last Sabbath I addressed two good audiences in the North Coventry German Baptist church, and received a collection for our work. I visited Spring City, Parkerford, Pottstown, East Coventry and Reading. After looking up the interests of our work here, I go to Esther, Pa., next Sabbath to preach for Bro. Milligan's people. Returning, I fill three appointments near Johnstown, Feb. 24, 25 and 26; after which I expect to hold meetings at Hyndman, Pa., for the next Sabbath. I was much impressed by listening to the address of Dr. A. T. Pearson at the Christian Alliance convention this afternoon. This convention is in session in Carnegie Hall, Allegheny. His reference to the vanity and pride in hearts where Christ does not have complete control was especially impressive. How little we appear when we see ourselves as we are."

—Rev. D. H. Coulter, D. D., of Winchester, Kan., sends us an excellent article on "Secret Societies and Insurance," which came too late for this issue. He adds in an accompanying note: "I wanted you to know that I am yet alive and reading your paper carefully each week with much interest and satisfaction. The conviction with me grows stronger that the system of organized oath bound secrecy is one of the greatest foes, if not the greatest of all, both to genuine piety and good government; and that you are doing a great and greatly-needed good work in battling against it from your present strong position. I had planned to appear unexpectedly, at my own expense, at the Missouri convention and try to help fill any vacancy that might occur, but the grippe laid its hand on me and nullified my desire and purpose. If Greece and Turkey come to blows, Europe consequently becomes involved in war, prophecy may yet soon be fulfilled very rapidly."

—The good people of Illinois will be hoodwinked into an endorsement of the high-license principle if the House Ways and Means Committee grant what Representative Woodman, of Illinois, eloquently pleaded for several days ago, an increase in the revenue tax on cigarettes from fifty cents a thousand to $50 a thousand. Mr. Woodman stated that his object was to put the purchase of cigarettes out of the reach of school boys by raising the tax to such an extent that their retail price would be beyond the average school boy's means. He said the evil would continue to grow as long as these death-dealing articles could be bought by small boys at a cent a piece or two for a cent, as they could be now, and that the only way to save a large percentage of our boys was to put cigarettes out of their reach. Raising the price for indulgence in any vice is simply going back to Tetzel's Romish scheme of selling indulgences in the fifteenth century.

—The California *Voice* says: "Before a public audience a week or two ago we heard a gentleman hold forth as follows: 'Something more than two years ago the California *Voice* declared the A. P. A. an adjunct of the Republican party and warned Prohibitionists to stay out of it. We said to the editor that he ought to come into the organization and learn his error in such assertions; that every man in it was "left free to continue with his own party." But we have learned by bitter experience that the editor was right in his declarations, and that the Republican party has absorbed the organization that some of us went into hoping thereby to effect reforms.' We were told by A. P. A. journals that the organization would cut McKinley, but instead of doing so it supported him. It never was anything but a tail to the Republican kite. When it came to the surface in this county its members were expected to vote the Republican ticket. It lived its short life by misrepresentations, and after the St. Louis convention, was scarcely heard of."

—Rev. C. M. Larson, of Little Cobb, Minn., writes: "We had a funeral here a few weeks ago of a Workman. The members of the lodge were present, for he had secretly been a member. I asked them before the whole audience if they came to bury their brother and used me as their chaplin? One said, "Go right on, we did not come to interfere. We came to bury a friend, simply." I asked again, "How did he become your brother? Was it through the means of money or a ritual?" No answer. Then I asked the lodge to kindly come forward and take charge of the dead. I had spoken the Word of God to them, which I hope will bear fruit in time. That was enough for me. I asked them to come and do their duty. No answer. The congregation was thunderstruck. The lodge was very uneasy, not knowing what to do. There was silence for some time as I went and took a seat. The spokesman finally said, "We surrender." With all their dingle-dangle they disappeared in their cutter. It is very mean to have anything disorderly at a funeral, but I could not help myself. If it is repeated I shall leave them, quoting the words of Jesus, "Let the dead bury the dead."

THE KIRKSVILLE CONVENTION.

WHAT THE LOCAL PRESS SAID OF IT.

The Kirksville (Mo.) *Journal*, of Feb. 11th, says of the late anti-secret convention in that city:

"In this town where almost every man you meet is an active or passive member of some secret society the idea of organizing a society in opposition to secrecy can hardly be regarded seriously. Yet last Thursday and Friday there was a State convention held at the Christian church in Kirksville for the purpose of extending the national organization against secretism, or rather for the purpose of reviving the Missouri State Auxiliary Association, which, as National President S. H. Swartz explained, has fallen into decay.

"In his address last Thursday evening at the Christian church, President Swartz set forth the reasons for the existence of the National Christian Association. Mr. Swartz is a Methodist minister whose home and pastorate are at Morris, Ill. He looks much like Mr. R. G. Ingersoll, but of course he does not talk like the great infidel. He is a fluent speaker, however, and seems to have the courage of earnest conviction.

"Dr. Swartz said that he did not intend to abuse anybody, and he would not say anything here that he could not say in his pulpit at home. He said he had Biblical reasons for opposing secret societies. The first step a candidate takes on entering a lodge, said Mr. Swartz, he stultified his manhood by making oath that he will not reveal anything that he may see or hear. He opposed secretism because it put itself abroad as a religion. Masonry claimed to be a religion and all its ceremonies are prefaced and ended with prayer; but it ignored Christ. He did not consider the Templar and the other high degrees of Masonry that recognized Christ as anything but adenda to Masonry. Masonry itself was a Christless, heathenish institution, and it was the head of all the secret orders, and the others were pygmies beside it. The secret society men talk about charity. Why, said the speaker, they haven't learned the first letter of the alphabet. Death benefits and sick benefits were not charity; they were paid for by the beneficiary. Lodge charity was restricted to lodge members, while the charity of the church is as wide as the earth.

"The speaker indicted the lodges on the ground that they were robbing the church of its young men; destroying homes by impairing the confidence of wives in their husbands; pretending to be religious and saving institutions. Mr. Swartz had a horrible example to prove each count in his indictment.

"On Friday the convention had three sessions. morning, afternoon and evening. In the morning the question—'Ought Freemasons to be granted the privilege of advertising themselves at the expease of the state by the laying of corner-stones of public buildings erected by money raised by general taxation?' was discussed. This question was printed in the official program, and the only point of special interest about the discussion of it was the doubtless surprising development of the fact that Freemasons do not 'have the privilege of advertising themselves at the expense of the state;' that neither the state nor any individual pays the Masons for laying the corner-stones.

"The question whether a man can be a Christian and a Mason at the same time was also raised. President Swartz seemed somewhat in doubt about it, but would go no farther than to say that a man could not be an active, earnest Mason and at the same time an active, earnest Christian. Rev. C. H. Canfield took issue with him on this point and boldly defended Masonry.

"Friday afternoon the topic was—'Ought those who intelligently and determinately adhere to secret societies be allowed membership in the church?'

"Friday evening President Blanchard of Wheaton College, Wheaton, Ill., delivered an address. Elder Simpson Ely presided at the meetings of the convention."

The *Journal* also says in a leading editorial:

"A few well-meaning people in the United States have the strangely cranky notion in their heads that the great benevolent secret societies are a menace to the Christian religion and to the peace and dignity and prosperity of the state itself; and these good people have formed an organization to combat the secret orders. Seeing that there are some bad men in secret societies; that some men are so devoted to their lodge work that they neglect their home circle; that some church members value their lodge connection more than their church connection; that the benevolences of the lodges is largely confined to membership of the lodges; the anti-secrecy crusader commits the fallacy of treating the bad exception as the rule and wants to wipe out the secret societies altogether.

"What a thankless, impossible labor the so-called National Christian Association has undertaken! The Roman Catholic church, with its matchless organization, has opposed the secret secular orders for centuries—yet with what result?

"Each year swells the ranks of the great secret orders—the Masons, the Odd-fellows and the Knights of Pythias—and of the dozens of lesser secret orders. Each year their untrumpeted benevolences endear them to a greater number of hearts. Each year the circle of brotherhood widens. Each year the great lessons of the lodge rituals, often most impressively taught, are wrought out in more virtuous lives.

"The churches, especially the Protestant churches, have nothing to fear from the fraternal and benovolent societies. Rather than to try to destroy them it were better policy to conserve what is good in these societies, and to keep them well permeated, as they now are, with a strong leaven of Christianity."

TRAGEDY OF THE SEA

A TERRIBLE TALE OF THE LOSS OF THE COMMODORE.

How the Chief Engineer of the Famous Filibustering Steamer Met His Fate—Interesting Story Told at the National Marine Engineers' Convention at Washington.

An exceedingly interesting story was told by a delegate from New York city to the national marine engineers' convention, recently in session in Washington. The chief engineer of the ill fated Commodore, which was wrecked off the coast of Florida several weeks ago, was an active member of the New York city local organization. He was a young man of good character and ability, and his love of adventure induced him to offer his services to the Cuban junta. His services were accepted, and he was ordered as a chief engineer of the Commodore. Against his protest an assistant was assigned him whom he knew nothing about and who had not belonged to any local marine engineers' association. Upon the pretext of being ill the assistant engineer of the Commodore shirked work for several days before the ship went to sea, so that when the vessel took her departure the chief engineer was practically exhausted, there being only two mates and two engineers in the list of officers.

"After the Commodore left harbor," says the narrator, "the assistant engineer, upon the plea of continued illness, kept the chief on watch for the greater part of the day. At midnight, after leaving port, the assistant volunteered for duty, and when things were turned over to him everything about the machinery was working well. The chief engineer had thoroughly tested all the pumping appliances before leaving harbor, and they were found to work excellently. Particular attention had been given to the adjustment of the inspirators for clearing the bilges of water.

"Within two hours from the time the chief engineer had been relieved he was awakened by one of the firemen, who told him that the ship was sinking and that practically everything in the engine room had become disabled. The chief immediately went to his station and found that the assistant engineer, who had been a beach comber and an ex-convict and whose services had been secured because they could be obtained cheaply, had practically wrecked the machinery.

"After a vain attempt to put things to rights the vessel was abandoned, the deck officers taking to the boats and the engineer force being left to find safety on a raft. The captain of the Commodore gallantly stood by the raft, and after battling with the storm for 30 hours reached one of the Florida keys, but in the attempt to effect a landing from the raft all of the engineer's force were lost.

"While the raft was being towed the men from the captain's boat carefully kept watch over it, and a short time after the crew left the vessel a scuffle took place on the raft, which resulted in the chief engineer and one of the firemen throwing the traitor into the ocean.

"It is unnecessary to state that the leaders of the Cuban junta have now learned at a great cost that not only ability but integrity and character are required even in the engine rooms of filibustering steamers.

"Weakened by continuous work and exhausted by his duties in charge of the raft, the chief engineer of the Commodore lost his life in the surf in attempting to make a landing. His comrades in the New York Association of Marine Engineers, in connection with friends of the Cuban cause, propose to make some substantial recognition of his excellent services in fitting out the Commodore and his pluck in sealing the doom of the traitor who had betrayed his ship.

"The belief has too long prevailed that the mate in charge of the deck can undertake to supervise the work of the engineer officer below. The unfortunate fate of the Commodore will probably be a practical object lesson to the naval officials of even great nations in teaching them that naval warfare has greatly changed during the past decade and that the man below as well as above the protective deck is an important factor."

The marine engineer delegates from New York city declare that the story as told above was from the official statement as furnished by President Palma of the Cuban junta in New York city. The committee of New York marine engineers distinctly told him that the organization would boycott every filibustering steamer starting from the coast unless the exact facts in regard to the death of Chief Engineer Hartigan were furnished them.

The story has never before been in print, and from the earnestness and sincerity of the Cuban leaders the New York engineers are convinced that the tale is a true one.—Washington Post.

Judge Harlan a Giant.

Justice Harlan of the supreme court is a physical as well as an intellectual giant and can be depended on to meet whatever emergency confronts him.

A drunken man boarded a cable car in Washington the other night and made himself obnoxious to the few people, principally women and children, who had braved the weather. The judge was on his way to Columbian college, where he delivers law lectures.

The conductor tried to quiet the drunken man, and, failing in this, he tried to put him off the car. Judge Harlan was quick to see the difficulty. He jumped to his feet and moved toward the end of the car just as the conductor had his hand under the intoxicated individual's chin and was trying to choke him. The judge reached over and, seizing the drunken man's arm, calmly and methodically worked him out of the car, down the steps and finally threw him into a snowdrift on the snow covered street.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Feb. 28. Comment by Rev. S. H. Doyle.

TOPIC.—From what does Christ save men?—Titus iii, 1-7.

The work of Jesus Christ in the world was to seek and to save the lost. "Behold," said the angel to the shepherds when Christ was born, "I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord." When, eight days later, according to the custom of the Jews, Jesus was circumcised and named in the temple, He was called Jesus, which means Saviour, since saving was to be His mission in the world.

But from what does Christ save? In a word, Christ saves from sin. The angel, in speaking of Christ's birth to Joseph, said, "Thou shalt call His name Jesus, for He shall save His people from their sins." In introducing Christ to the multitude upon the bank of the Jordan river John the Baptist said, "Behold the Lamb of God which taketh away the sin of the world." But there are several phases of sin, from all of which Christ saves us, as set forth in our topical reference.

1. Christ saves men from the fruits of sin. Paul is writing to Titus, whom he has left over the church in Crete. He practically tells him to put the people in mind to follow after righteousness and to give up the fruits of sin. At one time before Christ saved him he had followed after the things of the flesh, but now through the kindness and the love of God he was saved and followed instead the things of the Spirit. When we are saved, our whole lives are changed. We cease to do evil and begin to do well. We are new creatures in Christ Jesus. In times past we walked in sin, but when saved we walk in righteousness. The ability to give up the sins of the past is the test of the genuineness of our salvation.

2. Christ saves from the power of sin. Christ saves us not because of the works of righteousness which we have done, but we have been able to do the works of righteousness because He has saved us from the power of sin by regenerating us, giving us a new life in the Holy Ghost. Before salvation sin has dominion over us. It reigns in and through us. The principle of life is evil. But when converted and saved a new principle of life possesses us. Sin has no power in the inward life, and hence cannot manifest itself in the outward life.

3. Christ saves us from the penalty of sin. The penalty of sin is death eternal, spiritual death, but the moment we are saved we are justified by God's grace and at once are made heirs to the hope of eternal life. Christ has paid the penalty of sin for us, and the moment we accept salvation through Him we are freed from the penalty of sin and look forward to eternal life instead of eternal death. What a wonderful Saviour! What a wonderful salvation! Has Christ saved us?

Bible Readings.—Ps. xxxiv, 18; Prov. xx, 22; Isa. i, 18; xlv, 22-25; lix, 1, 2; Jer. viii, 19, 20; Math. i, 21; xviii, 11; Luke xv, 1-10; xviii, 13, 14; xix, 10; John i, 29; iii, 14-17; v, 34; xii, 47; Acts iv, 12; v, 29-31; xiii, 38, 39; xvi, 30, 31; II Cor. ii, 14-17; Eph. ii, 4-8.

Convention Gavels.

The present foreign tour of the president of the United Society of Christian Endeavor will bear fruit in many ways at the San Francisco convention. Dr. Clark writes that he has secured for use as a gavel at the convention the shoemaker's hammer that was used by William Cary before he went as a missionary to India. This is the contribution of a prominent English Endeavorer. Another convention gavel that Dr. Clark will bring home with him is now being made by a Hindoo society in India.

The San Francisco Convention.

The finance committee has secured from the business men of San Francisco contributions to an amount hitherto unknown in the annals of Christian Endeavor conventions. The business men have subscribed $17,500, which, with the $5,000 contributed by Golden Gate union and the $2,500 from Alameda county union, will make $25,000, the amount estimated as necessary to pay the expenses of the immense gathering.

Read Your Bibles.

Read your Bibles. Fill your whole souls with the thought of Christ. Make of Him not only a Redeemer, but a brother; not only a Saviour, but a friend.—Canon Farrar.

On Sensitive Scales.

Life is continually weighing us in very sensitive scales and telling every one of us precisely what his real weight is to the last grain of dust.—Lowell.

Christian Endeavor Notes.

Great Britain now has more than 4,000 Christian Endeavor societies.

Two Protestant Episcopal churches in Providence have Christian Endeavor societies.

Three members of a St. Louis Christian Endeavor society are on the way to Africa as missionaries.

One psalm a month is committed to memory and used in their meetings by the Endeavorers of a Beverly (Mass.) society.

A company of girls in Sidney, O., are taught sewing regularly by the young ladies of a Christian Endeavor society.

A Man With His Head On.

Some people pretend not to admire Hon. John Wanamaker. He could not be elected senator from Pennsylvania. There are those who think he makes too much parade of his piety and Sunday school business.

Well, those things are matters of taste. But for our part, when we wish to instance a man who keeps his head on in trying situations, who is cool as a cucumber and knows exactly how to do the right thing in the right place, we shall hereafter mention John Wanamaker. A man who could do as he did during the late fire at his Philadelphia store is a genius, a person of infinite resources.

The fire was raging at daylight. Mr. Wanamaker was on the premises from 7 o'clock on. He had a well drilled fire brigade among the men and boys of his establishment, in anticipation of just such an event as this. The amateur fire brigade undoubtedly saved the great store from going up in flames. Furthermore, Mr. Wanamaker drew from his vast supplies of rubber overcoats and boots generous quantities of these articles and bestowed them without price not only on his own brigade, but on the regular firemen who were on duty in the ice of the zero weather. What is more, he saw to it that from the bakery close by hot coffee and rolls were distributed to all the fire fighters on that dreadful day.

In person he directed every movement of his own men. He aided the city fire force in many ways. He knew better what to do than almost any one else there. Long live the Hon. John Wanamaker, and may he always prosper!

About the Cuban Republic.

The Cleveland Leader asks a number of questions pertinent to the recognition of the Cuban republic by the United States. The New York Sun reprints the questions and answers each in detail as follows:

"If a resolution should be adopted declaring that the republic of Cuba existed, and the president were willing to act on that resolution, where should official notice of its adoption be sent?"

Send it to Cubitas, province of Puerto Principe, Cuba.

"To whom should the message of good cheer be addressed?"

Address it to President Cisneros. It will reach him as expeditiously as it would if addressed to Captain General Weyler.

"By what route should the message be forwarded?"

It may safely be forwarded by dispatch messenger via Havana, or by the like to Nuevitas, which is situated near the inland headquarters of the revolutionary government.

"When were the officials of the Cuban republic elected, and under what articles do they serve?"

They were elected in the first year of the war, and the charter under which they serve contains some of the best features of the constitution of the United States.

Very little has been heard of the state of Nevada for many years. School children find it still on the map, but that is about all. Lately, however, Nevada has been mentioned. The manner of the mention is so little to her credit that it would have been better if she had not wakened even temporarily from her hypnotic sleep. She waked up only long enough for her legislature to pass a bill permitting prize fighting within the state on payment of a license of $1,000. This was to pave the way for the alleged fight that is to come off between Corbett and Fitzsimmons. Nevada must be poor indeed—poor in spirit as in purse.

The earnest, prayerful and fruitful work Rev. Dwight L. Moody is doing the present winter in New York city and elsewhere cannot fittingly be called "stirring up the animals," as Rev. Sam Jones styles it. Furthermore, if Rev. Sam Jones should succeed in inducing Colonel Ingersoll to accept his challenge to discuss Christianity, the contrast between the pure English of the agnostic and the slang of the ex-gambler and drunkard would be so distressing that the debate certainly could not redound greatly to the glory of Christian doctrines. Let Rev. Sam Jones keep out.

The first society of Christian Endeavor among the Japanese in the United States was organized a few weeks ago at Santa Cruz, Cal.

A Christian Endeavor society holding weekly prayer meetings at the noon hour has been organized among the young people in a Pittsburg office.

A blind man is led to church every Sunday by the missionary committee of a St. Thomas (Ont.) Christian Endeavor society—a practical endeavor.

RELIGIOUS THOUGHT.

Gems of Truth Gleaned From the Teachings of All Denominations.

Methods must not be confounded with principles. Methods are changeable; principles are firm as everlasting hills. Few men are willing to die for methods; thousands for principles.—Rev. De Witt M. Benham, Presbyterian, Pittsburg.

What Mormons Believe.

The Mormons accept the two testaments as the revelation of God's will and law. Their church is founded on Christ—not on Joseph Smith, as is falsely and persistently misrepresented. They accept as religious belief the doctrine of the fall of man. They believe God created Adam a perfect man, yet free to fall of his own determination. They believe in redemption.—Elder B. H. Roberts, Mormon, in Cincinnati.

The March of Death.

Every new day breaks a family up somewhere, dims the firelight and sunlight both. Some one walks heavily today as one who mourneth for his mother. Night is pleasant, for it brings the family together, but sooner or later it is sad when a night comes with one missing. We cannot fence our homes against one uninvited, much unwelcome guest. "The fell Sergeant Death is strict in his arrest."—Rev. Myron Reed, Congregationalist, Denver.

The True Religion.

The true religion is always attractive—a lamp, an illumination. It is always precious and glorious, and we are won by beauty, sweetness and brightness; we are repelled by darkness and dullness. Human nature is weak, full of faults and harassed by unspiritual tendencies, which mar the loveliness of the soul. To adorn the doctrine is to live, in inward disposition, as Christ lived in outward condition.—Rev. W. D. Williams, Congregationalist, San Francisco.

Wyclif's Great Work.

In 1366 the English parliament refused to pay tribute to the pope. A gifted monk makes reply to parliament. Wyclif is chosen to reply to the monk. He accepts the task with the words, "As the king's chaplain I take upon myself this task." His argument, strong and impressible, is this: That Cæsar's things belong to Cæsar, and God's to God; that the state must take care of national things and the church of religious things, and that what God has put asunder no man should join together. The centuries since Wyclif's day have revealed the weight and influence of the reformer's mighty blow for a pure church and a free state.—Rev. Kerr B. Tupper, Baptist, Philadelphia.

Unpleasant Preaching.

There are a good many people who object to the sort of preaching that refreshes their memory with unpleasant facts. They want the preaching that soothes. They say, "Don't preach morality; just preach Christ's doctrine, believe and be saved." Yes, but that doctrine is only a part of the plan of salvation. God does not condone sins, the modern sins of rich men. These easy going so called Christians say if you attack modern sins from the pulpit and rail against the rich you will make yourself unpopular, you will offend the wealthy element and reduce the revenue from pew rents. Think of such philosophy as that—as though the chief aims of a minister were personal popularity and increasing the pew rent fund.—Rev. John Hemphill, Calvary Church, San Francisco.

RUM FILLS THE JAILS.

Drunkenness Is the Main Cause of the Commoner Crimes.

The courts of any country are especially qualified to render authoritative opinions regarding the effect of the liquor business. There is probably no man who ever won a higher place in the judicial circles of any country than the late Lord Chief Justice Coleridge of England. After years of service at the head of the highest court of Britain, Lord Coleridge died two years ago and was succeeded by Lord Charles Russell, the present chief justice. Lord Coleridge was profoundly impressed with the evils of the rum business from his experiences on the bench, and frequently spoke his opinions in the plainest language. At Durham in 1877, referring to the drink business, he said:

"The crimes of violence, which in a large proportion fill the calendar, without a single exception have begun in public houses and are due to drunkenness. I think it is in the course of my duty to say that, within my experience as a judge, and having lived some considerable time in the world among other judges and judges of much larger experience than myself, it is certainly the case that if we could make England sober we might shut up nine-tenths of the jails."

The next year, at Bristol, he expressed himself thus:

"I suppose it is because the fact is so plain that nobody pays the slightest attention to it—viz, that drunkenness is a vice which fills the jails of England, and that if we could make England sober we could do away with nine-tenths of the prisons."

At Manchester, in 1881, he made this remarkable statement:

"All the cases that have come before me, with one exception, have had their beginning or ending in drink."

Ten years later, in a speech at Birmingham, he gave it as his opinion:

"Drunkenness is mainly the cause of the commoner sorts of crime, and if England could be made sober, three-fourths of her jails might be closed."

Two years before his death, at Liverpool, he made this public declaration:

"At a moderate estimate something like nineteen-twentieths of the crime that has to be tried in courts is due to drink."

This is the cold opinion of one of the greatest judicial minds that Great Britain ever produced.

On another occasion Lord Chief Justice Coleridge said:

"I can keep no terms with a vice that fills our jails; that destroys the comfort of homes and the peace of families, and debases and brutalizes the people of these islands."

PROGRESS OF TEMPERANCE.

The Habitual Drinker Is No Longer Tolerated In Business.

After all, however, the thing of main importance is the story of the progress of temperance during nearly a quarter of a century that the Union has been in existence. In the course of this comparatively short period a remarkable change has taken place in public sentiment and in private conduct with regard to the sale and use of intoxicating liquors.

There is no longer any indulgence for the public man who gets drunk, nor is it possible any more for a man to maintain a first class standing in private life if he is known to be given to intoxication. It is exceedingly difficult for the habitual drinker to prosper in any profession or to secure a situation in any branch of business. Most of the corporations make sobriety one of the tests of fitness for employment, and society shuts its door in the faces of those who cannot or do not control their appetites. This gain for temperance has brought with it a general elevation of the standards of morality and propriety.—St Louis Globe-Democrat.

Whisky's Yearly Work.

In the Cuban army are some 50,000 men. Should it come to pass that General Weyler seizes and butchers all of these men, what a righteous protest would go up from the American continent! Civilization would turn livid with grief and rage. And yet the rum power of the United States is guilty of the massacre of this vast number of human beings, and thousands more, every year.—Exchange.

Mark It Poison.

There is a good deal of talk about passing a law fixing the standard of beer. As the stuff is poison the law ought to make that standard declaration, have the commodity marked with the regulation cross bones and skull, and then let it take its chances as a beverage with the other death dealers.—Voice.

Rum Kills One-tenth.

Dr. Benjamin Ward Richardson, the famous English authority, from a lifetime of study estimates that one-tenth of the total deaths of England are attributable to the use of alcohol. Applying this ratio to the United States, the deaths due to drink would amount to from 70,000 to 80,000 per year.

The Old, Old Story.

He was one of the fellows
That could drink or leave it alone,
With a fine, high scorn for common men
Who were born with no back bone.
"And why," said he, "should a man of strength
Deny to himself the use
Of the pleasant gift of the warm, red wine
Because of its weak abuse?"

He could quote at a banquet,
With a manner half divine,
Full fifty things the poets say
About the rosy wine,
And he could sing a spirited song
About the lips of a lass
And drink a toast to her fair, young worth
In the sparkling, generous glass.

And, since this lordly fellow
Could drink or leave it alone,
He chose to drink at his own wild will
Till his will was overthrown.
And the lips of the lass are cold with grief,
And the children shiver and shrink,
For the man who once could leave it alone
Is a pitiful slave to drink.

—British Temperance Advocate.

The Burden Would Be Light.

I have said a hundred times, and I am willing to say it again, that if anybody will take charge of all the poverty and crime which result from drunkenness the South Congregational church, of which I have the honor to be the minister, will alone take charge of all the rest of the poverty which needs relief in the city of Boston.—Rev. Edward Everett Hale.

A collecting agency in New York is run by women exclusively.

The London Lady says that the fashion of wearing red gowns has led to an alarming revival of dyed hair and painted faces, for red necessities dark locks and a high color.

SABBATH SCHOOL.

LESSON X, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 7.

Text of the Lesson, Acts viii, 26-40—Memory Verses, 29-31—Golden Text, Acts viii, 35—Commentary by the Rev. D. M. Stearns.

26. "Arise and go toward the south." Thus spake the angel of the Lord to Philip while he was in the midst of this great work in Samaria. He is sent from what seems to be a very great work out into the desert, and he is not told why he is sent. Simple and whole hearted obedience is the one thing required of a servant or a soldier. Angels that excel in strength do His commandments, hearkening unto the voice of His word. They do His pleasure (Ps. ciii, 20, 21). If we are good servants and soldiers, we will hold ourselves according to II Sam. xv, 15; I Chron. xxviii, 21; II Sam. iii, 36.

27. "And he arose and went, and, behold, a man of Ethiopia." Philip sees what may be the object of his mission, one man, an Ethiopian, the treasurer of Queen Candace, who had been to Jerusalem to worship. The time will yet come when Ethiopia shall stretch out her hands to God, when from beyond the rivers of Ethiopia suppliants shall bring an offering to the Lord (Zep. iii, 10; Ps. lxviii, 31). But, whether a nation or an individual, God regards all who truly seek Him (Job xxxiv, 29).

28. "Sitting in his chariot, read Esaias the prophet." What he had heard or seen at Jerusalem we are not told, but we may well imagine that he had heard somewhat concerning those who had filled Jerusalem with their doctrine and concerning Him of whom they spake. He must have been an earnest seeker after light, for God sent Philip all the way from Samaria to be his teacher and to lead him to Christ.

29. "Then the Spirit said to Philip, Go near and join thyself to this chariot." Whatever Philip may have thought he now knew the object of his mission. His trained ear heard the message of the Spirit, and without hesitation or question he obeys. I believe it is possible to live always and fully under the control of the Spirit and have God working in us both to will and to do of His good pleasure. If this is our whole hearted desire, He will fulfill the desire of them that fear Him (Ps. cxlv, 19).

30. "Understandest thou what thou readest?" With this question Philip introduced himself to the man in the chariot, having run to him as soon as he was commanded by the Spirit. When the Lord sees any one intent upon understanding His word He will take pains to instruct him. The marginal reading of Job x, 8, is very suggestive, "Thine hands took pains about me." Gabriel was sent from heaven to Daniel to make him understand and to show him the truth (Dan. x, 14, 21; xi, 2). The Holy Spirit has been given to every believer to teach and to guide into all truth (John xiv, 26; xvi, 13).

31. "How can I, except some man should guide me?" Thus graciously answered the treasurer, and he invited Philip to step into the chariot with him. How smoothly everything goes when the Spirit is working! Philip, sent by the Spirit, finds one in whom the Spirit has been working, and therefore one ready to be taught. The Spirit might have taught the eunuch Himself without the help of any man (I John ii, 27), but He saw fit to use human instrumentality. How blessed to be used of God! Only be willing, and He will use you.

32, 33. "He was led as a sheep to the slaughter." Thus he read in what we would call Isa. liii, 7, 8, concerning Him of whom Moses and all the prophets did write, Jesus of Nazareth, the Son of Joseph (John i, 45), but he knew Him not. This whole chapter will doubtless be the general confession of Israel as a nation after they shall have looked upon Him whom they have pierced (Zech. xii, 10) in the day when they shall say, "Lo, this is our God! We have waited for Him, and He will save us" (Isa. xxv, 9).

34. "I pray thee, of whom speaketh the prophet this?" Whether the prophet was speaking of himself or of some other man, the eunuch could not make out. The prophets were types of Christ and did in their lives foreshadow in some measure the sufferings of Christ. Isaiah and his children were signs in Israel (chapter viii, 18), and Jeremiah says of himself, "I was like a lamb or an ox that is brought to the slaughter" (Jer. xi, 19).

35. Philip began at the same Scripture and preached unto him Jesus. He would probably go back to the Passover lamb of Ex. xii and to the daily burnt offering, and possibly to the coats of skins of Gen. iii, 21; then on to the Lamb of God, of whom John the Baptist spake. He could easily find in Isa. liii the sufferings, death, resurrection and future glory of Christ. But whatever line he took, he must certainly have shown Christ to be the only Saviour of sinners and the fulfillment of every type and shadow.

36. The treasurer evidently took it all in and received Jesus Christ as his Saviour, for, coming to water, he asked for baptism. Having received Christ, he would as quickly as possible confess it before all who journeyed with him, and doubtless he would preach Christ to many, for he could not keep the good news to himself.

37. "If thou believest with all thine heart, thou mayest." This is the one only essential to salvation, that Christ be truly received in the heart. "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x, 9). To believe on Him is to receive Him (John i, 12), and if He be not truly received there is no saving faith (I John v, 12).

38. The driver of the chariot and other attendants may have overheard and understood the whole conversation. They certainly now beheld that which the treasurer could more fully explain to them as they went on their way. Whether the one baptized was immersed or had the water poured upon him does not clearly appear. If those who think that immersion is the right way—cannot love and bear with those who think pouring or sprinkling sufficient—there is more grace ready for them if they will have it.

39, 40. The eunuch goes on his way rejoicing, and Philip, caught away by the Spirit, is found at Azotus, and preaches the gospel in all the cities from there to Cæsarea. The joy of the eunuch was due to his faith in Christ and to the fact that now he was accepted in the Beloved, justified from all things and a joint heir with the man at God's right hand (Eph. i, 6; Acts xiii, 38; Rom. viii, 16, 17). He believed and was thus filled with joy and peace (Rom. xv, 13). God had other work for Philip, or rather more of the same work in other places, and sent him off to it. If he never saw the eunuch again on earth, he has certainly met him long ere this in glory.

HISTORY OF A WEEK.

Tuesday, Feb. 16.

Joseph R. Dunlop. the Chicago editor who was convicted of sending obscene matter through the mails (copies of his paper), has failed before the supreme court to have the verdict set aside or modified and will have to spend two years at Joliet.

Senor Cuestas, the official candidate, has been elected president of the senate of Uruguay.

Wednesday, Feb. 17.

Mrs. Josephine Rowley, member of an influential Roman Catholic church of St. Louis, has been excommunicated because she married Dr. W. L. Whipple, a Protestant, in defiance of the mandates of Archbishop Kain.

R. M. Livingston, of Listowell, Ont., fell off a Canadian Pacific railway train east of Winnipeg and was killed. He was a nephew of Dr. Livingston, the famous African explorer.

Idaho may go into a competitive business with Nevada to secure prize fights as a means of advertising the state and promoting the art of self-defense.

The Kansas house of representatives has voted down a bill giving women the right to vote for presidential electors.

According to the annual report of the London fire department, just issued, there is an average of ten fires a day in the British metropolis. One hundred and six lives were lost by fire during 1896.

Frank Frink and George Peyton were overcome by gas at Centerville, Ind., while repairing a crude oil tank belonging to the gas works. Their recovery is doubtful.

Thursday, Feb. 18.

The Hong Kong press prints correspondence stating that 325,000 inhabitants have left Bombay on account of the plague.

The fight in Kansas for resubmission of the liquor question is apparently lost in the state legislature.

Colonel R. H. McLean, until lately commander of the Hawaiian army, has arrived in San Francisco on his way to New York, and will remain permanently in the United States.

Ignatius Donnelly has introduced in the Minnesota legislature a constitutional amendment exempting homesteads from taxation to the amount of $1,000.

People in Carlyle, Ills., who lost money by the Ramsey bank failure, will appeal to the legislature for an investigation of the loans.

Friday, Feb. 19.

Butler, the Australian murderer, has been a marine in her majesty's service in addition to his other occupations.

The Women's Christian Temperance Union at Chicago has just received a second donation of $25,000 from Marshall Field for the Temple. This makes his pledge $50,000, the conditions being that $300,000 be raised to purchase the full amount of bonds.

The sixth annual exhibition of the National Carnation society opened at Cincinnati with over 15,000 blooms.

Miss Carrie Jewell, of recent years a belle in New York society, and the favorite niece of the late Frederick K. Taylor, of St. Louis, has foresworn his liberal bequest to her, abandoned society, and become a nun in the Sacred Heart order at St. Louis.

Hon. William J. Bryan will address the Kansas legislature in joint session today.

Saturday, Feb. 20.

After rour hours of sharp and bitter debate, the woman suffrage bill was killed in the lower house of the Oklahoma legislature.

Augustus S. Seymour, of New Berne, N. C., judge of the United States district court for the eastern district of North Carolina, is dead.

Mercer Beasley, chief justice of the supreme court of New Jersey, is dead. He was 81 years old.

The Burlington railway directors have declared the regular quarterly divdend of 1 per cent.

Henry Ludwic, about whom little is known, was found dead in Harvey & McGuire's lodging house, Chicago.

The officers of the cruiser Brooklyn have been declared blameless in the matter of that vessel striking the rocks Jan. 30 last.

Colonel H. S. Wright and A. V. Ragsdale, two agents at Evanston, Wyo., of the Mutual Life Insurance company, of New York, have been arrested on a charge of obtaining money under fraudulent representations.

Monday, Feb. 22.

A jury at Jamestown, N. Y., has awarded Mrs. Louis Morris, of Franklin, Pa., a verdict of $29,250, the amount of insurance on the life of her husband, who was drowned on Chautaupue lake.

The Missouri senate has passed a house bill repealing the law by which vagrants could be sold. The law had been declared unconstitutional.

A meeting of the Iron Ore association, or "ore pool" as it is commonly called, will be held at Cleveland some day this week and the question of dissolution considered.

The Prussian and Saxon governments forbade the state railroad employes joining the national union in Leipsic and their associations have been disbanded by the police.

Bushell Will Appoint Hanna.

Springfield, O., Feb. 22.—The Gazette, which is regarded throughout the state as Governor Bushnell's official organ, publishes an editorial which is construed by the governor's friends to mean that he will appoint Hon. Mark A. Hanna to succeed Sherman in the United States senate. The editorial is not specific, mentioning no candidates, but states the appointemnt will be of such a character as to increase harmony in the party.

Since the above came out Governor Bushnell has made a statement announcing that he will appoint Hanna senator.

Terrible Explosion of Gasoline.

Cleveland, Feb. 20.—Jacob Sterzellac arose at 5 a. m. yesterday to light a fire and mistook a gasoline lamp for one of kerosene. An explosion occurred, setting the house on fire and before the family could get out of bed all were terribly burned, together with Albert Jerno and Joseph Jerga, two boarders. In all eight were burned and of the eight Agnes Sterzellac, aged 2; John Sterzellac, and Victoria Sterzellac, the latter aged 3, have since died. Two others may die.

Cashier and Money Missing.

New York, Feb. 22.—Captain George Trumbridge, proprietor of Hotel St. George, Brooklyn, notified the police that his cashier, J. R. Twaites, has been missing since Thursday night and that $4,000 and a lot of jewelry which had been placed in the office safe could not be accounted for.

Costly Fire at Grand Forks.

Grand Forks, S. D., Feb. 22.—Grand Forks was visited by the greatest fire in its history yesterday. The flames had a good start and the firemen worked in 25 degrees below zero weather. Many narrow escapes occurred by inmates who escaped in scanty clothing. The loss is estimated at $225,000, and insurance at $110,000. Beare's, dry goods; Rand Bros. and Epraim Bros., clothing, and Higham Bros., hardware, were burned out.

Mulct Law for Special Charter Cities.

Des Moines, Ia., Feb. 19.—The bill as reported from the house providing that the mulct law shall be operative in cities under special charter was passed by the senate by a vote of 39 to 6. The affirmative votes were all cast by Republicans. The governor has signed the bill. Hipwell, of Davenport, offered an amendment legalizing contracts made for liquor while the law was inopertive, but it was not adopted.

McKinley as Robust as Ever.

Canton, O., Feb.22.—"President-Elect McKinley has fully recovered his accustomed good health," said Dr. T. H. Phillips to a representative of the Associated Press yesterday morning, "and I believe is stronger than ever. That does not mean, however, that he will resume his receiving visitors promiscuously, as I have advised emphatically against that."

THE MARKETS.

New York Financial.

NEW YORK, Feb. 20.

Money on call nominally 1½@1¾ per cent.; prime mercantile paper 3@4 per cent,; sterling exchange steadily, with actual business in bankers' bills at 487@487¼ for demand and 485@485¼ for sixty days; posted rates 485½@486 and 488; commercial bills, 484½.

Bar silver, 64⅜. Mexican dollars, 50¾.

United States government bonds dull; new 4's registered, 122½; do. coupons, 122½; 5's registered, 113⅛; do coupons, 113⅛; 4's registered, 111¼; do coupons, 113; 2's registered, 95½; Pacific 6's of '98. 103⅜.

Chicago Grain and Produce.

CHICAGO, Feb. 20.

Following were the quotations on the Board of Trade today: Wheat—February, opened and closed nominal; May, opened 76⅝c, closed 75⅝c; July, opened 73¼c, closed 73⅛c. Corn—February, opened nominal, closed 22¾c; May, opened 24½c, closed 24¼c; July, opened 25½c, closed 25⅝c. Oats—February, opened nominal, closed 15¾c; May, opened 17⅜c, closed 17½; July, opened 18¼c, closed 18¼c. Pork—February, opened nominal, closed $7.85; May, opened $8.00, closed $7.97½. Lard—February, opened nominal, closed $3.92½; May, opened $4.02½, closed $4.02½.

Produce: Butter—Extra creamery, 2 c per lb; extra dairy, 17c per lb; fresh packing stock, 8c. Eggs—Fresh stock, 15c per doz. Poultry—Turkeys, 10@11c per lb.; chickens (hens), 6@7c; roosters, 4@4½c; ducks, 9@11c; geese, 6@8c. Potatoes—Burbanks, 22@25c per bu.; Hebrons, 22@23c. Sweet potatoes—Illinois, 90c@$1.25 per bbl. Honey—White clover, 12c per lb.; extracted, 5@7c. Apples—Common to fancy, $1.00@2.50 per bbl

Chicago Live Stock.

CHICAGO, Feb. 20.

Live Stock--Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 21,000; sales ranged at $3.30@3.65 pigs, $3.45@3.65; light, $3.25@3.30 rough packing, $3.40@3.60 mixed, and $3.35 @ 3.60 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 300; quotations ranged at $4.95@5.40 choice to extra shipping steers, $4.50@4.90 good to choice do., $3.90@4.40 fair to good, $3.65@4.05 common to medium do., $3.50@3.90 butchers' steers, $3.25@5.80 stockers, $3.70@4.25 feeders, $1.80@3.70 cows, $2.40@4.20 heifers, $2.25@3.75 bulls, oxen and stags, $2.90@4.20 Texas steers, and $2.75@6.25 veal calves.

Sheep and Lambs—Estimated receipts for day, 4,000; sales ranged at $2.75@4.00 western, $2.25@3 50 Texans, $2.25@4.10 natives, and $3.50@5.10 lambs.

St. Louis Grain.

ST. LOUIS, Feb. 20.

Wheat—No. 2 red cash elevator, 86½c bid; track, 88c; May, 85¼@75⅝c bid. Corn—No. 2 cash, 20½c bid; May, 22c. Oats—No. 2 cash, 17c bid; May, 18½c. Rye—32c bid.

Milwaukee Grain.

MILWAUKEE, Feb. 20.

Wheat—No. spring, 75½c; No. 1 northern, 79½c; May. 75½c. Corn—No. 3, 19c. Oats—No. white, 17½@18½c. Barley—No. 2, 23@31c; samples, 25@31c. Rye—No. 1, 35c.

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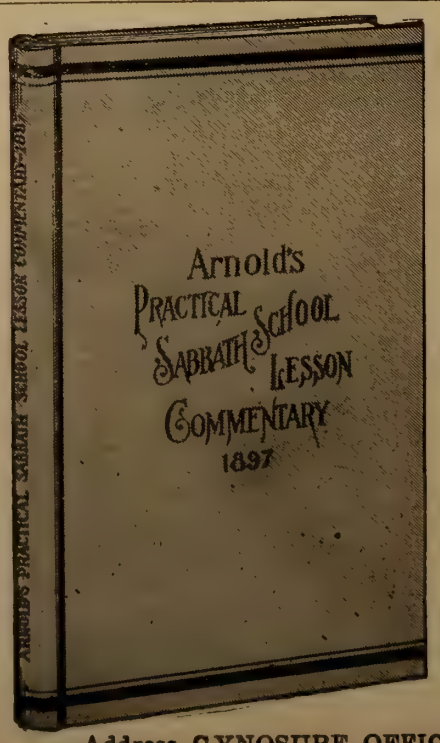
221 W. Madison St., Chicago.

Are Secret Societies a Blessing?
A pamphlet of 20 pages. 5c.
An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too."

A Booklet of 107 pages. 25c.
"The Martyr's Own Monument," by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association; "Christian Politics," by Rev. J. Blanchard, late Editor of *Christian Cynosure;* "The Mysterious Machine: Was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what?" by Prof. E. D. Bailey, of the Civil Service Dept. U. S. Government.



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STATE LEGISLATURE.

WHAT THE LAWMAKERS ARE DOING AT SPRINGFIELD.

Procceedings in the Senate and House Boiled Down—Bills and Resolutions Introduced and Other Matters of Interest to the People of the State.

Springfield, Feb. 18.—A revenue bill was introduced in the senate yesterday providing for appraisement of property on a fair cash value; another bill is to prevent the introduce and spread of San Jose "scale," an emeny to fruit. One bill is for a street railway commission which shall practically manage the operation of street railways, fix fares, dictate the manner of heating cars, etc., and it is provided that street railway companies shall pay from $500 to $2,000 per mile of line; they shall also pay a tax of 3 per cent. on the gross earnings. Another bill requires children between 7 and 14 not employed to attend school at least sixteen weeks each year. Several other bills were introduced.

A number of petitions were presented in the house asking that the word "male" be stricken from the constitution. A bill for a board of pardons was introduced and one for the execution of all death sentences in the penitentiary. There was a "raft" of other bills on all sorts of subjects introduced, including a revenue bill. A resolution was adopted giving the Farmers' Institute of Illinois the use of representatives' hall the afternoons of Feb. 23, 24 and 25.

Springfield, Feb. 19.—Governor Tanner sent to the senate yesterday the following appointments: J. H. Pierce, H. H. Green and Thomas O'Shaughnessy, Joliet penitentiary commissioners; P. H. Donnelly, James Alexander, Andrew Yeager, T. D. Kelliger and S. M. Dalzel, labor commissioners; T. C. McMillan and William Jackson, managers Pontiac reformatory. They were all confirmed. A number of bills were introduced, one being to establish a board of medical examiners to regulate the practice of medicine. The bill fixing the salary of judges of election in Cook county at $5 per day, was passed.

Bills were introduced in the house fixing the charge for berths in sleeping cars, reducing the rates, and declaring all express companies doing business in the state common carriers, giving the railway commission control over them. Revell's bill to repeal the libel law was defeated, after a warm debate—62 to 66—with twenty-four absent and not voting. Revell moved to strike out the emergency clause and vote on the bill without that clause, but the speaker ruled against him, holding that it was only when a bill had a majority and failed to pass that such action could be taken. Debate on the point was pending at adjournment.

At a caucus of the Republican members of the senate it was decided to take an adjournment from Feb. 26 to March 9, to permit the members to attend the inauguration of the president.

Springfield, Feb. 20. — The senate adopted a resolution to adjourn Feb. 26 to March 9, and concurred in a house resolution to adjourn from Friday to Tuesday instead of Monday evening. Bills were introduced—that death sentences be executed in the penitentiary; granting women the right to vote at special town meetings and at elections for supervisor, town clerk, collector and highway commissioners; to amend the law as to teaching in the public schools the bad effects of alcohol.

The house adopted a resolution asking the government to see that Scovel, the correspondent arrested in Cuba, has his rights, and a resolution asking congress to pass a bill to compel the marking of all convict-made goods. A bill was introduced to amend the law of 1873 regarding artitration of damage suits.

It seems that W. S. Matthews, whom Governor Tanner removed as trustee of the Anna insane hospital had resigned nearly a month ago, as stated by Representative Barnes.

Green P. Crabtree Acquitted.

Cairo, Ills., Feb. 20.—On last July 26 Green P. Crabtree stabbed and killed Dr. Isaac N. Coffee, president of the Illinois state board of pharmacy, and was indicted for manslaughter. Yesterday he was acquitted by a jury on the ground that he acted in self-defense.

State Notes.

Rev. W. W. Clark, who has been making a fight at Chicago against Sunday saloons, applied to Justice Martin for a warrant charging Mayor Swift with malfeasance in office. The justice refused the warrant.

The Cook County, Ills, Busniess Men's association has been organized to fight the department store.

The president has refused to pardon Lucien Hubbard, convicted in Illinois of counterfeiting, whose sentence has expired and who seeks to be restored to citizenship.

Rev. James C. Rucker, of Clinton, Ills., a superannuated preacher of the Methodist Episcopal church and over 80 years old, was arrested by the Evanston police while preparing to take his own life.

Lewis Hargrave, chief engineer, and John McMillan, head pressman, of the Chicago Chronicle, were seriously, and five or six others more or less injured by a combustion of crossed electric wires and natural gas, causing the usual explosion.

McClaughry to Take Charge at Joliet.

Springfield, Ills., Feb. 20.—The commissioners of the Joliet penitentiary met here yesterday and appointed Major R. M. McClaughry, at present superintendent of the state reformatory for boys at Pontiac, warden of the penitentiary. Ex-Representative George Torrance, of Pontiac, was appointed superintendent of the state reformatory for boys by the trustees of that institution.

Gov. Oglesby's Sister Dead.

Decatur, Ills., Feb. 19.—Ophelia W. Peddecord, wife of Jasper J. Peddecord and sister of ex-Governor Richard J. Oglesby, died at her residence in this city yesterday afternoon, aged 77. She was a native of Kentucky and came to Decatur with her brother, ex-Governor Oglesby, in 1836. She was connected with prominent families of central Illinois.

Little Interest in a Horse Sale.

Indianapolis, Feb. 19.—At the horse sale at the stock yards yesterday J. G. Voss' Princeton brought $875. The sale attracted little interest.

Herbert Rewards a Hero.

Charleston, S. C., Feb. 19.—Secretary of the Navy Herbert went on board the Maine yesterday and in person presented Landsman Creelman with the gold medal awarded him for heroism in jumping overboard to save one of the men washed off the cruiser during the storm Feb. 8.

Awaiting a Jewish Moody.

When the Jewish Moody becomes known, we shall have revivals having the Jewish spirit and encouraging a warm devotion to the ancient faith, in which the woman's council and the Hebrew associations will be conspicuous. There is nothing in the physique of the average Jew that prevents his growing enthusiastic in religion as well as in art or politics; he merely awaits the man and the opportunity. The true Jew is not indifferent. Given the occasion, and he will promptly display his warmth of spirit. We can well picture the crowds of excited worshipers hailing the words of Isaiah or Joel, who, before the approach of these prophets, showed little interest in things spiritual. And in some respects Moody may be called the Isaiah of today.—Jewish Messenger.

The Telltale.

"Yes, my dear, I'm a gay bachelor," said a masked man to a masked lady at a masquerade party the other evening. He felt queer when she said to him in a low voice:

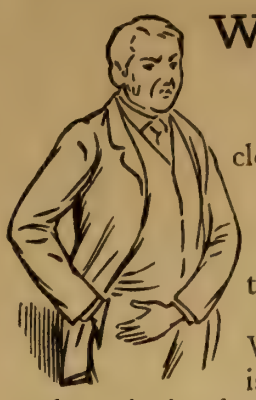
"Don't be a silly, John. I know you by that wart on your thumb."

It was his wife.—London Fun.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Feb 15 to Feb. 20:

Rev P B Williams, W R Fleming, Seth Wardner, J C Bees, Jacob Phillips, Rev Wm Huseman, Margaret Bryan, Joseph Hoffhines, Rev W Fenton, W H McKee, S H Norem, Austin Boyer, T C Kirkwood, E M Curtis, Rev M L Brown, Rev W B Stoddard, Jos McFerron, David Logan, Laphronia Walston, Dr J Mattinly H W Blowers, Miss Bell Ewing, Lemuel Hillery, Addie H Bliss, John A Stegner, G E Sease, C W Sterry, Robert L Falke.



Who pays for all the clothes, etc., that are worn out and torn to pieces in the wash? Whoever it is, he or she ought to insist that the washing shall be done with **Pearline**, and with **Pearline only**. Then that ruinous, expensive rub, rub, rub, over the washboard, which makes all the trouble, will be done away with. It isn't a little matter, either, this needless wear and tear. It's big enough to pay any man to look after it, and stop it. **Pearline** saves not only hard work, but hard-earned money. 493

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Ex-President John Quincy Adams. Price, cloth, $1.00. Paper, 35c.
Letters on the Nature of Masonic Oaths, Obligations and Penalties.

Reminiscences of Morgan Times. 10c. each.
By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry.

The Mystic Tie or Freemasonry a League with the Devil. 15c.
This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason.

Pres. H. H. George on Secret Societies. 10c. each.
A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

Narratives and Arguments, 15c. each.
Showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple.

College Secret Societies. 25c. each.
Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett.

Sermon on Secret Societies. 5c. each.
By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

Eminent Men on Secret Societies. 326 pages; cloth, $1.00.
Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials."

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1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

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Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

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LAND VALUE RAISED.

EFFECT OF IMPROVED HIGHWAYS IN INDIANA.

Consensus of Opinion of the Farmers of the State Is That Good Roads Enhance the Price of Property—Key to the Solution of the Road Question.

That good roads have a direct money value seems to be proved by Professor W. C. Latta of Purdue university, Indiana. He asked the farmers of the state to give their views on the subject, and their replies, summarized by Professor Latta, were published in the Quincy (Ills.) Farmers' Call.

Over 40 replies to these queries were received. As would be expected from the difference in soil, surface and distance from gravel beds, there is a wide range in the estimates of the different correspondents. Many of the estimates are necessarily mere guesses, while others are based on a thorough knowledge of the matters under consideration.

A VISION OF GOOD ROADS.
[From L. A. W. Bulletin.]

The averages of these estimates should give—and they probably do, approximately—the consensus of opinion held by the most intelligent farmers of the state as to the cost and money value of improved highways and the loss due to poor roads.

The approximate averages for the 40 counties are as follows:

First.—The average estimated increase in the selling price of land due to existing improved highways is $6.48 per acre. The estimates from which this average is made refer in most cases to lands near the improved roads, but in a few instances they apply to all the lands of the county. The average increase, therefore, of $6.48 per acre is lower than was intended for the lands near the improved roads.

Second.—The estimated average increase per acre that would result from improving all the public roads is $9.

Third.—The estimated average cost of converting the common public roads into improved highways is $1,146 per mile.

The estimated average annual loss per 100 acres from poor roads is $76.28.

If these estimates are even approximately correct, they furnish a key to the satisfactory solution of the question of highway improvement from the money standpoint. On the basis of the last mentioned estimate, the average annual loss per acre from poor roads is over 76 cents. In five years the losses would aggregate $2,432 for every section of land, and this sum would construct two miles at a cost of $1,216 per mile, which is $70 per mile above the estimated average cost given by the farmers themselves. The present road tax, which, under existing laws, is largely thrown away, would, under a proper system of road maintenance, doubtless keep improved highways in perfect repair.

If the foregoing statements are a near approach to the truth, it follows that the losses and expenditures which farmers actually incur on account of poor roads would also secure permanently good roads. Can any sane mind doubt the wisdom of exchanging the losses, delays, accidents and vexation of spirit occasioned by bad roads for the comfort and other advantages of good roads when the cost is the same?

But there is another side to this question—viz, the increased value of land from highway improvement. As already stated, this increase is estimated by the farmers consulted at $9 per acre. This would enhance the value of each section of land $5,760, which is more than double the estimated cost ($2,292) of the two miles of improved highway, which constitute the quota for the section.

Just here the objection may be raised that the improved roads would not increase the productive capacity of the land, while the enhanced commercial value would increase the taxes. Let us, for the sake of argument, grant this plausible but fallacious objection, and then find what it amounts to. Let us suppose the increase in appraisement for taxation to be $4 per acre, and the tax rate 1¼ per cent.

This would mean an annual increase in taxes of 5 cents per acre or $5 per 100 acres. Would not our objector, after enjoying the benefits of good roads, be willing to give therefor the extra $5 if necessary? Would he keep the money and go back to the thraldom of mud roads? If so, he has the option of selling his farm at an advance, according to the average estimates of his brother farmers, that will more than doubly reimburse him for his expenditure on highway improvement, and he can then remove to some native wild whose quiet waters have not been "troubled" by the spirit of progress.

I am aware that many intelligent farmers will not accept the estimates of their fellow farmers as to the money value of good roads—many who will even deny that improved highways have any appreciable money value. I am glad to know, however, that many of these very same farmers favor good roads, and would aid in their construction for the same reason that they would build comfortable and even luxurious homes.

Road Progress In Massachusetts.

The Massachusetts legislature will be asked to add $800,000 to the $700,000 already appropriated for good roads. The improved roads are very popular, and as soon as the farmers learn not to always drive in one track they will be durable.

Road Notes.

The value of the horse depends on the character of the road.

No intelligent farmer should waste his time in hauling half loads to market.

Texas is now actively and intelligently advocating good roads, and a change for the better will be apparent soon, no doubt.

The man who never blankets his horse in the winter is the one who insists the roads are good enough.

A poor road offsets the advantages of a good market.

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co, Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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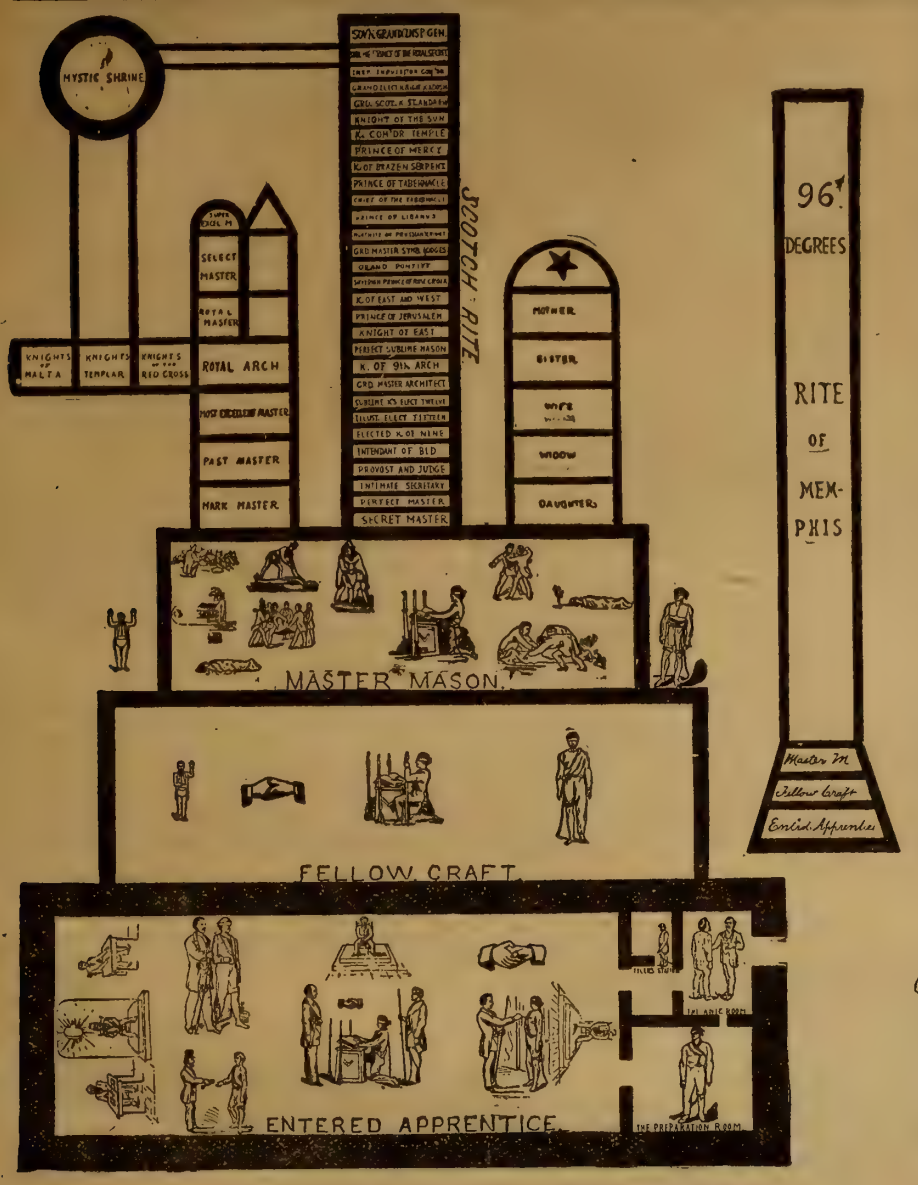

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Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life-undoubtedly because they considered him a seceding Freemason.

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POWERS TAKE ACTION

THE BIG FLEETS USE THEIR GUNS ON THE CRETANS.

Athens Replies to the Outrage With a Meeting of 40,000 Which Cheers King George — The Latter Declares He Has Enlisted for the War If It Comes.

Canea, Island of Crete, Feb. 22.—A fusillade having continued since morning, despite the warnings of the foreign admirals, the united squadrons bombarded the insurgent camp outside of Canea. The foreign admirals have warned Colonel Vassos, the commander of the Greek forces on the island of Crete, of their intention to attack his troops with four men of war anchored off his camp at Aghioi Theodoroi, should he attempt to advance to the interior of the island.

Constantinople, Feb. 22.—A dispatch from Janina says that the authorities are arming the Mussulman population for a descent upon the Greek frontier near Arta.

Athens People Cheer the King.

Athens, Feb. 22.—Over 40.000 persons participated in a demonstration yesterday afternoon on University square in favor of the union of Crete and Greece. The greatest enthusiasm prevailed. An address was adopted declaring that the king and people were ready for any sacrifices of blood and treasure to bring the present Cretan policy to a successful issue. The crowd then marched to the palace and a deputation presented the address to the king. Tremendous cheering followed. His majesty King George, Crown Prince Constantine, Duke of Sparta and other members of the royal family occupied places on the balcony. The king adressed the crowd as follows: "You are executing the true mandate of the Hellenic people. I thank you for this imposing display of your feelings. May God protect our beloved country and strengthen our common efforts Long live the Hellenic nation." The address of King George was followed by vociferous cheering.

Will Annex Crete, Regardless.

This address, taken with the still more definite statement the king made Saturday is a distinct defiance of all the European powers. On Saturday The Asty printed a statement made by the king to the effect that he had sent an envoy to one of the powers and made every effort to call the favorable attention of Europe to the situation in Crete, but with the exception of the mixed gen d'arme and the so-called reforms nothing had resulted. Continuing the king said: "My patience became exhausted, and I decided to annex the island of Crete, which body and soul is Greek. This decision will provoke, however, the powers to adopt coercive measures against me. I have ordered my army not to abandon the island under any circumstances. Crete will be administratively organized as soon as possible."

Gen. Pleasanton Is Dead.

Washington, Feb. 18.—The death of General Alfred Pleasanton, which took place at 3 a. m. yesterday at the Gregson House in this city, ends a career that was remarkable for brilliancy in the field of war and later for the hermit-like life the general led. He was born inthis city in 1824 and was educated at West Point, serving afterwards in the Mexican war, on the Indian frontier and in the civil war,where he earned his laurels as a cavalry commander. His only attendants at death were his private secretary, Mr. Murphy, and Henrietta Roane, a fathful colored nurse, who were with him when he passed away. Dropsey, the effect of wounds and age and the grip, caused the end.

Terrible Disaster on the Atlantic.

Boston, Feb. 22.—The German tank steamer Diamant, Captain Wischausen and thirty-five men, was probably lost with all hands, 280 miles southeast of Halifax, Feb. 17, or else she has been drifting at the mercy of the elements ever since. Such is the opinion of Captain Forth, of the Furniss Line steamer Galileo. Captain Forth attempted to tow the Diamant and to save her crew, but the hawser parted and the tank steamer disappeared from view so quickly that it is believed that she went down.

Gary to Have a Portfolio.

Canton, O., Feb. 20.—At 1:30 o'clock yesterday afternoon Hon. James A. Gary, of Baltimore, left the private room at the McKinley home, where he had been in consultation with the president-elect for several hours and gave the following statement to the Associated Press: "Governor McKinley has tendered me a portfolio in his cabinet. While it is not definitely settled which one, I am assured that it will be one which I can accept."

Expected Happens at Gen. Harrison's.

Indianapolis, Feb. 22.—At 5:30 o'clock yesterday morning a baby girl weighing eight and one-half pounds was born to Mr. and Mrs. Benjamin Harrison, Dr. Henry Jameson being the attending physician. Mother and child are doing well. Mrs. Lieutenant Parker, of New York, is with her sister, Mrs. Harrison. Mr. and Mrs. Harrison were married in St. Thomas' church, New York, April 6, 1896. The ex-president is in his 64th year.

Mothers' Congress Adjourns.

Washington, Feb. 20.—After a very successful and enthusiastic meeting of three days, the first mothers' congress last night finished its work and adjourned to meet next year in Washington. This city will be the general headquartrs of the new organization and the meeting every other year will take place here, while in the alternate years it will be held at some city to be chosen by the congress.

THE WEEK IN CONGRESS.

Synopsis of the Proceedings of the National Lawmakers.

Washington, Feb. 18.—The senate yesterday passed the immigration bill as revised by the conference committee—34 to 31—did a little routine business, held an executive session and adjourned.

The house passed a bill opening to use and occupation under the right-of-way act of March 3, 1891, all the reservoir sites—138—reserved by the geological survey in the arid regions of the west. The conference report on the legislative bill was agreed to and a bill passed to remove the political disabilities of Colonel W. E. Simms, of Kentucky. Debate on the Hopkins-Kendall contested election case from the Tenth Kentucky district occupied the rest of the day.

Washington, Feb. 19.—The open session of the senate yesterday lasted only twenty minutes, during which a bill was passed that provides for using a patent postal cord and envelope with coupons attached. The postmaster general is authorized to suspend the system if it proves unsatisfactory on a test. The executive session lasted until 6:30 and was mostly devoted to confirming Charles F. Amidon, appointed a district judge in North Dakota. The arbitration treaty was considered briefly and will probably be postponed until after March 4 next.

The house adopted the conference reports on the bills to pension the widows of Major General Stoneman and Major General Julius H. Stahl at $50 and $75, respectively, and seated Hopkins in place of Kendall from the Tenth Kentucky district—197 to 91. The committee reported in favor of Kendall.

Washington, Feb. 20.—After eight hours in executive session the senate adjourned yesterday without a vote on the arbitration treaty, the opposition filibustering to prevent action. Sherman and Lodge pleaded with those opposed to action to take a vote or agree to take a vote, but the minority was unyielding and forced an adjournment. Teller and Daniel spoke against the treaty and Lindsay for it. Nothing else was done in the senate.

In the house there was a long debate over the general deficiency bill, during which Walker of Massachusetts denounced the rules committee for its alleged "tryanny." The bill was not completed. Grow made a speech for the free homes bill. Nothing was done at the night session.

Washington, Feb. 22.—The senate Saturday adopted a resolution of sympathy with Greece in the present dispute in Europe over Crete. Quay tried to get up the bill for a commission to look into labor troubles, but after a brief talk it was displaced by the Indian appropriation bill. This gave rise to a long debate in which the silver question cropped out and also the old dispute about granting money to churches for Indian education, the senate committee having added a clause to continue that practice. The bill was not acted upon at adjournment. A bill was passed giving the widow of General Carr $60 a month pension.

The house put in the day on the general deficiency bill, striking out an item of $12,000 to pay members who had been "docked" for non-attendance by a rule of the Fifty-third congress. McMillan made a hot speech against the supreme court for deciding against the income tax referring to the "thick hide" of Justice Shiras, who changed his opinion on that case and calling the majority opinion "slush." No action on the bill. The bill for an international commission was reported favorably.

MURDERED BY INDIANS.

The Bodies of Six People Discovered Near Winona, Minn.

Winona, N. D., Feb. 19.—A terrible sextuple tragedy was discovered one mile from this place yesterday on the ranch of Rev. Thomas Spicer. The horribly mutilated bodies of Mr. and Mrs. Spicer, their daughter Mrs. William Rouse, with her 1-year-old twin boys, and the aged Mrs. Waldron, the mother of the postmaster of this place, were discovered scattered about the ranch, and there is as yet no positive clue to the perpetrators of the horrible crime. The appearance about the ranch, the condition of the bodies, and some other circumstances have led to the suspicion that the murder was committed by Indians, and this suspicion was in part started from the known fact that one Indian was seen in the neighborhood of the ranch yesterday.

Educators Conclude Their Meet.

Indianapolis, Feb. 19.—The concluding sessions of the department of superintendence were held yesterday. They was largely business meetings. Charles R. Skinner, of New York, introduced an anti-scalper resolution, which he said was of great importance and had direct bearing on the act now before congress. After a lively debate the resolution was adopted by a narrow margin. As the place for holding the next session Chattanooga, Tenn., was chosen. President-elect Schaeffer then made his bow to the audience.

Philadelphia City Election.

Philadelphia, Feb. 18.—The strongest fight in the city election between the "combine" and anti-combine factions of the Republican party was in the Fifteenth ward, the latter faction by 680 votes electing Clinton Rogers Woodruff, secretary of the National Municipal league, a member of the legislature to fill a vacancy. Mrs. William B. Riley was elected a school director. In three other wards women who received the regular Republican nomination for school directors were elected.

LATEST NEWS FROM JACKSONVILLE.

Cuban Insurgents Having Their Own Way with the Forces of Weyler.

Cincinnati, Feb. 22.—A special to The Commercial-Tribune from Jacksonville, Fla., says: Letters from Pinar del Rio to Colonel Corbo give details of engagements in that section recently, in all of which the insurgents were successful. Near Joreta Major Morales engaged San Martin's troops and after a two hours' fight the Cuban machete charge drove the Spanish from the field in utter rout, they leaving 125 dead on the field. The insurgents decoyed the Spanish into a trap in Jopeta swamp and cut their rear guard into pieces and routed a squadron of 500 men.

At the woods of El Toveo was another disaster for the Spaniards, Colonel Lorento defeating Colonel Martin's detachment of 600 men and forcing him to retreat to San Juan y Martinez with heay loss, leaving his dead on the field. At Janta the Spaniards made a plucky fight, but the Cubans routed them after three hours' fighting. The insurgents secured 20 rifles and 1,500 rounds of ammunition. Their loss was less than thirty, while the Spaniards acknowledged a loss of over 140.

A special to The Commercial-Tribune from Key West, Fla., says: A report has reached here of rumors in Havana of a big fight in Santa Clara province between 1,500 Spaniards and 1,200 Cubans under Gomez, which lasted eight hours. The insurgents cut down the Spanish forces first with artillery and then with the machete, the Spaniards fleeing for their lives in the greatest disorder. The losses on both sides were heavy, the Spaniards losing the most men. The Cubans captured all the ammunition, stores and guns, including four field pieces and quantities of small arms.

PLOT TO BLOW UP A PRISON.

Friends of Four Unhung Thugs Brewing Trouble at Santa Fe.

Santa Fe, N. M., Feb. 22.—Governor Thornton has placed the local company of infantry on guard at the penitentiary on account of the discovery of a plot to blow up the building on the part of friend of the four members of the Borrego gang of assassins, who were condemned to be hanged next Tuesday, but have been granted a respite for thirty days by President Cleveland in disregard of an appeal from the governor and other authorities to let the law take its course.

Another ominous feature of the trouble is the appearance of the cabalistic chalk figures "B—302—40" on the pavement and doors of the officials, which the knowing ones describe as similar to the call for meetings of the secret "Button" gang, which appeared frequently in 1892 just prior to the assassination of ex-Sheriff Frank Chavez.

KRUGER'S BILL AGAINST JOHN BULL.

He Wants $5,000,000 for "Moral and Intellectual Damage."

London, Feb. 19.—The secretary of state for the colonies, Joseph Chamberlain, announced in the house of commons yesterday that an official telegram had been received from the British agent at Pretoria, capital of the Transvaal, conveying a bill of indemnity presented by the Transvaal as a result of the Jameson raid. The bill, he added, is divided into two heads. The first asks for the payment of £677,938 3s 3d as a material charge, and under the second head the Transvaal asks £1,000,000 for "moral and intellectual damage." Chamberlain further said of the telegram that the foregoing demands do not include the legitimate private claims which may be advanced.

Makes Fusion Impossible.

Des Moines, Ia., Feb. 20.—There were exciting scenes in the senate over the consideration of the chapter of the code governing elections. As amended the law gives fusion a body blow by providing that no candidate's name may appear on the official ballot more than once. The debate throughout was characterized with much acrimony, and at one point Healy charged that McKinley got the vote of Iowa only through the votes of gold Democrats, which the proposed bill would drive away. The discussion lasted until the middle of the afternoon session, when the bill was finally passed by a vote of 31 to 17.

Mother and Child Fatally Burned.

Louisville, Feb. 18.—The overturning of a lamp at the home of John Myer in this city resulted in the fatal burning of Mrs. Myer and a 2-year-old child. Myer was severely burned while trying to extinguish the flames.

Raising Children by Convention.

Washington, Feb. 18.—The mothers' congress, the first national meeting of the kind, met here yesterday with a very large attendance. The day was spent in discussing the best means of bringing up children.

Dr. Steinitz Reported Dead.

London, Feb. 22.—A dispatch to The Daily Mail from Paris says that Dr. Steinitz is dead at Moscow. He was the famous chess player, and was born in 1836.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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There will be a meeting of the Board of Directors next Saturday, March 6th, at 9 A. M.

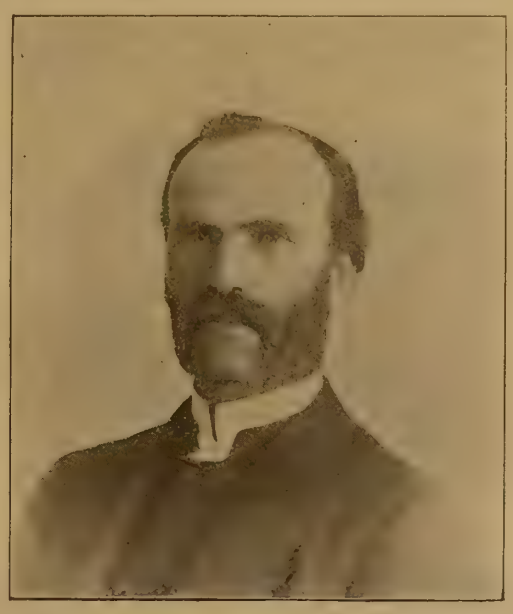
Rev. P. B. Williams has undertaken to work up a Southern California Anti-secret Convention for April 14, 15.

A large number of this issue of the *Cynosure* will go to friends of the cause in Great Britain. We request those who receive it to return us a postal card on which they will answer this question, "How to resist the tide of secret orders in Great Britain?" We desire to publish a postal card symposium on this question, and wish to get expressions from our friends across the water.

The Dunkards, or German Baptists, have purchased 41,000 acres of land in Brown county, Ind., and are contemplating the purchase of the entire county. They are prohibitionists and will need no jail or prison of any sort. In the event of completing their purchase the taxes of Brown county will be reduced two-thirds or three-fourths, for it will not be cursed with saloons or anybody to patronize saloons. We would like to live in that county.

No church has paid so dear a price for the lesson that secret societies are dangerous to civil government as the Covenanters. In their early struggle for civil and religeous liberty in Scotland they were betrayed by Freemasons. In their blindness to the tyranny and diabolical intrigue of that institution they brought over from Holland Charles II., a Royal Arch Mason, and placed him upon the throne. And when he had secured the reins of government he crimsoned the heather of Scotland with the blood of thousands of Covenanters.

Ten street car companies in Philadelphia for ten years paid a profit of 26 per cent on their invested stock. If the city had invested the original capital on behalf of the citizens at 5 per cent, and put the profits in the city treasury, it would have made an annual profit of $1,200,000 in addition to an actual investment in the value of the property amounting to $3,250,000 a year. Philadelphia, therefore, lost nearly $4 500,000 a year because the city did not run the street cars.



REV. JAMES KERR, D. D.

We are glad here to introduce to *Cynosure* readers a prominent reform leader in Scotland. His ancestry were those who sacrificed their lives for freedom, civil and religious, in times of Scottish persecution. In his veins is blood that has come down through generations of heroic reformers. He has that close-hammered mind and character forged on the anvil of persecution, and inspired and regulated by God's Word and the catechism which makes sound Presbyterians, the soundest of men. He is a born leader, and the great reform convention in Glasgow last summer, gathered from various lands, and composed of the descendants and sympanhizers of those who stood for civil and religious liberty in Scotland, was of his planning and execution.

Dr. Kerr has added a valuable contribution to the reform literature of the day by the publication of the addresses at this convention in a Memorial Volume of 470 pages. It contains interesting reports of memorial services and addresses given in connection with this convention at martyrs' graves and on battlefields celebrated in the history of Scottish persecution. The addresses at the Glasgow convention cover all the current reforms of the day and make the volume specially valuable to every reformer. We give extracts in this paper from the addresses in this volume on the lodge question. They were given by Dr. C. D. Trumbull of Morning Sun, Iowa, and Dr. T. P. Stevenson, of Philadelphia. Dr. Kerr recognizes the secret lodge question as one of the great issues of the day; and as will be seen from his article and letter in this *Cynosure*, he believes the time is ripe for the organization of an anti-secret movement in Great Britain. We hope his appeal will meet with a wide response.

Rebold, the Masonic historian, says that after the death of King Charles I. of England, in 1649, the local Masonic lodges worked in secret to restore the throne which Cromwell was destroying. Charles II., a profligate and libertine, whose conscience was destroyed by Masonic oaths, was in exile over the water in Holland. The English Masons placed a tub of water in their lodges, touched their glasses over it and drank to Charles over the water without pronouncing his name, and so avoided the law of treason.

Dr. Crafts of the National Reform Bureau says: "Perhaps there has been moral progress in the world at large since 1867, but it would be hard to prove moral progress in the United States since that date. The consumption of liquor by the gallons, and the divorces and murders have multiplied three times as fast as the population. It is the period of labor insurrections and municipal corruption. It is also the period when Christian (?) nations have broken down in a measure the total abstinence customs of Buddhism and Mohammedanism."

THE BIBLE.

Holy Bible, book divine,
Precious treasure, thou art mine.
Mine to tell me whence I came,
Mine to teach me what I am;
Mine to chide me when I rove,
Mine to show a Saviour's love.
Mine art thou to guide my feet,
Mine to judge, condemn, acquit;
Mine to comfort in distress,
Mine to lead to promised rest.
Mine to warn of sinner's doom,
Mine to teach that doom to shun;
Mine to show the living faith,
Mine to triumph over death.
Mine to tell of joys to come,
Mine to bring an earnest home;
Mine to point me to the road,
Mine to lead my heart to God.
Oh! thou precious book divine,
Precious treasure, thou art mine.

JANE ROBINSON.

WHY A COLLAPSE THREATENS.

BY W. I. PHILLIPS.

"At no time during the half century now closing have the missions to the heathen been in greater peril of utter collapse."—*Rev. A. T. Pierson, D. D.*

Foreign missionary religion is the popular religion of our country. This has been true for almost a century. Men and women of our churches who would not touch the hem of the garment of our national sins, were and are enthusiastic for helping missionary work in foreign lands.

The homes of church members are readily opened for a missionary meeting, that money may be raised or missionary intelligence given, all of which is right and commendable; but abolition or anti-secrecy or prohibition meetings, for giving intelligence and enlisting sympathy, has seldom found an open door, bidding welcome, in any Christian household.

Shunning our own sins and those of our age,

results in a sentimental missionary religion, popular but not Apostolic, and the beginning of the end of the collapse is evident.

The foreign mission boards in condoning the sins of our age have been as unfaithful as our churches, and so have accelerated the threatening disaster.

The writer's wife was born on missionary ground, and her father left the work of the American Board of Commissioners for Foreign Missions because fellow missionaries of the Board, without rebuke or reproof, used the money received from the churches to purchase slaves for their own use and profit. To-day the American Board, in harmony with other foreign missionary societies, are sending out men, paid with the money of the churches, without a question as to their relation to Freemasonry. Men who were idolaters before leaving their own land will very readily favor a mixed religion in the lands to which they are sent. There are some honorable exceptions, for the Reformed Presbyterian church, when they found that they had sent out a Freemason, immediately recalled him.

In a report to the Grand Lodge of Iowa by Grand Secretary Parvin on Freemasonry in Mexico, he speaks of the activity of two missionaries sent out by one of our largest denominations. The lady was from Iowa and the gentleman from Michigan; the former had labored so efficiently in female Masonry, and the latter in building up male Masonry, as to call for special mention in the Grand Secretary's report.

In Mexico there are several lodges of female Masonry organized on exactly the same plan as the male lodges. The women have to go through the same form of initiation as the men. These lodges have been recognized by the Grand Lodge of Mexico, and have enjoyed all the privileges granted to the male lodges until very recently. This abomination—female Masonry—was promoted by a lady missionary whose support came from churches which had sent her to give the Gospel to Mexico.

Rev. J. E. Wolfe, of Gwenndale, Ind. Ter., told the writer that there were missionaries in that Territory who made special efforts to persuade the Indians to join the Masonic lodge.

Mrs. Bridgeman, of South Africa, for many years past, and also at the present time, a missionary of the American Board, has sent to the National Christian Association several times for literature to stay the lodge idolatry around her. Numbers of other missionaries in Africa and in other foreign lands have sought the same kind of help.

Rev. W. J. Gladwin, for twenty-five years a missionary, and who went to India under the Methodist Episcopal Board, wrote to the *Christian Cynosure:*

"There are many persons in foreign lands who are greatly interested in the peculiar conflict which the *Cynosure* has in hand, and not only because of the prevalence of the evils of secrecy in civilized lands, but also for the reason that modern secret societies have extended very largely into most foreign countries, and necessarily affect the work of Christian missions. Several of your publications show the heathenish ancestry of most of the popular secret societies; but your readers in the Christian lands of America and England cannot well conceive the effect such societies have in our mission fields.

"They have just enough of theism and whitewash of morality to administer an effective opiate to an awakened conscience. Men whose eyes have been opened by Western education te see the absurdity of much of their mythology, at once find in these secret orders that which takes the very cream of their old religions (a compound of mysticism and morality), puts away the excrescencies of more vulgar idolatry, takes in their place a high sounding ritual and gaudy paraphernalia of uniform, and so the awakened minds of thousands of educated natives in foreign fields are lulled to sleep again by this secrecy poison, administered by the hand of a professed Christian."

There are but few missionaries who will take a position different from that of the home churches which now furnish the money for their missionary boards and which send it to them. The introduction of Masonic idolatry into these heathen lands has affected the cause of Christ there, just as Baalism did the Jewish church and nation.

Our home churches are the fountain from which foreign lands must be blessed if at all. We agree with Rev. Dr. Pierson that here is the source of the threatened calamity. What he says of sectarianism, the low level of piety, etc., is true enough, but he overlooks the chief cause of our distress. Like Solomon, we have become yoked together with unbelievers and God has a controversy with us.

Freemasonry includes the crime of blasphemy and the sin of idolatry. And as long as the churches fellowship Masons and refuse to allow the facts about secret societies to be taught from their pulpits, so long will the evils complained of by Dr. Pierson be prominent.

Let the churches stand for God against the lodges, and for man against the saloons; refusing to fellowship those who adhere to the former, or who vote to license the latter; and prayer would abound and piety be deepened and money would be forthcoming. This is my belief.

"Reforms," says Lowell, "are a 'new Messiah' sent to separate the friends of truth from the friends of falsehood."

Oppositian to secret societies is a new Messiah and a fundamental reform, and, like Aaron's serpent, swallows all the rest. Take the mere question of money for foreign missions and see how it is affected. The general fact is that the male membership of the church is giving to secret societies what otherwise would go to the church, and which, indeed, belongs to it.

The Boston *Congregationalist* said, editorially, that "the church cannot ignore secret societies for they are a potent influence in every community." The Chicago *Post* commenting on the above editorial of the *Congregationalist,* said: "It is difficult to escape the conclusion that the men of America are rapidly leaving the paws to their wives and daughters." A few weeks ago a Presbyterian pastor came to our office for aid in rescuing his male membership from the lodges; for, said he, "They cannot support both the lodge and the church, and somehow the lodge seems to have the first claim." This is a general condition in our country. The leader of the Y. M. C. A. a few Sabbaths ago in Rochelle, Ill., took the position that God did not give him any more than his family needed, and hence he had nothing to give to the church. He found plenty, however, to keep up his lodge dues.

When Rev. Dr. Pierson declared that "Never had the church such wealth at her disposal," he should also have declared for a separation of church members from secret societies, and then if heeded he would not hear "our drums beat a retreat and our Boards loudly call for retrenchment!" The decay in missionary enterprise is declared to be due—

> "On one hand to a laxity of doctrine, which, at least, leads disciples to indulge a vague 'eternal hope,' like Dean Farrar, that the heathen are not really lost without Christ; and on the other hand to a laxity in practice, which leads to a practical recognition of all religions as belonging to a universal brotherhood of faiths, and to the fellowship of their representatives as entitled to our 'Christian charity.'"

The above is true except, perhaps, "laxity of doctrine" ought to be named first, since doctrines are changed to cover up laxity in practice. It is to be noted that the doctrine and practice complained of is universal salvation and the acknowledgment of a universal brotherhood of faiths.

It is scarcely needful to tell the readers of the *Cynosure* that these are the foundation stones of the religious philosophy of secret societies. Then churches, having received lodge members into their fellowship, have finally adopted their doctrine of the universal "Fatherhood of God and brotherhood of man"—or as Masonry puts it, "Around this common altar bows the Christian, Mohammedan, Jew, Parsee and men of every religious faith, and worship a common Father."

The Holy Spirit declared to the church that "He that hath not the Son hath not the father," but we have taken Freemasons into church membership and made pastors and evangelists of the Boltons and Lorimers and Sam Joneses until suddenly we are made aware that the church has practically taken position in harmony with lodge theology.

The first thing to do, we are told, is "to get the truth center." This we are informed "is prayer—a new approach to God in believing supplication and intercession."

We must pray, but we must cleanse the church. Jesus found in the church things which had no right there, and he purified his temple, and wonderful manifestations of divine grace followed. As the Father sent him so he has sent us, and what he did in the temple we are to do in the church. We are his witnesses, and our weapons are the testimony of our voices and the pages of our printing presses and the discipline of the church, these, faithfully used, with prayer, God will honor, and "the call to separation and self-denial" will be heard, and the nations that "sit in darkness" shall then see a great light.

Chicago, Feb. 22, 1897.

THE FALSE CHRIST OF FREEMASONRY.

BY REV. JAMES KERR, D. D., GLASGOW, SCOTLAND.

A cursory study of the Masonic institution will convince all who are open to conviction, that it is a deadly foe to the dearest interests of humanity. Like a grasping octopus, it is crushing out the life of the individual, society and the church. The circles are few that are still free from its ruinous influences. Its growth and demands compel its examination by every man resolved to secure personal and ecclesiastical independence and save his country from disunion and despotism.

The silence of public teachers in the presence of such an enemy of our race is highly culpable. This silence, however, may be accounted for as Dr. Moses Stuart, of Andover, explained his silence: "For a long time I neither knew or cared about the subject; but recent attention to it has filled me with astonishment as to some things contained in it, with horror." A perusal of the rituals and their authoritative books of the order affords overwhelming confirmation of the following propositions:

1. Freemasonry asserts a despotism over the conscience of the individual. Nothing less than an unreserved surrender of the right of private judgment can satisfy its audacious demands. From the moment the Christian takes oath ever to conceal and never reveal the secrets into which he is to be initiated, he wilfully commits to others one of the primary rights with which Christianity endows him; and the man who so swears yields up ignobly that independence of mind and conscience which distinguishes and ennobles him as a rational creature.

> "The conscience, that sole monarchy in man,
> Owing allegiance to no earthly prince;
> Made by the edict of creation free;
> An individual authority that none
> Created might, unpunished, bind or touch
> Unbound, save by the the eternal laws of God,
> And unamenable to all below."

What shall be said of him who bows in the lodge room and expresses a willingness to be blindfolded and then, with the body in the attitude of subjection and servility, swears away the light of the understanding and the rights of conscience—that vice-gerent of God within? What of the institution which requires this servile surrender of body and soul? If an institution which can live only and does live by the assertion of a tyranny as sweeping and heartless as ever claimed by pope or prince in days when the elementary principles of modern civilization were sought for in vain? And what of churches who will not raise a trumpet note of warning against this arrogant invasion of human rights? And who will welcome into their membership those who have manacled their souls and have made an abject surrender to the tyrant demands of a human institution? Is this deluding Delilah shearing the locks and putting out the eyes of even the churches of Christ by its shameless fascinations.

2. Freemasonry is an audacious foe to society. Beginning with the husband and wife it carries its separating and disrupting forces into all ranks of social life. The mutual relations of the members of families are ignored and revolutionized by the obligations laid on husbands, fathers and sons. It prevents the unreserved affection and the sterling confidences without which no home can rightly illustrate the true ideal of family life. The wife, daughters and sisters feel that a barrier has been raised between them and their dearest relatives fit to stem the flow of their loves and joys. The abiding sense of the neighboring lodge casts a shadow over the family brightness. The lodge stands behind the father's chair as a specter—too real—casting a gloom over the home happiness. The tyrannical hand of Masonry has

effected a cleavage on the very heart of the family.

In the business of daily life the hand of the divider is also in evidence. A spurious brotherhood has established itself under which, by its own inexorable laws, any Mason the world over, who only reveals himself by the "grip," has the first claim on the benevolence and aid of a brother, though this brother may have relatives and friends of irreproachable character of the "household of faith." And more, Freemasonry has laid and is bound by its laws to lay its iron hand on civil society and interrupt it in the administration of justice. Masonic advocates have often declared that their laws are superior to the laws of any land; and the consistent attempt of Masons to shield their brothers in crime from the grasp of the law have been repeatedly matters of history. With its own laws, courts, officials and its claim of power to inflict death on its "traitor brethren, Freemasonry is an empire within an empire. It haughtily defies the self government of the state. It is a harpoon flung into the very heart of national life and prosperity. Genuine patriotism demands its immediate expatriation.

3. Freemasonry is a powerful foe to the Church of Christ and the salvation of mankind. The system makes profuse professions of religion. In its lodges and demonstrations it makes a loud display of the Scriptures. It has its oaths, priests, rituals, hymns, chaplains, prayers, altars, burial ceremonies and temples. It professes itself a worshiper of the "Grand Architect of the universe" and claims to be a school of preparation for the "Grand Lodge above." It puts the novitiate symbolically through the whole course of salvation—illumination, regeneration, resurrection and glorification. One of its highest officials has publicly declared that "Masonry is a religion of the highest and purest type," and another that "Genuine Masonry is a pure religion."

But when dragged into the light of day and examined by the very Word which it so lavishly uses, it is seen at once to be one of the false Christs, a Judas-religion betraying the author of Christianity with a kiss. At its very threshold it shatters that independence of judgment which Christianity commends and commands. It requires acceptance of oaths with imprecations so horrible that, as President Quincy Adams says, "Even a cannibal would be ashamed of them." It makes a profane use of the titles of Jehovah. Its ceremonies derive their origin and complexion from the mythology of paganism. Its brotherhood comprehends all kinds of religionists—Jews, Deists, Mohammedans, while it excludes women and men who are not physically strong. It obstructs the course of justice and humanity by shielding its votaries from the legal consequence of criminality. And it excludes and rejects Christ Jesus the Lord, the only Saviour, from its prayers, rituals, hymns, and whole ceremonies. While audaciously claiming to be a saving institution, it is Christless from base to apex. Were Christ rightly acknowledged the whole Babel of Masonry would crumble instantly into ruins. "The church must," said the late Pastor Fisch, of Paris, "stand as one man against Masonry or be destroyed."

All the Christians and churches of Britain should guard jealously against the growth of this anti-christ within the British Isles. In the interests of Christianity and the commonwealth, it should not receive any quarter. As Joseph Cook, of Boston, said at Chicago a few years ago, "Let those who are out of oath-bound secret societies stay out. I exhort you to stay out in the name of personal independence; stay out in the name of patriotism; stay out in the name of Christianity. And to you who are inside oath-bound organizations I say, come out as patriots; come out as Christians; come out as unmanacled men."

SECRET SOCIETIES AND INSURANCE.

BY REV. D. H. COULTER, D. D.

Multitudes of people are captivated with any scheme founded on the principle of paying out little and getting back much. Whether it be honest or righteous has little to do with the case, if it only promise two dollars in return for one invested. How many new secret mutual insurance associations are put into successful operation on this plan! The dictionary is almost exhausted to find names for them; and language becomes prematurely sterile in the effort to produce titles of dignity for the officers of these swarming fraternities.

Not a few good men and women too, who think they are opposed to secret societies—"just as much opposed to Masons and Odd-fellows and all that as you dare be," they will tell you—are picked up by some shrewd, smooth-tongued agent, and initiated into some secret oath-bound insurance company. They are caught by the insurance feature. It is on the mutual plan and it is so cheap. You take out a policy of $3,000, and pay only a few dollars a year. The matter of sworn secrecy, grips, signs, passwords, stilted titles and the other paraphernalia of the genuine lodge, they are made to believe, is a thing of no consequence. It is an insurance company, you must understand, rather than a secret society.

But an observing person will notice that when people have once joined any sort of secret organization, you cannot induce them to render aid to the anti-secrecy reform. Their lips are sealed. their hands are tied. They are ill at ease when the subject is mentioned. They do not want any N. C. A. lecturers or conventions around. Freemasonry is Satan's masterpiece of enginery for evil, the central citadel of his visible empire, and to protect it he has secured the organization of multitudes of minor strongholds held as outposts for defense. It is remarkable how many intelligent and capable business men are carried away by the idea of cheap mutual insurance.

Notwithstanding that so many comparatively strong companies of this character have gone to the wall, and although the prospect is that the next ten years will drive the last of them into bankruptcy, yet almost every season witnesses the birth of some grand new brotherhood with catching name and catching terms of insurance at which swarms of gullible people bite, as eagerly as the swarming trout of Yellowstone Lake bite at the cheap artifical fly. There is a sharp-pointed and barbed hook just under the sham fly. But if one talk in this style they fly mad, and say you are the paid agent of some stock insurance company. The writer has for years doubted the righteousness of the entire insurance business. He got bitten or hooked twice, which may in part account for his present tenderness of conscience. But that is another story.

Winchester, Kan

RAISE THE MORAL STANDARD IN POLITICS.

BY REV. J. R. WYLIE.

We have always had somewhere in the world the godly church. It has been small sometimes, as it was in the dark ages, but it has always existed as a tangible fact. But the godly state has existed down through the ages more as a theory than as a fact.

In Dr. Crafts' address before the W. C. T. U. National Convention at St. Louis last November, we find these astounding words: "The churches will adopt moral reforms as part of their regular work early in the twentieth century." He illustrates his thought by a reference to foreign mission work. We can conceive in our minds of a church, a true church, without a foreign mission arm of work; but who can think of a church without a moral arm of work? Has morality departed from religion? Are our churches trying to save men without changing their moral condition? Let us be as charitable as possible. Dr. Crafts can mean no less than that the churches while having a kind of morality connected with their religion, yet they have ceased to work regularly for morality in the realm of the state.

But some one may ask, should the church work for morality in the realm of the state? We may answer, yes and no. The church as a church possibly ought not to be under the necessity of working for morality in the realm of the state; but as her members are also members of the state, she cannot but be interested in the morality of the state, for the morality of her members cannot rise higher than the morality of the state, so long as they incorporate with it. This has been the trouble with the church in the past, and is still the trouble to-day. She has thought to save men without reference to their political character; not realizing that their political character is their real character.

In consequence, the character of the average church member to-day is represented by the character of the government, which breaks the Sabbath, runs saloons, charters lodges, legalizes prostitution and shows little respect for God or Jesus Christ. Although he may have some faith in divine truth, and like the devils believe and tremble, yet such faith won't save him. If the churches are to preserve and advance the morality of their members, they must either lift their members out of the state, or else lift the state to the plane of Christain morality. We rejoice that some of the churches and some of the church members are beginning to see this. You ask, cannot the state be lifted without the church? We answer, no. God has ordained that "the law shall go forth from Zion, and the Word of the Lord from Jerusalem." She must proclaim the law which is part of the Gospel, and she must enforce that law within her own sphere. This we believe to be the duty of the home.

But it is a patriotic duty as well as a Christian duty. How shall it be accomplished. Our denominational and political prejudices militate most forcibly against the practical performance of this duty. Every church should begin within her own borders, and establish a practical, moral standard that will apply to the state as well as the church. For instance, if a man cannot uphold the saloon in the church, then let it be decreed that he cannot uphold the saloon in the state and remain in the church. But how can the churches do this when their members are the guilty parties?

It will be sometime before the churches will solve this problem. But we raise the question, cannot something be done in the meantime in a civil and patriotic way to attain this object? The National Reform Association has been teaching the principles of the Christian state for thirty years. These principles are known and held in theory by the ablest and best thinkers all over our land. My denomination employs one of its ablest ministers to preach loyalty to Christ in the realm of citizenship and he has been well received, east and west, north and south.

We live in an age of organization. And while we believe that organization has been overdone in some quarters, yet the organization that will raise the standard of morals in politics must one day come, for it will be the nucleus of the Christian state. Men are already seeking to realize this. We have the Christian Citizensship movement and the Christian Citizenship League, and other similar organizations are springing up all over our country. Why cannot all these organizations be combined in one containing all the principles of the Christian state? Let them place the standard up to the level of God's truth. And let the members of the organization be bound in the name of the author of truth, to loyalty to these principles in political action, and let them emulate the true prohibitionist, who will not even vote when he cannot vote for his principles.

Blanchard, Iowa.

LODGE AND STATE IN CONFLICT.

Jacob Hirschkoph and others were sentenced as firebugs in Brooklyn and New York City, but Jacob Klein, an associate, has three times escaped conviction for the same offence by hanging or disagreement of the jury. This result has been achieved by proving an alibi through the Secretary of the Nathan Bertel Lodge. Zachariah Schneider, the Secretary, has now been indicted for perjury, and there is a fair chance of showing the power and purpose of secret societies to defeat law and justice or endanger their members or dupes. To swear to the truth is perjury by the laws and interpretation of the lodge, but to swear to a lie is perjury by the laws and interpretation of the state. There is no escape from the horrors of the dilemma, and it is a snare for prison and for the bottomless pit, whether or not lodge oaths are more than blasphemy. It involves a glaring inconsistency in moral or civil law, government or religion, and the dupe is riding, or attempting to ride, horses in opposite directions, and liable to be rent in impossibilities. The way of the transgressor is hard and leads to entanglement and perdition. A READER.

The present pontifical army of Rome consists of about 500 picked men, made up of Italian aristocrats, grendarmes and ex-Italian soldiers, all well-officered and armed and doing police and firemen's duty at the Vatican.

THE MINNESOTA ANTI-SECRET CONVENTION.

ROUSING STATE CONVENTION. LARGEST HALL IN THE CITY CROWDED. MANY COULD NOT OBTAIN SEATS. A MINNESOTA BLIZZARD NO CHECK TO THE HARDY SCANDINAVIANS.

St. Paul, Minn., Feb. 26, 1897.

Editor Cynosure:—The Minnesota State Convention just held at Willmar is another of the many evidences that God hears and answers prayers for the success of such conventions. It was held in the hall of the seminary of which Prof. H. S. Hillehoe is the president. He is unquestionably a God-fearing, courageous man. We are told that five times the cowardly rum-sellers have tried to intimidate him with cowardly white cap letters. Here are 230 students under his care being trained in the way of righteousness and to abhor that which is evil.

The convention was most cordially welcomed by all the better portion of the citizens of Willmar. The meetings from the first to the last were crowded with deeply interested listeners. The last meeting was held in the largest hall in the city, "the Rink;" all the seats were occupied and scores were standing during the entire meeting.

The exercises of the seminary were suspended on Wednesday to afford the faculty and students an opportunity to attend the convention. A large number of Scandinavian pastors were present, some of whom spoke in their native language; and as some one said, they fired "hot shot," not a cold pistol bullet such as some one put into the hat for the contribution. One pastor from North Dakota expressed a strong desire for such a convention in his State.

And why not have such conventions held oftener in this State? There are other educational centers in the State where such truth is needed even more than at Willmar, because the heathen darkness is more dense where Anti-mason light has not shone at all. There is Albert Lea, Faribault, St. Peters, Duluth, Red Wing, Stillwater, and some one suggested Sauk Center. At all of these and many more places conventions might, with the blessing of God, be held with perhaps as fruitful results as in sending missionaries to Asia or Africa.

The Recording Secretary, Rev. Jno. Halvorson, was re-elected to his position, and he has the minutes of the convention which he will report for the *Cynosure*. Press reporters from Minneapolis and other cities were present; but I have not yet had an opportunity to read their reports. Rev. O. T. Lee, of Northwood, Iowa, was in attendance at the entire convention and did good service for the cause. Rev. N. Giere, of Belgrade, Minn., was present with quite a large delegation from his parish, and took active part in the meetings with good effect both in his native language and in the English language.

Rev. T. C. Sproul also heartily co-operated in the spirit of the convention besides in his excellent address, according to the program. Bro. David Campbell came with him from Glenwood and acted on one of the committees. The citizens of Willmar opened their hearts and their homes most cordially to the work of the convention. So far as I could see not a snake dared to show his head above the grass.

We had a terrible prairie blizzard on the second day and it was very cold, but it did not keep these hardy Scandinavians away from the meetings, the hall being filled all day long. The secretists have got something to fear from them when they become thoroughly enlightened and aroused by the mighty Spirit of God.

W. Fenton.

Reform News.

WORKING AMIDST RAIN AND FLOODS.

Cambria Co., Pa., Feb. 25, 1897.

Dear Cynosure:—I find myself at the home of Elder Hiram Lehman in the country between Geiston and Scalp Level. Last night I spoke to an audience of three hundred or more in what is known as the Weaver Menonnite church. To-night I expect to speak in the G. B. Brethren church, Scalp Level. To-morrow night I am advertised to speak in Maple Grove.

The week past has been filled with labor. Some days were spent at McKeesport, Pittsburg and Allegheny. Sabbath was spent with our ever faithful friend, Rev. J. S. T. Milligan, in Beaver Co. It rained much of the time while I was with Bro. Milligan. I could scarcely have found a place to have spent the time with greater pleasure and profit. At the morning service in the Fair View U. P. church, I presented the anti-Christian character of the lodge to a good audience.

My evening appointment was in the R. P. church, Rev. G. W. Brownell, pastor. It was a pleasure to again meet Bro. Brownell and speak to his people. The church is in the country. The rain was falling and the mud plenty. The attendance was not large, though more than expected such a night. Collections were taken that had the appearance of hard times, but a disposition to aid the work.

Sabbath afternoon I was privileged to hear Bro. Milligan preach in a school-house. Bro. Brownell brought a contribution to the work from our tried friend, Irvine Caldwell. May the Lord bless Bro. Caldwell and the others who are helping in the advance of the work here. Bro. Milligan's horse and carriage did us good service in securing *Cynosure* readers Monday. It was announced that I would speak in the school-house Monday eve, unless the rain was falling and the mud knee deep. As both the conditions were manifest there was no lecture Monday night.

The floods about Pittsburg have been greater than for years. The paper reported the height of the water at Pittsburg thirty-four feet. The greatest flood remembered was thirty-seven feet. I stayed over night Tuesday at the Home hotel. The basement was said to be full of water. Many houses were flooded in Pittsburg, Allegheny, Braddock, Turtle Creek and other towns in the valley. I find a vast difference between the roads here and in Beaver Co., only 100 miles west. The roads here are frozen and in good condition. There has been but little rain of late, and snow enough for sleighing remains on the hills.

Sickness and death are found everywhere. The great reaper gathers many at this time of the year. Among those who showed me kindness and subscribed for the *Cynosure* when last in Johnstown about one month ago, was Bro. A. Carstensen. He was 31 years of age and strong and active. Last Friday he was called from the scenes of earth. A wife and three little ones are left. The blessed hope of meeting again beyond this vale of tears is the only sunlight that penetrates the dark clouds.

I learned that Prof. W. McClure, of Pittsburg, is a very sick man. The professor has given us many cheering words and contributions in aid of the work. We trust it may be God's will to raise him up again. Our good friend John R. Steele of New Alexandria has been greatly afflicted in the severe sickness of his wife. She was very near the gates, but God answered prayer and we are informed she is rapidly recovering. Many will rejoice in her recovery, as she is much respected in the church and community.

Time and space forbid much that I should like to write. As usual there are more doors open than I can enter. Bro. J. B. Noffsinger arranged the series of appointments I am now filling. He will act as agent for the *Cynosure* and the sale of our books. His experiences in encountering lodge men are very interesting as related to me. Perhaps he will write for the *Cynosure*. Many encouraging letters continue to come from friends relative to the petitions. I hope to report them next week.

Bro. W. I. Wishart, of a U. P. church, Allegheny, invites me to present our work to his people next Sabbath evening. I hope to accept his invitation, although I must get home as soon as possible to prepare for the friends who are to favor us with a visit during the inauguration.

W. B. Stoddard.

MISSIONATING ON THE TRAIN.

Los Angeles, Cal., Feb. 17, 1897.

Dear Cynosure:—I believe I promised in my last letter to give some experience with the lodge folks on the trip from Portland here. After we left Ashland, Oregon, a gentleman came up to me in the coach and asked:

"Are you not a minister?" at the same time extending his hand to shake.

I answered, "I am." Then came the question: "What denomination?"

I answered, "United Brethren in Christ."

He immediately said, "Let's shake again. I am a United Brethren, a member of Mr. Pittman's Official Board in Los Angeles."

I said, "I believe Mr. P., your pastor, is a Freemason, and a member of two or three other secret societies."

"Yes, I believe he is."

"Well," said I, "I do not claim any kin to that sort of an outfit, called United Brethren."

"Oh, you're a Radical."

"No, I'm a United Brethren. A member of the denomination that always opposed secret societies and all other popular evils." In a few minutes I found he was not so anxious for me to call on his pastor, and "be sure and get acquainted with him."

A lady from San Diego boarded the train at Montague. She was very talkative and soon picked up a conversation with Mrs. W. and myself, telling us among other things that she was a Spiritualist and a member of the "Daughters of Rebekah." It was not long until we had stirred up every lodge person in the car. One man was an Episcopalian and an Odd-fellow. Another, a Campbellite, Knight of Pythias. The conductor and brakeman, though they stopped at times to listen to the arguments, they kept their jewel well. The K. of P. in discoursing on the beauties of the lodge said: "I just buried my wife to-day, and during her long sickness the church people did not come near to help; but I was never without friends from the lodge." I suggested that he paid the lodge for the services they rendered, and the church people who have to pay so much more church dues, because of lodge men paying to the lodges, soon get so they are willing to let the lodge take care of the fellow or his wife in sickness.

He confessed that a man soon got more attached to the lodge than to the church. The next day after we landed here I saw the same Knight of Pythias on the street with another woman hanging to his arm. She might have been his sister, though I confess she neither looked nor acted like his sister. There were two aged men in the car who were greatly interested in our discussion. I afterward learned that one was an M. E., and the other a Congregationalist, both on my side of the question. And using their own language to me, said, "You done the whole crowd up in good shape." Thus we have an opportunity to sow the good seed "beside all waters."

The second night after our arrival here, I went to Peniel Hall and heard the noted English evangelist, Henry Varley. He is one of the plainest speakers against some prominent evils I ever heard. Though I wrote him a kindly note suggesting that he could do the cause of humanity a great service by speaking out against the secret lodge evil, he never opened his mouth on the subject.

I took occasion to distribute hundreds of tracts to the large audiences which he drew. On the first Sabbath I spoke twice at Clearwater U. B. church. Rev. E. Dewitt was engaged in a revival at this place, and there was some interested in the salvation of their souls, but seemed unwilling to pay the price. On last Sabbath I spoke there again in the morning to a good audience, but had to hurry back home on account of the severe illness of Mrs. Williams. She has been very sick for nearly a week. At the present writing she is some better. I ask all friends to pray that she may be restored to usual health again.

On Monday night I left her in care of Sister Sargeant (a dear, good friend of hers for years at Salem, Oregon,) while I ran down to Santa Ana, and spoke in the city hall to only a small congregation. The meeting had been arranged by Rev. D. G. Shepherd, pastor of the Free Methodist church, who thought by obtaining the hall a larger crowd could be secured to hear the truth, but in point of numbers it was a failure. A few lodge men were out and we hope that some impressions for good were made. I had intended to speak there two nights, the last one in the Free Methodist church; but on account of wife's sickness I had to return. The Lord be praised, she is better.

P. B. Williams.

Chicago is now scarcely less under Jesuitical rule than a few years ago when the following

principal officials were Catholics: The mayor, chief of police, chief of the fire department, postmaster, city attorney, clerk of the circuit court, clerk of the probate court, clerk of the superior court, a number of the judges and forty-five of the sixty-eight aldermen and a large majority of the policemen.

MEN NO BETTER THAN THE GOD THEY WORSHIP.

St. Paul, Minn., Feb. 11, 1897.

Editor Cynosure:—At St. Olaf's church, Minneapolis, last evening a large choir of students from the Augsburg Seminary provided the music. The theme of the lecture was, "The Demoniacal Possession of the Members of Secret Societies and the Prince of Liars their God." At the close of the meeting a lady came forward, and, whether in jest or earnest is a matter of doubt, asked me why I did not say something good about secret societies. As if, while the Apostle Paul was constrained by the Holy Ghost to say, "I know that in me, that is, in my flesh, dwelleth no good thing" (Rom. 7:18) people possessed of demons and worshippers of their father, the devil—the father of lies—could be expected to be any better than the god they worship. The lodge obligates men to selfishness, hypocrisy and lying. A man that joins the lodge is taken in and done for; to get out may be a matter of life-long repentance. No one but the Lord Jesus Christ can deliver him from the lodge god; for, if he breaks the lodge obligation and leaves the lodge without Christ, he will still be under the control of the devil; as the Lord Jesus Christ said of unbelievers, "Ye are of your father the devil."

The "Volunteers of America" have come to this city. I asked the captain, Mr. Shaw, if Freemasons and Odd-fellows could be members of their society. He replied, "Yes;" and added that he himself is an Odd-fellow, and that he likes Odd-fellowship and intends to join another secret society.

Are the Volunteers of America God's people? If so, let them take heed to the warnings of God's prophets and apostles against idolatry, hypocrisy, lying and blasphemy; for Freemasonry, Odd-fellowism and other secret society ritualism is all that. Ballington Booth might as well have remained in the Salvation Army if he does not adopt better principles than the Salvation Army has.

W. Fenton.

CORRESPONDENCE.

FREEMASONRY IN GREAT BRITAIN AND IRELAND.

A CLARION NOTE FROM SCOTLAND; LET EVERY LOYAL BRITON HEED THE CALL

No. 19 Queen Square, Regent Park,
Glasgow, Scotland, Feb. 3, 1897.

Editor Cynosure:—I very gladly respond to your request to render what assistance is possible to me in organizing a movement to resist the present alarming invasion of these countries by secret oath-bound associations, and especially Freemasonry. The coming sovereign of the British Empire is now the present Grand Master of the Masonic lodges of Great Britain, and this contributes very tangibly to the extension of "the craft" throughout the United Kingdom. The heads of municipalities, as provosts and mayors, are drawn into the order on such occasions as the laying of foundation-stones of public buildings, as they deem themselves bound to qualify for the performance of such functions in a semi-pagan fashion by initiation into the Masonic order. Ministers and members of Christian churches are also, in increasing numbers, being allured within the outer eddies of this devouring charyldis; and on discovering their perils have not the courage to strike out for the shores they have thoughtlessly forsaken.

For several years I have thought that some combined effort, such as your noble institution represents in the States, should be attempted in these countries; and I am fully convinced the time is now ripe for immediate action. It will be a pleasure to me to receive the names of all in Great Britain and Ireland into whose hands this copy of the *Cynosure* may fall, who may be willing to unite in an Association for the defence of personal and public rights against a system which, as observation amply testifies, blights spirituality, jeopardizes justice and deceives men as to their everlasting salvation. At your request I have endeavored, in paper herewith, to formulate some grave objections to the institution of Masonry—objections which might readily be substantiated by quotations innumerable from the standard manuals of the Christless fraternity.

I earnestly invite all who are in sympathy with this proposal to forward their names and addresses without delay, that a meeting of these may be called soon in some central locality for deliberation on the whole question, and the adoption of such measures as may be considered necessary in face of present dangers. I need not assure you and the National Christian Association that the counsels your experience is fitted to convey to those who shall join in this effort will be eagerly sought and highly appreciated.

I am most truly yours, James Kerr.

All friendly to this movement in Great Britain and Ireland should forward their names and addresses at once to Rev. James Kerr, D. D., No. 19 Queen Square, Glasgow, Scotland.

LETTER TO THE SEATTLE CONVENTION.

Arlington, Wash., Jan. 15, 1897.

Dear Bro. Williams:—We were pleased to hear from you again, and to know of your continued activity in the work of the Lord. Were it not that our revival meetings are in progress at Arlington, I would try and be at your convention. I thank God that he has put it into the hearts of so many to take their stand with the anti-secrecy movement. No reform movement is more needed than this one. None offers a better chance to test a man's grace. How any Christian minister can be silent on this question I do not understand. While organized secrecy curses the home and interferes with the state, it is in the church that its baneful influences are most felt. The devil knows well that whatever wrecks the church will destroy both state and home. I am with you, all there is of me.

May God have mercy on the preacher, and on the people whose mouths are closed on this subject. I believe that the best way to oppose evil is to oppose it. It is a poor kind of either wisdom or love which is silent with regard to sin. I pray God's blessing on the convention, and may the influence which shall go out therefrom be multiplied many fold. Your brother in Gospel bonds,

Edwin H. Stayt.

BROTHER GLADWIN'S LAST MESSAGE.

The following letter from the late Wallace J. Gladwin to Mrs. H. L. Kellogg, of Wheaton, she has kindly furnished us for publication. It will be of special interest to our readers as among the last letters written to this country by this heroic missionary reformer shortly before his death:

Bombay, India, Sept. 16, 1896.

Dear Sister in Christ:—Thanks for your encouraging letter. May the Lord bless you and your family with many spiritual blessings, that you may be a blessing to others. God said to Abram, "I will bless thee, and thou shalt be a blessing." As God pours light and blessing into our souls, he intends that we shall give it out to others. When we thoroughly get hold of the idea of doing everything for the glory of God, and see that we are only the instruments that he uses for his work, it puts quite a different phase on things. With this view before us, there is no room for self-praise or anything of the kind to come in; but we feel that after we have done all we can we are still unprofitable servants. But, though we are unprofitable, I am glad we need not be unfaithful.

God is blessing the work he has placed in our hands here in this land of darkness and superstition. Though things seem to move slowly, yet the seed are being sown, and we are sure that some will fall on good ground and bring forth fruit. "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psa. 126: 6. God is putting more of the weeping, prevailing spirit on our souls of late for India's lost souls, and we know he cannot turn away the prayer of faith unanswered.

India's greatest need is thoroughly crucified, cleansed, and Spirit-baptized workers who will stand by God's clean work and lift up a standard for the people. Daniels are needed who will dare stand alone on principles of righteousness and true holiness.

Yes, we still remember our native land, and while our first duty is to the land to which we have been called to give our lives, yet we pray and labor as opportunity permits for souls in other lands. Our books, papers, letters, tracts and prayers are not limited to India alone, but reach also to many other countries. Will any of your children write to me? My sons and I shall be glad to hear from them. God bless you. Pray for us.

Wallace J. Gladwin.

THE MINNESOTA CONVENTION

WAS A GRAND SUCCESS

Paynsville, Minn., Feb. 25, 1897.

What is the matter with Minnesota? She is all right. This is the sentiment of all those who have attended the Minnesota State Convention. The convention in every way was a grand success. The Seminary Hall, which is not small, was filled at every session with attentive listeners. Ministers and laymen, men and women had come from the surrounding counties and towns to receive light on secretism. And they got it. Those that were engaged to speak came well prepared. The inside of the lodges were brought to light. This convention has, without any doubt, been productive of much good. Yours truly, O. T. Lee.

SALOONS AT THE CAPITAL MAY STAY.

Washington, D. C., Feb. 24, 1897.

Editor Cynosure:—The annual meeting—the sixty-fifth—of the Congressional Temperance Society was held this week, and after listening to several addresses and the annual report of Rev. F. D. Power, secretary, a resolution was unanimously adopted requesting the Senate to pass the two temperance measures, which have been passed by the House, the bill against selling liquor in the Capitol and a bill amending the liquor license laws of the District of Columbia. There is little hope, however, that the Senate will act upon either, owing to the pressure of appropriation bills, which has already caused the Senate to meet an hour earlier every day and which will make night sessons necessary for most of the short time remaining of the session.

No secret is made of the intention of Representative Barrett, of Mass., who introduced a bill carrying an amendment to the act of 1865, permitting each State to place two statues of its distinguished citizens in Statuary Hall, in the U. S. Capitol. Mr. Barrett's amendment prohibits the setting up of any statue in Statuary Hall until it has been accepted by a joint Congressional resolution. The immediate aim of the amendment is to prevent the carrying out of the proposal made in the Utah Legislature to send a statue of Brigham Young to Statuary Hall, although, if it becomes a law, it will doubtless be utilized to keep out any statue that may be objectionable to a majority of both branches of Congress.

The report of the Senate committee on Post-offices on the Loud bill dealing with second-class mail matter says there is little expectation of action on the measure at this session of Congress, and recommends the creation of a Postal Commission, to be composed of the Chairman of the House and Senate P. O. committees, the Postmaster General, and two civilians, to investigate the alleged abuses of second-class mail privileges, the extension of free delivery in rural sections, the reduction of railroad transportation of mails, one cent letter postage, and kindred subjects, and report to the next Congress.

C. A. S.

INTERESTING CAMPAIGN IN THE SOUTH.

Beloit, Ala., Feb. 11, 1897.

Dear Cynosure:—I have recently found time for some direct work in the anti-secrecy reform, having visited Selma, Ala., and New Orleans and Hammond, La. I addressed the students of Knox Academy, and Selma University. The latter is the institution founded by the late Pres. Woodsmall, whose memory is still held as precious by his former associates.

The school is now under the care of Pres. Dinkins and is in a flourishing condition. So

also is Knox Academy under the care of Prof. McIsaacs. These schools are doing a grand work in the education of colored teachers. Selma University, which has a theological department, is training quite a number of young men for the ministry, a work of unsurpassed importance to this people. In each of these schools I had the best of attention from some hundreds of thoughtful listeners, and the hearty endorsement of the able professors who were in charge.

At New Orleans I had an excellent visit with and was most kindly entertained by Mr. and Mrs. Starry, who continue to feel a deep interest in your work. I also had a pleasant visit with Eld. F. J. Davidson, pastor of the St. Matthew's Baptist church, who kindly invited me to preach for his people, which I was unable to do. Bro. Davidson is endeavoring to build a new house of worship, and will be very thankful for any aid that may be given him.

I visited Straight University, where I met a cordial greeting from some of the instructors I had formerly known. I left a quanity of anti-secrecy literature, which Pres. Atwood promised to put in the reading room. He spoke of the visit of Pres. C. A. Blanchard, a year ago, as having afforded great pleasure and profit. I also visited Leland University, where I was most kindly received by Pres. Mitchel, who also received our literature gladly, and spoke appreciatively of the visit of Pres. and Mrs. Blanchard. Feb. 5th I went to Hammond, La., 53 miles north of New Orleans, where I stayed till the 8th.

This is a town of 2,500 people mostly from the North and Northwest. They have no saloons, and it is an exceptionally moral and religious community. I was most kindly entertained by Eld. G. W. Lewis, pastor of the Seventh Day Baptist church. On the evening of the 5th I attended a delightful prayer meeting in his church. I preached for them on the morning of the 6th, and attended the S. C. E. in the afternoon. The Seventh Day Baptist church is the leading religious organization in the place, and they have a very neat house of worship. Both pastor and people received my testimony on the lodge question. A pleasant revival of religion had prepared their minds and hearts for the reception of the truth.

On Sabbath evening (7th) I preached, by invitation, in the Congregational church. Their pastor was absent in New Orleons. They have a nice house of worship and a fine society of C. E. They seemed an intelligent and cultured congregation. The principal industry of Hammond is market gardening. Some five-acre fields of strawberries were very beautiful. Other fields of cabbages, beets, onions and carrots that were being gathered and shipped, spoke of the mildness of the climate and the energy and thrift of the people. Two well-conducted weekly papers seem to be fairly supported. On my way east from Jackson, Miss., I found the cars largely occupied by men going to the Grand Lodge of the A. F. & A. M. at Biloxi, Miss. I reached home on the 9th, greatly refreshed by my "outing."

H. H. HINMAN.

ROMANISM A SECRET COMBINATION.

CHICAGO, Ill., Feb. 22, 1897.

EDITOR CYNOSURE:—I read the article by Miss Flagg, in a recent issue of your paper, with considerable interest. At first I was inclined to doubt her position, that while the papacy is openly and bitterly opposed to Freemasonry, and has repeatedly placed it under the ban of the church, it is secretly in harmony with that fraternity A reference to Mr. Ronayne's "Master's Carpet," pages 145–6, has convinced me that in the main she is correct in her conclusions.

"The Church of Rome," says Mr. Ronayne, "is fiercely opposed to all secret societies outside of her own communion, and more especially to the Masonic; but her opposition to the latter arises not because of the anti-Christian and infidel doctrines of Freemasonry, for the religion of Rome is equally false and un-Scriptural. Neither has the antagonism between the two systems arisen because of the principle of secrecy, for Romanism is as much of a secret combination as Freemasonry is, if not more so.....From the fact that the two are rival institutions, both being so much alike, one would be almost led to suspect that jealousy has something to do with the conflict between them, and that Romanism is opposed to Masonry on the principle expressed in the old adage—'two of a trade can never agree;' but the real cause of their opposition to one another is the confessional." This fact is well-known, and I will not now enlarge upon it. "The contention between them," continues Mr. Ronayne, "is not for truth and purity, but for power and supremacy. It is a mere conflict of (civil) authority, and nothing more." For a fuller exposition of this statement, read Mr. Ronayne's entire chapter.

When the unification of Italy, with the dissolving of the papal states in that kingdom, was accomplished, the temporal power of the papacy to an end, and a new order of things was established, the Pope, nominally a "prisoner" in the Vatican, remaining only an ecclesiastical prelate.

Since then, even if it was not so in 1870, the government of Italy has been largely, if not wholly, sustained by Freemasons, who have no affiliation with the confessional and other ordinances of the Church of Rome. Towards them, seemingly, have the thundering bulls of the papacy, from time to time, been directed with less effect than firing paper wads at a ship-of-war. In other countries there may exist the harmony between the Church of Rome claimed by Mr. Ronayne and Miss Flagg; but the Freemasons of Italy having the civil government of the kingdom in their hands and holding the balance of power, cannot be said to be his friends and supporters in any attempt to recover the temporal authority of the Pope.

This exposition of the existing condition of things in Italy is a sufficient explanation of the Pope's subserviency and his ambition to overcome his captors and keepers by re-organizing the obsolete pontifical army. H. M. HUGUNIN.

What a coward Masonry is. It dare not face the truth. Yet how insensible it is to genuine shame, and how vain of its fuss and feathers.

ODD-FELLOWSHIP.

OAKLAND, Cal., Feb. 16, 1897.

EDITOR CYNOSURE:—The world is moving. New England used to withhold funeral honors from suicides. The Puritans understood that word to mean self-murderers. Out here in California the people have got over that folly. In Oakland there are many of the children of New Englanders. These have learned another way of dealing with suicides. Do you ask an illustration? I have it for you. The other day one of our honored saloonists who thought he wasn't getting rich fast enough, and who had been in a long-continued drunk, while sitting in his own house and talking with his wife about ordinary matters suddenly drew a pistol from his pocket and fired two bullets into his brain, by which deed he instantly killed a man, a saloon-keeper, a drunkard and an Odd-fellow. Well, what followed? Yesterday I saw in an evening paper a long funeral notice to the friends of the deceased, and to the "members of Lodge No. 313, I. O. O. F.," requesting them "to be at their lodge room to attend the funeral of our late brother."

There is no joke in all that. It is full of sadness. What have we here? A saloon-keeper, a drunken saloon keeper, a self-murderer. Can you conceive of any man less worthy of honor? But that man was an Odd-fellow. Birds of feather flock together. Of course his fellows must give him an honorable burial. If they did not, would others join the order? For all men wish to have something better than "the burial of an ass." Other saloonists, other drunkards, other suicides (?) will not enter that lodge unless the dead man be honored by his fellows.

But what do we see here? A drunkard may be an Odd-fellow; a saloon-keeper may be in regular standing in an Odd-fellow lodge; and such a self-murderer may be honored after he has made his wife a widow and his children orphans. But the saddest of all remains to be told. Odd-fellows who honor saloonists are welcomed into most of the churches; and even ministers who belong to the lodges are called to be pastors. Oh, the iniquity of the lodge system! And how great is the guilt of the churches that receive lodgemen and honor them. N. R. J.

The infidel cannot think of damnation, the effect of sin, without horror; nor of sin, the cause of damnation, without pleasure.

OUR WEEKLY SERMON.

BY REV. J. S. T. MILLIGAN.

And he shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive until the times of restitution of all things. Acts 3: 20,21.

In my last sermon I gave two reasons why I cannot accept the pre-millenarian theory that Christ will come and reign in person on the earth during the millennium. The presumption is against it in the first place, and secondly it is unphilosophical. The idea of taking Christ from his throne of glory in heaven to live and reign in Jerusalem is certainly not philosophical. It is true, Palestine may become again the glory of all lands, and Jerusalem a praise in all the earth, but who will compare earth with heaven? How can it be done? Here on earth all nations may serve him, but in heaven angels, principalities and powers are subject to him as well as the nations of earth. Has he not said, "Heaven is my throne and earth is my footstool?"

Not only are we to lay up our treasure in heaven, but he, for the joy set before him, for a time endured the earth, but is now forever seated at God's right hand, and is not merely Lord of earth and saints, but Lord of all, God blessed forever. The pre-millenarian theory is not merely unphilosophical, but degrading to Christ and glorified saints.

3. This theory we claim is un-Scriptural. It is true that a few texts in their literal interpretation favor this view; yet to confine ourselves as they claim to the very letter, the things unseen and eternal do not appear at all, or at least but dimly and feebly. An un-Scriptural feature of the theory is its denial of the sufficiency of the Bible for the world's conversion. David says it was a light to his path and a lamp to his feet. Again he says the entrance of it gives light, makes wise the simple and converts the soul. An apostle says it is a sure word of prophecy unto which we do well to take heed; that it is a light that will shine until the day dawn and the day star arise upon our hearts. A prophet declares that it shall not return void, but accomplish that for which it was sent; that it abideth forever; that it is the power of God and the wisdom of God for the salvation of those who believe.

This theory also calls in question the sufficiency of the preached Word. This instrumentality Christ himself authorized and appointed. He has promised to be with the ministry to the end of the age. He meant the age of darkness in need of saving light. The apostle says it has pleased God by the foolishness of preaching to save those that believe. Christ says he that heareth you heareth me. We do not need to bring Christ down from above, nor up from beneath, nor from beyond, for he is nigh in the word of faith which we preach.

This theory disparages the church and makes it end in apostasy without accomplishing the design of its existence. The Bible teaches that the church is the fullness of Him that filleth all in all. Eph. 1: 24 In the same verse it is called His body; and in Eph. 4: 11, Paul says that Christ gave apostles, prophets, evangelists, pastors and teachers for the edifying or building up of the body of Christ. His church never can apostatize. Elements in it which are not of it may apostatize, but Christ's body and bride never can. It is dear to him as the apple of his eye. His marriage vow will be performed. His covenant shall not be broken. The millennium will be the marriage of the Lamb, and his wife makes herself ready. She shall be a bride adorned for her husband. No longer shall she be a weeping Rachel, for she shall see her children flocking as doves to their windows. The city shall flourish; her citizens shall be like grass of the earth. The church shall last like the sun and endure like the moon, and all good people shall call her blessed.

This theory also disparages the work and efficiency of the Holy Spirit. If anything is plain in the philosophy of the Christian religion, it is the work and the perfections of the Holy Spirit. Christ said to his disciples, it is expedient for you that I go away, for if I go I will send him. John 16:7. The Holy Spirit takes the things of Christ and shows them unto us. He is everywhere present as the embodied Christ is not and cannot be.

Poynette, Wis.

VALUE OF A LAMB.

Worth When Measured by What Is Called the Block Test.

Professor Curtiss of the Iowa experiment station has published in The Breeder's Gazette an account of how the different breeds of lambs pan out when their carcasses are cut up by the butchers. He takes the style of cutting used by two of the leading slaughter firms of the country. He says:

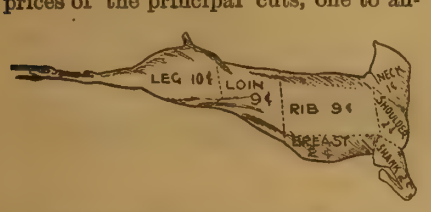
In the slaughter test the Merinos averaged 51.8 per cent of dressed mutton; Dorsets, 52.6; Suffolks, 53.6; crossbreds, 53.7; range, 55.6; Southdowns, 55.4; Cotswolds, 54.9; Lincolns, 55.7; Oxfords, 55.2; Shropshires, 56.3; Leicesters, 57.8, and yearling Shropshires, 62.8.

The block test was made by cutting as indicated in the accompanying diagram. This particular drawing is one furnished by one firm that I have had prepared for illustration in class work, but the other firm use practically the same method except that the parts marked "breast," "shank," "shoulder" and "neck" generally go as one piece called "chuck," and this cut was rated uniformly at 2 cents a pound in each lot of the station sheep. When the "neck" piece is sold separate it usually brings about a cent per pound. All of these prices are wholesale.

The prices put on the other cuts of the station sheep varied somewhat in the different breeds, owing to quality and size. The Southdown and Shropshire lambs were rated highest, the prices being as given in the illustration.

It will be seen that there is a marked variation in the value of the different parts of a carcass of mutton according to the Chicago wholesale market. There is also more or less variation of the prices of the principal cuts, one to another, but a prime leg of lamb is always a choice cut. The leg cut in a good carcass of mutton constitutes 30 per cent by weight and sells for 40 per cent of the entire value. All of the hind part of the carcass, it will be observed, consists of high priced mutton, while the cheap mutton is all found in front. In the wholesale market much of the mutton is only cut through the middle, leaving all but the last rib on the front cut. This puts the loin and leg into one cut, termed a "saddle" of mutton. The front half, then, contains the "rib" and the other cuts, which together constitute the "chuck," and the whole half taken thus is called the "rack." Cut in this manner a carcass consists of a "saddle" and a "rack." Packers rate a sheep that cuts as much weight in the saddle (rear half) as in the rack (front half) a good one. In the station lambs the saddles taken entire were valued at 8 cents a pound and the racks at 4 cents. This makes the rear half of a lamb worth twice as much as the front half. These lambs also cut on the average more than half in saddles, making the difference still greater. Sheep or lambs unnecessarily heavy in shoulder, head and neck are objectionable. By way of explanation I will here say that this objection was given as a reason for rating the Dorsets below the others. The slaughter and block tests to some extent substantiated this objection, though it is probable that it was overestimated.

In addition to the foregoing comparisons, the legs, loins and ribs of two representative animals in each lot were photographed on the block in such position as to give cross section views, showing the thickness and other characteristics of each cut. All of the internal organs, fat and offal, were weighed and the percentage of the whole determined.



BUTCHER'S CUT OF LAMB CARCASS.

Full Corncribs and Lean Cattle.

With overflowing corncribs everywhere and corn selling in the country as low as 11 cents a bushel, says The Stockman, it is difficult to account for the large numbers of half fat cattle that are being sent to market. Great numbers of 1,100 to 1,200 pound steers that have been fed 60 to 90 days keep coming here and have to be sold at ruinously low prices—$3.60 to $4 per 100 pounds. Then there are lots of 1,250 to 1,350 pound steers selling between $4 and $4.50 that are too light for either the eastern shippers or the exporters, and consequently they are taken by dressed beef concerns. If these 1,250 to 1,350 pound cattle were only made heavy enough for the wants of eastern shippers or exporters, they would easily sell for 25 to 40 cents per 100 pounds more. By holding them back and putting on this extra flesh the feeder would certainly consult his own interests, as he would add largely to his profits.

Devon Cattle.

Comparatively little has been heard of Devon cattle of late years, says an exchange, but there are now some signs of a revival of interest in them. Their hardiness and ability to take care of themselves commend them to ranchmen, and those who have tried them on the range are giving very favorable reports. Their disposition to thoroughly ripen at a light weight is also in their favor now, when heavy fat cattle are losing and light ones gaining in popularity. At one of the Pittsburg yards recently Devon steers averaging in the neighborhood of 1,000 pounds brought $4.75 per hundredweight, an exceedingly good price for the weight. They were tidy butcher beeves, the kind most wanted these days. This change in market demands should be favorable to these beautiful and useful cattle.

Overfeeding Young Calves.

A correspondent of Hoard's Dairyman says that in starting a delicate calf the greatest care should be taken not to overfeed. He says that he knows of but one rule that can be relied on, which is to feed slowly, watch the sides of the little one and as soon as they are flush with the shoulders and hips, or very little more, stop feeding. By this rule he can safely feed the most delicate Jersey calf without measuring the milk, and he prefers this rule to measurement. It is now about20 years since he lost a calf

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THE HAMMERS, NOT THE ANVIL, WEAR OUT.

Apropos of some of the recent attacks upon the Bible, Hon. John W. Foster, ex-Secretary of State, read the following poem, written by Rev. Dr. John Clifford, in the course of a lecture recently at Washington, D. C., on the authenticity of the Bible:

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he; than said with twinkling eye,
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

INTERNATIONAL KNIGHT TEMPLAR BALL.

On the eve of his departure for the national capital, Gen. R. A. Alger, the new Secretary of War in Mr. McKinley's cabinet, was given a grand reception, on Feb. 23rd, in Detroit, Mich., by his brother Knight Templars of Michigan and Canada. Masonic greetings and military salutations characterized the occasion. Addresses of welcome were given by the Most Worshipful Grand Master of the Grand Lodge of Michigan, and others. In reply Gen. Alger said in part:

"A man would indeed be made of stone were he not impressed with such a greeting as this. I cannot adequately express my appreciation. I feel that I am unworthy of so much honor and consideration. I trust you will pardon on this occasion a personal allusion. It was thirty-six years ago I took the first degree in Masonry at Grand Rapids. Almost immediately afterward I enlisted and hurried off to war. I assure you, my friends, I regret going away. The glitter of the office, the honors that surround it, can never compensate for all the regretful reflections that rush upon me in turning the key in the old front door. My heart is bound up in my Masonic and military friends in Michigan and old Detroit."

MASONIC DOINGS AT GREENOCK, SCOTLAND.

Dr. James Kerr, of Glasgow, sends us the *Herald* of that city containing a report of how the corner-stone of a new Masonic Temple at Greenock was laid, Feb. 6, with Masonic ceremonies. The building was to cost about $20,000. The order of exercises were similar to those so often witnessed on like occasions in this country. Deputations from various lodges formed in procession, with municipal officers, military companies and brass bands playing "Rule Britannia;" rather should it have been "Rule Masonry," for if the arrogant claims of this sect were carried out it would subordinate to itself all authority, human and divine. These prompous ceremonies and mutual admiration speeches were fittingly closed with a wine banquet in the saloon of the town hall.

It might seem to many that this Masonic institution has an equal right with any other to thus parade itself before the public. But if a church in laying its corner-stone were to draw into its procession civil and military bands and close with a wine banquet it would certainly cause surprise; and much more if that church was to adopt the same principles as Freemasonry. If it were to swear its members never to reveal what was done inside, under the fearful penalty of having their throats cut and of being disemboweled, tongues torn out by the roots, etc; and then if it was to blind its windows and tyle its doors; if it was to bind its members not to wrong or defraud a brother member, knowing them to be such, or not to have illicit carnal intercourse with the wife, mother, sister or daughter of a member in the same church, knowing them to be such; or if it was to exclude all women and children, and all unable to pay their dues, would it not be considered impudent for such a church to parade itself before the public as a benevolent institution? And yet all this and many more inconsistencies are true respecting Freemasonry, which is to rear this imposing temple at Greenock.

Let the light of pure Christianity be turned upon such dark institutions, and they will fade away as snow beneath a tropical sun. We would suggest to the friends of light in Scotland that on every occasion when Masonry thus seeks to advertise itself before the public, to scatter among the multitude brief, pointed tracts revealing the anti-Christian and anti-republican principles of the organization.

MOST IMPORTANT TO MAINTAIN.

Dr. C. D. Trumbull, of Morning Sun, Iowa, while at the Glasgow, Scotland, R. P. convention last July, said in an address on "Our Distinctive Principles": "I mention one more distinctive principle—one which has been maintained from the first, and is still enforced by discipline, viz., that all secret oath-bound, and even pledge-bound, secret orders are 'anti-Christian in their character, pernicious in their tendency, and perilous to the best interests of church and state.' Secret orders trace their history to the ancient heathen mysteries. 'Who can bring a clean thing out of an unclean?' We maintain that they are unnecessary in normal conditions of society, to further any good end, and are liable to be used, indeed are often used, to further bad ends; that the principle of secrecy on which they rest is anti-scriptural (see Matt. 5: 16; John 3: 19, 20; Eph. 5: 11); that they have the appearance of evil, which we are to avoid (1 Thes. 5: 22); that they lead to evil companionship and the corruption of the morals and manners of many men; that their tendency is to draw men away from Christ and his church; that the tendency of the lodge is antagonistic to true religion. We cannot serve two masters; we cannot countenance that which is derogatory to his honor and glory, hence we are unflinchingly opposed to all secret orders."

DANGEROUS MONOPOLIES.

A striking fact illustrating the danger of monopoly, and especially of the rum monopoly, was once given in a lecture by Prof. Kirk at Greenock, Scotland. He said that 40,000 sheep had been driven from the Highlands, and the tenant cotters had been driven off. Five large estates were rented by such brewers as Bass, Alsopp and others, for the purpose of turning them into a deer forest or a hunting ground for these wealthy aristocrats. The last remnant of the shepherds must be banished, for the deer are disturbed when human beings are within sight.

Thus the liquor oligarchy threatens to depopulate this land consecrated by the blood of martyrs. A few capitalists in Great Britain own the liquor interests, and are operating it with immense profit. The license money from liquor alone, it is claimed by Robert MacKenzie, pays £40,000,000 annually of the £75,000 000 required to run the British government. These same English capitalists own and control almost the entire liquor interests of United States. Their aim is to saddle the license of rum upon this country as a permanent source of revenue. There are many indications that the last death struggle with anti-christ will be against the rum power, as it will be intrenched behind wealth. But as indicated in Rev. 18th chapter, this Babylon that hath made all nations drunk with the wine of her fornication shall suddenly go down as a mighty millstone into the depths of the sea. May God hasten that day.

A STRANGE OVERSIGHT.

We have often wondered why those who have written the history of the persecuted Covenanters in Scotland and Puritans of England, have ignored that secret engine of despotism, Masonry, which was the hidden machinery used by tyrannical kings to destroy civil and religious liberty. Scottish historians tell us that in the time of Cromwell there was a party in Scotland called Malignants, who by secret intrigue and deception betrayed the people and during the administration of Charles II. overthrew their liberties and brought on a long, bloody persecution. They were titled aristocrats, vicious in morals, devoted to arbitrary government, remarkable for their immorality and opposition to reform.

But they should have told us that this party was largely composed of Masons. Emmanuel Rebold, a high Masonic authority, in his History of Freemasonry, p. 54, says: "During the troubles which desolated England about the middle of the seventeenth century, and after the death of Charles I. in 1649, the Masonic corporations of England, and more particularly those of Scotland, labored in secret for the re establishment of the throne destroyed by Cromwell; and for this purpose they instituted many degrees hitherto unknown and totally foreign to the spirit and nature of Freemasonry, and which in fact gave to this time-honored institution a character entirely political.

"The discussions to which this country was a prey had already produced a separation between the operative and accepted Masons. The latter were honorary members, who, according to long-established usage, had been accepted into the society for the advantage which their generally influential position made them at this time naturally the adherents of the throne and the strong supporters of Charles II., who, during his exile, was received as an accepted Mason by their election; and in consequence of the benefits he derived from the society, gave to Masonry the title of Royal Art, because it was mainly by its instrumentality that he was raised to the throne and monarchy restored to England.

"Thus we see that if the reformers of the sixteenth century had been alive to the secret workings and dark and despotic designs of Freemasonry, it would have saved the shedding of the best blood of their times."

LIFE SKETCH OF REV. WM. FENTON.

The following additional facts from the life of Rev. Wm. Fenton, our efficient Minnesota lecturer, whose portrait appeared in our last issue, will be interesting to *Cynosure* readers. With the exception of a few additions they are taken from the *Biographical Record* of the Rennsselaer Polytechnic Institute:

Rev. Wm. Fenton took preparatory studies in civil engineering in the Polytechnic College of Philadelphia, Pa., and was afterwards elected to the office of city engineer of West St. Paul, Minn. After serving that city for a year or so he took a full course of civil engineering in the Rennsselaer Polytechnic Institute of Troy, N. Y., graduating in the year 1861.

It was while he was a student in this school that his reason, by means of scientific studies, became convinced of the existence of God; and a belief in his attributes followed so that he was plunged into the deepest convictions of sin; his distress was so great that for some time he could neither pursue his studies nor eat his daily food. But at length he gave his heart to God "a living sacrifice;" it was accepted, and he found peace and joy. Subsequently the plan of salvation in its most essential elements was unfolded to his mind as clear as a sunbeam or the solution of a mathematical problem. It was not long until he was in the condition of the Apostle Paul as described in the seventh chapter of Romans, "Oh, wretched man that I am," and the warfare has been going on for many years.

He spent the summer of 1862 in St. Paul drawing plans for and superintending the erection of a block of buildings in that city. In the winter of 1862 and 1863 he was employed in Brooklyn, N. Y., in the construction of iron-clad war ships for the United States Navy during the daytime, and teaching mathematics and drawing evenings.

While engaged in the ship-yard, one of the foremen of the yard whispered to him that they were all Masons, and that he had better join the Masons, for he would then stand a better chance of being promoted. But the advice was unheeded, and he was soon discharged. However, he immediately found a much better situation as assistant in the office of the city engineer of Jersey City. He had not been in that position six months before he was offered the position of instructor of mathematics and geodesy in the Rennsselaer Polytechnic Institute, his Alma Mater; the position was gladly accepted, and he remained a teacher in the Institute for seven years. During that time he was incited by Christian

friends to engage publicly in the work of the Lord by beginning a Sabbath-school. The work was greatly blessed and prospered so that it soon grew into a church, and is now the Sixth Avenue Baptist church of Troy, N. Y.

Notwithstanding his success as a teacher, and also in the work of the Lord at the same time, he conceived the idea of resigning all of that and devoting his time exclusively to the ministry of Christ. Accordingly he entered the Baptist Union Theological Seminary of Chicago, Ill, as a theological student. While so engaged he was called to the pastorate of the Baptist church at Lamartine, Wis. Here he did the work of an evangelist; his labors were blessed with a revival, and he was ordained to the Christian ministry by the laying on of the hands of elders. They were true, Godly ministers. Elder A. Whitman and Elder Sharp were in the council.

It was while serving another church in the State of Wisconsin that a deacon said to him, "Are you going to preach against Freemasonry?" He replied, "No; I do not know what it is." But he had grave suspicions that it is a wicked thing. And the deacon, who had lived in Western New York about the time that the Masons murdered Morgan for writing the Masonic secrets, knew it to be a wicked thing, and he feared that the preacher would attack it as he had done spiritualism and Universalism, and so make trouble in the church; for he said that there were Masons and Odd-fellows in that congregation who would be offended if anything was said from the pulpit against their secret societies, and advised him not to oppose them.

Soon after that he met with Rev. H. H. Hinman, who was then Anti-masonic lecturer in the State of Wisconsin, and who gave him some light on the character of secret societies; but being in Chicago at the time that a State Anti-masonic convention was held there, and stepping into the hall where the convention was held, he heard the late Rev. Johnathan Blanchard, president of Wheaton College, saying that a certain pastor of a Congregational church in Massachusetts by the name of Quint was a Freemason, and "would sink his church in hell if he could."

When Edmond Ronayne seceded from the Masonic fraternity and worked the Masonic degrees in public he was invited to assist him, and accepting the invitations he learned much about Freemasonry; that it is nothing but a black, infamous, hell-born conspiracy against the Almighty God, his church, and the human race. Of course that settled the question as to his fellowship in the Baptist denomination, for no minister with such a public testimony against Masonry can be in harmony with the leading spirits of that denomination. Many incidents from his experience could be cited to verify the truth of that observation.

The cunning of the serpent is seen in their methods of working God's people so as to silence truth. For instance, two very prominent Baptist pastors that are Masons had highly commended him for a certain position as teacher in a Baptist institution, but the appointment rested with a jack-Mason, who pretends to be an Anti-mason, and he very promptly decided against him; and so Masonry was exalted and the truth put down by a lying hypocrite outside of the lodge. True Masons and their pimps know how to do it. Like Voltaire's method, "Strike, but conceal the hand that strikes."

He made the acquaintance of the National Christian Association, and for the last fifteen or twenty years he has been one of its ablest and most convincing lecturers.

In 1868 he was elected a member of the American Association for the Advancement of Science, and previous to that time had been elected a member of the American Association of Civil Engineers.

PERSONAL MENTION.

—Mrs. L. H. Plumb and daughter, Bertha, have gone to Florida to spend a season.

—Secretary W. I. Phillips returned from Detroit last Thursday evening, whither he had gone on N. C. A. business.

—Bro. Geo. W. Ellis, of Portland, Ore., visited the *Cynosure* office last week. He is publisher of *The Way, the Truth, the Life;* and also agent for a large paper company in New York. He reports that Rev. P. B. Williams and wife are doing a grand work on the Pacific Coast in turning the light into dark places.

—Mrs. P. B. Williams, of Los Angeles, who has been temporarily ill, we are thankful to hear is able to be about again.

—A few orders from Kirksville, Mo., for books and tracts from the women of that city is one result of the recent convention.

—Rev. H. H. George, D. D., of Beaver Falls, Pa., and Miss Ella M. Martin were married Feb. 18th at the bride's sister's home in Wilkinsburgh, Pa.

—Miss Ruth A. Pierce and Rev. M. H. Nichols, of Seattle, Wash., were united in marriage by Rev. A. G. Boyd, on Dec. 5, 1896. Miss Pierce is a native of Arcade, Western N. Y., and Rev. M. H. Nichols of Chillicothe, O. He was formerly field agent of the N. C. A. for the Pacific Coast, and has rendered valuable service to the cause.

—Rev. J. P. Stoddard sends an excellent article on "Dwight L. Moody in Boston," which is too late for this issue. Bro. Stoddard says he expected to attend Mr. Moody's closing services Feb. 27th. He sent out 7,000 copies of the last *Home Light*, containing a report of his interview with Sam Jones and other important testimony which has deeply stirred the lodge members.

—Ex-President John G. Fee, of Berea, Ky., writes that they had another discussion of the lodge question Tuesday evening, Feb. 16th, and the agitation still continues. Berea is a radiating point from which many hundreds of young men and women are coming and going. These fountains of influence should be salted with the truth of anti-secrecy. We rejoice that God has spared Bro. Fee to labor so long in this great reform.

—Elder James Wylie, of Northwood, Ohio, passed into glory Feb. 20, 1897, at the home of his son in Toledo. He was the father of Rev. J. M. Wylie, of the Chicago Reformed Presbyterian Mission, Cottage Grove Avenue. He was born in Beaver county, Pa., enlisted as a soldier of Christ at the age of 18, and for twenty-five years was elder in the Northwood R. P. church. He took an active part in the anti-slavery reform, and afterwards in the anti-secret and National Reform movements. He was gathered unto his people as a shock of corn fully ripe, at the age of 76.

—Rev. O. H. Perry, pastor of the M. E. church, Hanover, Mich., writes: "I am a suspended 13 degree Mason and Anti-mason. I left attending from conscientious reasons, and for the same reason concluded not to place any more money in that reservoir. Conviction has been growing on me against the lodge system. This has been used against me as a minister by a former presiding elder. Our M. E. ministers of the younger class are joining in astonishing numbers. We have a superannuated preacher, Rev. A. A. Knappen, who has been elected Grand Lecturer at a recent session of the Grand Lodge."

—"Thoughts from the Mount of Blessing" is a new book but is already in its second edition. The purity of its expression, the beauty of its style, and the aptness of its illustrations, all unite in making it a book that will be valued highly by all. As indicated by the title, the book is a commentary on Christ's Sermon on the Mount. It is divided into the following general chapters, and these chapters are divided into forty-five subheads: "On the Mountainside," "The Beatitudes," "The Spirituality of the Law," "The True Motive of Service," "The Lord's Prayer," "Not Judging, But Doing." It contains 201 pages; fifteen half-tone and line engravings; is printed on a fine grade of paper, and is strongly bound in the following style: Cloth, with side stamp in gold, 75 cents; half calf, marbled edges, $1. Send for a sample copy to the Pacific Press Publishing Co., 39 Bond St., New York.

—Rev. O. T. Lee, of Northwood, Ia., has done excellent work for the cause in Minnesota in connection with attending the State convention. He writes from Elbow Lake, Minn., Feb. 26: "Last night a fair audience had assembled in the court-house hall, of this place, to listen to an address on secret societies by your correspondent. For two hours the audience, lodgemen and profane, listened to the doings of secretism. A lively debate followed the lecture. A Modern Woodman said the revised ritual is all right. The A. O. U. W. had an entertainment for everybody in order to keep people away from the lecture. The Presbyterian minister, a Knight of Pythias, had a revival meeting in his church and kept some from coming out. The lodge question is stirred up in Elbow Lake, and some good people here are on the right side. Several books were sold."

—"Mother Cobb, or Sixty Years' Walk with God," is the title of an interesting 237-page biography of an eminent Christian woman, Mrs. Eunice Cobb, and published by Bro. T. B. Arnold, 104 Franklin St., Chicago. It is one of those interesting biographys that illustrate many of the finest traits of Christian character. One cannot read the book without being impressed with the importance of keeping in constant touch with God. Mother Cobb was no ordinary Christian, and Bro. Arnold has rendered important service to the cause of Christ by giving us this precious example of close walking with God.

WHO WILL RESPOND AT ONCE?

Rev. H. H. Hinman, so long and favorably known to *Cynosure* readers, can be had for a month's N. C. A. work, beginning March 25th, if we can raise $20 for him. He could put in one week in Mobile. There is to be an important gathering there of ministers. He would go to Selma and speak in the schools where he is well known. From there he would go to Birmingham and Attalla, Ala., Rome, Ga., and Chattanooga, Tenn. Who will help us to take advantage of this opportunity? We must hear from you at once.

W. I. PHILLIPS.

ARTIFICIAL BROTHERHOODS.

The attempt to establish new and artificial relations among men—not organizations of specific and limited ends, but brotherhoods—is also an attempt to prescribe and to bind upon the consciences of men certain moral duties growing out of these relations. Love, sympathy, help, these are moral duties which, by the law of God, we owe to all our fellow-men in the various relations in which he has placed us. We owe them to our brothers and sisters, born of the same parents, and forming with ourselves one family. We owe them to our fellow-Christians, members with us of the body of Christ, to our fellow-countrymen or fellow-citizens, members of the same nation, and, in the widest sense, to all our fellow-men, members of the one family of mankind. All these are divinely-established relations, and the duties we owe in these relations are part of our duty to God.

But six brothers out of a family of ten have no right to organize an artificial brotherhood and to bind themselves to be more to each other and to do more for each other than for the other four. Neither have a portion of the members of one church, nor a part of the citizens of one nation, the right to organize into a narrower circle of brotherhood, for the practice towards each other in this narrower circle, of the virtues which they owe equally to all. To do so is not to promote but to restrict the exercise of these virtues; not to widen but to narrow the circle of their operation.

When the Freemason engages to help, favor and assist a brother Mason in his labors, what of his brother-man, or his brother-Christian, to whom he owes equal obligations? What of other men's wives and daughters, when the Freemason engages: "I will not violate the chastity of a Mason's wife or daughter, I knowing them to be such?" Could any more vivid illustration be afforded of the fact that Freemasonry, and all such artificial brotherhoods, cut across the lines of social relationship which God has drawn around men, and disturb the due and generous discharge of the social duties which men owe to their fellows? Their very purpose is to withdraw from the many, for the greater advantage of the few, the help and favor which are due from each to all. If all the ten brothers were to oin the artificial brotherhood formed in the family, the motive for its existence would disappear. If all citizens in the state were to unite with any artificial brotherhood established within the state, the motive for its formation would cease to operate, and it would be replaced by some other form of organized selfishness.—*From an address by Dr. T. P. Stevenson, of Philadelphia at the Glasgow, Scotland, Convention, July 3, 1896.*

THE CHINOOK COMES.

EVEN THE CATTLE RECOGNIZE THE BENIGN WIND.

How the Warm Southwest Wind Makes Its Advent Known to Man and Beast on the Great Northern Slopes of Montana. The Story of Last December.

Picture to yourself a wild waste of snow, wind beaten and blizzard furrowed until the vast expanse resembles a billowy white sea. The frigid air, blowing half a gale, is filled with needlelike snow and icy crystals, which sting the flesh like the bites of poisonous insects and sift through the finest crevices. The sun, low down in the southern horizon, looks like a frozen globe, with halves, crescents and bright prismatic bars encircling it.

Great herds of range cattle, which roam at will and thrive on the nutritious grasses indigenous to the northern slope, wander aimlessly here and there or more frequently drift with the wind in vain attempts to find food and shelter, moaning in distress from cold and hunger, their noses hung with bloody icicles, their legs galled and bleeding from breaking the hard snow crust as they travel, appealing to the hardest heart for pity. It is sure death for human beings to be caught out in one of these awful blizzards, with the temperature down to 30 or 50 degrees below zero, unless rescue is speedy.

Would the "chinook" never come? The wind veered and backed, now blowing as if in derision, and anon becoming calm as if in contemplation of the desolation on the face of nature, while the poor dumb animals continued their ceaseless tramp, crying with pain and starvation. At last, on Dec. 1, at about the hour of sunset, there was a change, which experienced plainsmen interpreted as favorable to the coming of the warm southwest wind. At sunset the temperature was only 13 degrees, the air scarcely in motion, but occasionally seeming to descend from overhead. Over the mountains in the southwest a great bank of black clouds hung, dark and awesome, whose wide expanse was unbroken by line or break. Only at the upper edge the curled and serrated cloud, blown into tatters by wind, was seen to be the advance courier of the long prayed for "chinook." How eagerly we watched its approach! How we strained our hearing for the first welcome sight of the gentle breath! But it was not until 11:35 p. m. that the first influence was felt. First, a puff of heat, summerlike in comparison with what had existed for two weeks, and we ran to our instrument shelter to observe the temperature. Up goes the mercury, 34 degrees in seven minutes. Now the wind has come with a 25 mile velocity. Now the cattle stop traveling and, with muzzles turned toward the wind, low with satisfaction. Weary with two weeks' standing on their feet they lie down in the snow, for they know that their salvation has come, that now their bodies will not freeze to the ground.

The wind increases in strength and warmth. It blows now in one steady roar; the temperature has risen to 38 degrees; the great expanse of snow, 30 inches deep on a level, is becoming damp and honeycombed by the hot wind, and we retire satisfied that the "chinook" is a genuine and lasting one.

Twelve hours afterward there are bare brown hills everywhere; the plains are covered with floods of water. In a few days the wind will evaporate the moisture, and the roads will be dry and hard. Were it not for the "chinook" winds the northern slope country would not be habitable, nor could domestic animals survive the winters.—United States Weather Review.

He Saw Speaker Reed.

Representative Washington of Tennessee recently called on Speaker Reed to secure action on the claim of the Methodist Publishing House of Nashville for $100,000 as reimbursement for their building, destroyed by troops during the war. Mr. Reed's policy against mortgaging the next administration with large appropriations is well known. Mr. Washington had pleaded several times for recognition in vain, and the speaker had listened attentively. Finally Mr. Washington said:

"Mr. Speaker, what can I tell my constituents to show that I am doing something in their behalf?"

The speaker looked at the genial Tennessee member for a moment and drawled, "Joseph, just tell them that you saw me." Then the speaker smiled, paused a bit and added, "Tell them sometimes you think I will, and sometimes you think I won't."

All Fine Orators.

"Missouri will have the best lot of representatives in the next congress that she ever had," said Mr. George J. Vest, the son of the senator. "Nearly all the new men are fine orators, and three of them are regular cyclones. Champ Clark, who is coming back, needs no introduction, and Benton and Cochran are his equals in every way. Benton has been prosecuting attorney in his district for many years and is a fine stump speaker. He is a nephew of Thomas Benton and has all the fire and vigor of the old senator. Cochran is a well educated and brilliant man and will make himself known very soon to the house and to the nation."—Washington Post.

Hudson Bay Exploring Expedition.

The Canadian government has chartered the sealing steamer Diana to convey an exploring expedition to Hudson bay. The expedition will start May 1 and be absent seven months. Captain John Bartlett of Peary expedition fame is likely to command the Diana.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning March 7. Comment by Rev. S. H. Doyle.

TOPIC.—Opportunities to do good; seeing them; using them.—John iv, 5-15; I Cor. ix, 19-22.

Opportunities to do good are all around us in life. The sun of no day need set without looking upon some act of philanthropy if we only have the desire to use the opportunities which we see about us. There are many about us who are in temporal want and distress whose wants need to be supplied. Many are suffering mental agony because of the trials, hardships, tribulations and afflictions of life, and they need the sympathy and encouragement of loving hearts and helping hands. Many are in spiritual woe. The burden of sin lies heavily upon them, and they need some one to lead them to the Saviour, at whose touch the burden of sin will roll away. There is many a weary soul at the wells of life with nothing by which to draw. There is many an unfortunate person who has fallen among thieves and robbers and lies bruised and bleeding and unable to care for himself. The mission of Christ in the world was to do good. This should also be the mission of His followers.

We see many opportunities in life to do good, but we do not always use them. There are many reasons given perhaps for our indifference or our neglect. Sometimes it is because we cannot do as much as we would like to do, or in the way that we would like to do it. Often we think if we only had the means or the ability of certain others to do good how much we would do. This is a serious mistake. Because we cannot do all we would like to do is no reason why we should not do all we can do. If ten men are starving and I can only save one of them, it would be folly not to save the one because I could not save the other nine. If God has only given us one talent, He will only require us to account for one, but He will demand an account for that one. Again, we sometimes think men do not deserve our sacrifice and labor. The question of desert is not for us to decide. If God dealt with us on this basis, not one of us could stand before Him. It should only be a question of need and our ability to supply the need.

There are many reasons why we should use all opportunities for doing good to our fellow men. It is a positive pleasure to benefit others. It is the desire of the Lord Jesus Christ, and for His sake, if no other, we ought to do it. In feeding the hungry and clothing the naked and visiting the sick, Jesus looks upon it as being done unto Him. It pays to be philanthropic. The reflex influence is always good, and one good turn not only deserves another, but in the providence of God usually receives it. We know not when we may need what some one else now needs. Let us do to them as we would have them do to us under changed conditions.

Bible Readings.—Jer. viii, 19, 20; Math. v, 16; xxv, 34-46; Acts viii, 26-39; Luke x, 25-37; John ix, 4; xii, 35, 36; I Cor. xv, 58; II Cor. viii, 1-12; Gal. vi, 10; Phil. iv, 10-14; II Thess. ii, 16, 17; Heb. x, 23-25; xi, 13-16.

Chinese Mission Hospitals.

Nearly every missionary society at work in China has established medical missions, and the missionaries consider the presence of a Christian hospital an immense advantage to them in their work of soul winning. One missionary declares that even itinerancy is of less value. In one case a patient traveled 1,000 miles to reach a Christian hospital. In another case last summer 180 patients were on the mission premises at one time.—Golden Rule.

Seeing Christ.

It is in Him that we meet the highest we know. In His person, speaking human language, mingling freely in human society, the world saw that which permanently raised its idea of God. Seeing Christ, it was God men saw, and they saw Him to be more and better than they had thought. God is revealed in Him, and our hope of knowing God better is our hope of knowing Christ better. —Professor Marcus Dods, D. D.

Appearance Versus Character.

Personal appearance at first attracts the greater attention, but personal character produces the most lasting impression. While dress and manners are to be duly cultivated, our chief concern should be to so feel and act that we may make the deepest, most vital and most beneficent effect upon all with whom we come in contact.—Presbyterian.

Influence of Conventions.

The influence of Christian Endeavor conventions never adjourns. There has been reported from Chicago a band of 15 Endeavorers, who, as a result of the Washington convention, meet weekly for Bible study and preparation for evangelistic work and after the meeting take entire charge for the evening of the services in a rescue mission.

A Suggestion For Endeavorers.

Dr. Clark sends from Europe, as a suggestion to the Christian Endeavor societies of the world, the plan of occupying a few moments in every Christian Endeavor prayer meeting, or at least occasionally, with a summary of the pastor's morning sermon. The plan should prove helpful alike to young people and pastor.

Sin Is Attractive.

It is a mistake to say that sin is repulsive and unattractive. The truth is there are thousands of naughty things that the unregenerate think are nice. Sin is often attractive and enticing, else fewer people would be sinners. Too often men are in sinful ways because they like the ways of sin.—Rev. C. B. Mitchell, Kansas City.

Failures.

The failures in Christian life are not due to lack of power, but to failure to use the power that is in us.—G. F. Pentecost.

RELIGIOUS THOUGHT.

Gems of Truth Gleaned From the Teachings of All Denominations.

It is Protestantism that has given the greatest uplift to the race, because it encourages liberty of individual thought, and, though it does not attempt to control the politics of the individual citizen, yet its teachings tend to political liberty and produce the most prosperous conditions for the race.—Rev. T. B. Neely, Methodist, Philadelphia.

Christians In Business.

One of the greatest needs of the age is Christian bankers, Christian merchants, Christian editors, Christian lawyers, Christian doctors, Christian teachers, Christian statesmen, Christian housekeepers, Christian mechanics, Christian farmers—in a word, Christians everywhere, in every place of business, industry and activity.—Rev. P. H. Smith, Methodist, Chicago.

Our Country.

Our country is the most self contained and self sufficient on the globe—isolated, independent and inexhaustibly rich in resources. Our people, by natural instinct, are optimists and opportunists. Whatever is wrong with us and can be mended is constantly tinkered with until the evil is ended. We do not admit that anything hurtful is possible to us that cannot be cured and must therefore be supinely endured.—Evangelist Sam Small at St. Louis.

God's Love.

The Bible declares that God loves his only begotten Son, he loves the angels and all the heavenly inhabitants. But the Bible also declares that God loves the world, and by the world is meant all the people who populate the earth, whether they be morally good or bad. They may be Pharisee or publican, civilized or savage, criminal or Christian. It matters not what may be their creed or character or conduct, God loves them. —Rev. W. G. Russell, Baptist, Camden, N. J.

The Banking System.

Men sometimes assail the banking system. We know not what is in store for us in the future or what better plans may be devised and carried out hereafter, as nothing is perfect or improbable. But up to date the banks are the best system. It is necessary to deposit cash somewhere, to have funds on call, or business would be impossible. If there were no banks and no reserves, there would be no business, no manufactories, no stockyards and no civilization.—Rev. W. P. George, Presbyterian, Kansas City.

Training Young Ministers.

The power to prepare and deliver great sermons is not the only power for which God designed the pulpit. Is the church training men how to develop faith, patience, perseverance and the tenacity of purpose so needed in the missionary field? Is she at pains to prevent men from becoming mere book students? Is she training them how to find the consciences of men and how to tenderly draw them out? Our seminaries are not trying to do it, but the training in them is such as to give them an inordinate longing to spend their ministry in the largest and most attractive parishes possible.—Bishop White, Episcopal, Indiana, at Philadelphia.

Modern Preaching.

Modern rosewater preaching produces respectable deacons and elders and stewards and trustees and a certain amount of morality. Civilization goes on, but scoffers increase, and men and women in the church as well as outside see that the carnal tastes are carefully cultivated by priests and people. They see that Christ and many of the churches are parting company. The Divine Carpenter and the lowly Fisherman are models no longer. The sword is thrown away instead of the scabbard. Their photograph is in the fifty-sixth chapter of Isaiah, "They are ignorant, all dumb dogs, cannot bark, sleeping, lying down, loving slumber."—Rev. W. W. Case, Methodist, San Francisco.

Duties of Corporations.

Let our corporations honestly set themselves to identify the interest of their employees with those of the corporation itself, and this monster man will humanize itself. A portion of the stock of every corporation can be placed within the reach of its employees, and thus the principle of profit sharing can be embodied in the corporation. If this demoralization grows out of the fundamental immorality of the corporation as an artificial personality outside of the limits and restraints, the responsibilities and obligations and penalties

of the natural man, then the corporation itself must experience a change of heart.—Rev. R. Heber Newton, Episcopal, New York.

The Sunday Newspaper.

The advertisements of the Sunday paper tell us to expect so many pages of fun, several short stories, and so on. I would ask, Is that fit reading for the Sabbath? If a minister bored a hole in a man's head who had been reading that stuff, he could not inject a serious thought of eternal things. Then the indecent pictures, the "personal column," the manicure advertisements under the classification of "female situations wanted," and other things of the kind —I don't believe that the newspapers of Sodom and Gomorrah (if they had any) were guilty of worse things in their worst days. Let us apply the golden rule to this question. Would I like my own daughter to read the filth that is printed in the Sunday papers? Would I like to see my own son selling them on the streets? Would I like to be running trains and taking part in their distribution, so that I lose my Sabbath rest? Certainly not. Then the golden rule demands that I shall not force or tempt others to do these things. Would to God that I had the power to stir the 30,000 churches of the country from Maine to California. If the church would only rise in its might, we could stamp out this Sabbath desecration which is eating into the vitals of the moral and religious life of our land.—Evangelist Moody in New York.

An Old Hymn.

A pathetic and yet charming story is told of the origin of the well known hymn, "Blest be the tie that binds," which was written by Rev. John Fawcett, an English Baptist, who died in 1817, having spent nearly 60 years in the ministry.

It was in 1772, after a few years spent in pastoral work, that he was called to London to succeed the Rev. Dr. Gill. His farewell sermon had been preached near Moinsgate in Yorkshire. Six or seven wagons stood loaded with his furniture and books, and all was ready for departure.

But his loving people were heartbroken. Men, women and children gathered and clung about him and his family with sad and tearful faces. Finally, overwhelmed with the sorrow of those they were leaving, Dr. Fawcett and his wife sat down on one of the packing cases and gave way to grief.

"Oh, John," cried Mrs. Fawcett at last, "I cannot bear this! I know not how to go."

"Nor I either," returned her husband, "and we will not go. The wagons shall be unloaded and everything put in its old place."

His people were filled with intense joy and gratitude at this determination. Dr. Fawcett at once sent a letter to London explaining the case, and then resolutely returned to his work on a salary of less than $200 a year.

This hymn was written to commemorate the event. When Mr. Coffing, a missionary at Aintab, in Armenia, set out in 1860 to explore the Taurus mountains, he was to penetrate an entirely new and dangerous field. This fact was fully realized by the inhabitants of Aintab, and they gathered to the number of 1,500 at the roadsides and bade farewell to the missionary and his family in the Armenian words of this hymn, written nearly a century before by the devoted Yorkshire preacher.—Youth's Companion.

Took the Law Literally.

A very ignorant but well to do citizen from the backwoods was elected coroner of a small county. A few days after his election he amazed the ordinary by asking that functionary to point out his duties for him.

"Why," said the ordinary, "when a man drops dead, or is killed by an engine, or blown up with dynamite, you simply impanel a jury and sit on him and then render a verdict."

"That's jest what I done two hours ago," said the coroner, "an the citizens air kickin!"

"Kickin about what?"

"The man what I sot on."

"Well?"

"Well, you see, hit wuz this away: He drapped by the railroad thar an hollered out, 'Boys, I'm dead!'"

"Well?"

"I wuz standin within three feet of him, an as he hollered them words I jumped him."

"Jumped him?"

"I mean sot on him, jest like the coroners air required by law, an, as I weigh right smart, he kep' purty quiet after I landed."

"But he was dead before you reached him, wasn't he?"

"Thar's whar the question comes in. Ain't but one thing erbout it that's shore an certain, an that is he wuz dead when I got up!"—Atlanta Constitution.

WHY HORACE SIGNED.

He Was a Loyal Soldier and Not Ashamed of His Colors.

It was a momentous occasion, and, like many such, had come upon Horace so unexpectedly as to take him completely by surprise. He had not known that this special Thursday evening meeting had been assigned to temperance work, and when the orator took his stand near the pulpit Horace felt disappointed. He was not in need of advice of this sort, as he conscientiously abstained from the use of tobacco and all alcoholic beverages. "Let each individual wage a war against Bacchus," said the orator. "Against Bacchus," mused Horace; "that means against drinking." But the orator was so thoroughly in earnest that Horace was not only obliged to give up his musing, but also began to feel the great responsibility that rested upon him. "The strongest foe this country has ever had to fight is that of intoxicating drinks."

Horace was appalled, but at the same time filled with strong conviction. From a boy the life of a soldier had seemed desirable, and there was no other play which so well seemed to please his youthful fancy. When he became a soldier of the cross of Christ in later years, he thought that implied everything connected with Christian work, but here was a part of the warfare which he had not considered, "Mourn the thousands slain, but reach out a hand of pity to the fallen." Was it really such serious work? Was there such tremendous evil lurking in the innocent looking wineglass? Horace had never been fully awake on the question before and was glad to sign his name to the pledge which was presently offered.

"But, Horace," said a schoolmate to whom he related the experience, "why should you sign the pledge, a fellow who never touches anything?"

"To let the world see where I stand, if for nothing else, Will. A loyal soldier is never ashamed of his colors. If I do not need the help which the pledge gives, some one else may need the stimulus and confidence which my name may bring to help him fight the battle. Then, Will, none of us stands so sure that we may not fall. Often when we think ourselves most secure is when greatest temptations assault us. I am convinced there is but one safe plan to pursue, and that is, 'Stop before you begin.'"

The day when Horace signed the pledge was a memorable one, and a more fearless and faithful soldier never annexed his name or battled for the weak and fallen in our midst.—Christian Intelligencer.

ALCOHOL SHORTENS LIFE.

The Regular Drinker In More Danger Than the Periodical.

People who drink the standard moderate dose of alcohol in whisky, wine or beer, taking it twice daily, are never free from alcohol. It requires 20 hours for a moderate dose of liquor to be eliminated from the system.

From the insurance standpoint alcohol "shortens life" if drunk in any quantity whatever. The daily use of a moderate quantity has a greater effect to shorten life than the periodical use of an excessive quantity. This is true provided the "life" is otherwise a healthy one.

If other disease is present, alcohol may, like other remedies, have an effect to lengthen life.

I am aware that instances are recorded where even daily intoxication has been indulged throughout a long and prosperous life. These cases are, however, very rare. The power and resources of variation and adaptation have so long been sufficient to keep this world populated notwithstanding disease and an inborn disposition of people to destroy not only each other's lives but their own. These forces were properties of life long before wars and poisons, and yet maintain their biological hold upon humanity. It seems incredible that a human constitution—flesh, brains, blood —can acquire and maintain a resistance to a poison so deadly, and which is verified to cause so much disease, and so greatly shorten the average duration of human life.—Dr. L. E. Keeley.

Profits of Saloons.

According to the sworn statement of saloon keepers before the supreme court of the United States, the average daily income of a saloon is $15. There are in Cincinnati 1,770 saloons. Assuming that each receives $15 a day, the aggregate is $2,600,000 a year. How much of this is profit? A gallon of beer sells at wholesale for 25 cents. The saloon keeper receives for it 80 cents, a profit of 220 per cent. The profits on whisky are even greater. Surely the people of this city must be prosperous when they can pay such profits to 1,770 saloon keepers, while they support but 1,101 grocers, nearly one-fourth of whom sell liquor besides.—Cincinnati Commercial Tribune.

Worsted mats can be washed without fading by using salt in the water.

Women have gone in heavily for politics this fall, and are fast becoming potent factors in the political arena. There are feminine adherents of every faction, who do all in their power to influence votes.

No more eloquent plea for the higher education can be urged than the statistical fact that two-thirds of the teachers of this country are women.—Baltimore American.

SABBATH SCHOOL.

LESSON XI, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 14.

Text of the Lesson, Acts ix, 1-12, 17-20. Memory Verses, 17-20—Golden Text, I Tim. i, 15—Commentary by the Rev. D. M. Stearns.

1, 2. We last heard of Saul making havoc of the church at Jerusalem after the martyrdom of Stephen. We still find him in the same spirit of enmity against Christ and His followers, but now he is reaching out to other cities, even to Damascus, with authority from the high priest to arrest and bring to Jerusalem all such disciples of the Lord as he might find. They are spoken of as men and women of the way (see margin), reminding us of Christ's own words, "I am the way" (John xiv, 6). God thus far suffers Saul to be satan's agent in purifying His church. Not even satan can touch a child of God without God's permission (Job i, 10; Zech. ii, 5), and when the adversary is allowed to try the people of God, either directly or by human instrumentality, we are to see only the hand of God and remember Rom. viii, 28, 29. See Ps. xvii, 14; lxxvi, 10; Dan. xi, 35; xii, 10; Rev. ii, 10, as very helpful.

3, 4. "Saul, Saul, why persecutest thou Me?" Thus far and no farther is heaven's decree for Saul, and now He who loved him in all his sin and who had suffered him thus far in his devilish work arrests Him as he is about to enter Damascus. The light from heaven smites him to the earth, and the voice from heaven enters his soul. The light was brighter than the sun at noonday, and the voice spake in the Hebrew language (chapter xxvi, 13, 14). All the party saw the light and fell to the earth in fear, but Saul alone heard the words which were spoken, for they were only for him.

5. "Who art thou, Lord? I am Jesus, whom thou persecutest." In one of Saul's accounts of this he gives the Lord's answer as "I am Jesus of Nazareth, whom thou persecutest" (chapter xxii, 8). In all Saul's life he had never heard anything so startling or upsetting as this. He verily believed that he was doing right in the sight of God in persecuting these followers of one whom the highest authorities had put to death as a blasphemer. See his own testimony in chapters xxii and xxvi.

6. "Lord, what wilt Thou have me to do?" He is full of trembling and astonishment, but in a moment he sees that he has been all wrong and the persecuted ones have been right. He seems sincerely humbled and by the spirit confesses that Jesus is Lord (I Cor. xii, 3). He is told to go on to Damascus and await orders. The "What wilt Thou?" of this verse and the "Where wilt Thou?" of Luke xxii, 9, when sincerely addressed to the Lord, will not fail to obtain sure guidance.

7. It is evident that those with Saul heard a sound of words, but it is also evident, from chapter xxii, 9, that they heard not the words spoken. Something of the same kind is written in Dan. x, 7-9. It is sometimes asked if those who are left when the church is taken shall hear the Lord's voice or see the event. Perhaps the records concerning Daniel and Saul may give some light.

8, 9. Three days in Damascus, blind and fasting and awaiting a further message from the Lord! What remembrances, what persistence, what searchings of heart, what humbling before God, what light from heaven must have shone in his soul during those days of outward darkness! How he would think of what Stephen saw and said and of the patience and faith of others who had suffered for Christ through him! The Lord was dealing wondrously with him, but, oh, so lovingly, by His Spirit and His word.

10. "The Lord knoweth them that are His, and He knoweth them by name" (II Tim. ii, 19; Isa. xliii, 1). He could send an angel to do His bidding, as He often has done, for they excel in strength and do His commandments, hearkening unto the voice of His word. They are His ministers who do His pleasure (Ps. ciii, 20, 21), but He sees fit to use human instrumentality and calls a Philip in Samaria or an Ananias in Damascus to do His bidding. If we hold ourselves ready for any manner of service wholly at His commandment (I Chron. xxviii, 21), He will surely show us His way for us and guide us into the good works prepared beforehand (Eph. ii, 10).

11, 12. Ananias is sent to the street and the house, and the person is named to whom he is to go, and his occupation at the time is also mentioned. Ananias is also told what Saul sees as he prays. Let us not forget nor fail to believe that God is thus intimately acquainted with each of us. Our ways and words and thoughts, both in the darkness and the light, are all known to Him (Ps. cxxxix, 1-12; Ezek, xi, 5); therefore let our honest prayer be, "Search me, O God, and know my heart; try me and know my thoughts."

17. It must have been another new experience for Saul to have a disciple of Jesus put his hands upon him and address him as "Brother Saul," but I am sure he did not feel like knocking him down for thus addressing him, though I once heard a minister of the gospel, in good standing among men, say that he would like to treat a man that way who would call him "brother." True humility is never vexed nor irritated, but is at rest when nobody praises, or even when blamed or despised.

18. He received sight, he was filled with the Spirit, and confessed Jesus as Lord in baptism. He is a new man, a new creation, old things are passed away and all things are become new (II Cor. v, 17). He is crucified with Christ and risen with Christ to a new life. Although he still lives, it is no longer Saul of Tarsus, but Christ Jesus who now lives in him as Lord (Gal. ii, 20). He has become blind to all but Jesus Christ. He knows no other master. He has a heart only for Him and a body that is henceforth wholly at His disposal.

19. He partook of food and was strengthened and continued some days with the disciples at Damascus. Every disciple would soon hear of it; it would spread far and wide that the great persecutor had become a disciple of Christ. Many would want to see for themselves before they could believe such a thing, and even the disciples at Jerusalem would not at first believe that he was a disciple (verse 26). Many of us are apt to believe that some things are too hard for the Lord, but we should remember Jer. xxxii, 17; xxxiii, 3.

20. "And straightway he preached Christ in the synagogues, that He is the Son of God." He increased the more in strength and spake boldly in the name of the Lord Jesus, proving that He is indeed Israel's Messiah (verses 22, 29). Both at Damascus and at Jerusalem the enemies of Christ sought to kill him, but God took care of His chosen vessel and for a time sent him to his home in Tarsus. As witnesses for Christ we must shine for Him among those w[illegible] know us best.

HISTORY OF A WEEK.

Tuesday, Feb. 23.

Roman Catholic Archbishop Grace, who has been ill for some time, died yesterday morning at St. Joseph hospital, St. Paul. He was 83 years old.

Heavy landslides are reported on all railroads throughout southern West Virgina. There has been steady rain for forty-eight hours.

The town of Hyneville, Ky., is all under water, except two blocks, and there is great financial loss.

The president has vetoed the bills to pension Mary A. Veil and Mar. Mary A. Freeman, both remarried widows.

Wednesday, Feb. 24.

August Belmont & Co., of New York, are said to have agreed to finance with $15,000,000 the consolidation of 515 distilleries in Kentucky.

Chairman Hanna will leave Cleveland for Washington Friday.

Mrs. Cleveland and the children have left Washington for their new home at Princeton, N. J.

Mattie A. Stewart, a half-breed Osage Indian, has filed suit for divorce in the United States court at Guthrie, O. T., against James Stewart.

Cholera has broken out among the people employed on the relief works of the native state of Rewah, India. In two days 100 deaths have been recorded.

At a circus near Brownsville, Tex., a section of the elevated seats collapsed, precipitating 300 persons to the ground. Six may die. Many were more or less burised.

Thursday, Feb. 25.

Ambassador and Mrs. Thomas Bayard will go to Italy immediately after Mr. Bayard receives the degree from Cambridge March 11.

Moses P. Handy, Jr., the 18-year-old son of Major Moses P. Handy, died at Chicago. The cause of death was a blood clot at the base of the brain.

The German-American bank of Tonawanda, N. Y., has been closed by order of Superintendent Banks Milburn on the ground of insolvency.

General and Mrs. Harrison have settled upon the name of Elizabeth for their little girl in honor of Mrs. Harrison's mother.

The fire at the Merchants' exchange at St. Louis damaged the office portion about $75,000.

Rev. Thomas Linehan, of Fort Dodge, Ia., has been consecrated Roman Catholic bishop of Cheyenne.

The gunboat Helena made a record of 15.1 knots an hour on her builders' trial at Newport News.

Friday, Feb. 26.

Gettysburg post, G. A. R., has received through the Chinese minister, Li Hung Chang's acceptance of the invitation of the post to become an honorary member.

The pressmen employed in the California state printing office have quit work because they have received no wages for six weeks, and they see no prospect of getting any.

Mrs. Letitia Green Stevenson, wife of the retiring vice president of the United States, has been re-elected president general of the Daughters of the American Revolution.

Saturday, Feb. 27.

The territorial legislature of New Mexico has passed a bill exempting beet sugar factories, woolen mills, smelters, refining and reduction works from taxation for a period of five years.

The Walter A. Wood Harvester works are nearly out of debt, the liabilities having been reduced from $1,100,000 to $275,000 by the receiver.

Several prominent bimetallists of London whom Senator Wolcott saw prior to his departure from that city are convinced that he did splendid work in Europe.

The high-hat question is agitating Paris theater circles.

Almost the entire village of Safe Harbor, Pa., a town of manufacturing importance during the war, has been sold for $100,000. The purchaser is a syndicate of capitalists, which proposes to erect factories and mills.

Robert Kreebs, the American horseman undergoing imprisonment for racing the mare Bethel on the German turf under the name of Nellie Kneebs, will probably be included in the list of pardons to be issued by Emperor Wilhelm March 22.

Monday, March 1.

Thomas Hogg and a half-breed, Iesiel, who had been missing since March 20, have been found fourteen miles from Rawlins, Wyo., lying side by side, where they had both frozen to death.

The weather during most of the past week has been warm and spring-like in England and flowers have been blooming.

A change for the better has taken place in the condition of Dr. Steinitz, the chess player, and that his full restoration to health may be looked for.

Fire in the large dry goods emporium of W. A. Murray & Co. at Toronto did damage to the extent of nearly $100,000.

The Durfee mills at Fall River, Mass., have shut down for three weeks. The mills manufacture cotton goods.

The grand jury at Louisville, Ky., has indicted a number of men, including J. M. McKnight, of a recently failed bank, some city officials and some aldermen on general and specific charges of boodlery, bribery, etc.

Chicago Republican Convention.

Chicago, Feb. 27.—The Republican city convention yesterday afternoon nominated Judge Nathaniel C. Sears for mayor on the first ballot. Charles Gross was nominated for city treasurer.

LATEST FROM THE ISLE OF CRETE.

Delyannis Says That Greee's Determination Is Irrevocable.

London, Feb. 27.—A dispatch to The Standard from Athens says: The long visit of the prime minister to the king yesterday revives the rumor that England favors the Greek claims in Crete. A dispatch to The Times from Athens says: "Prime Minister Delyannis, in an interview Thursday, assured me that the decision of the government to maintain the army in Crete was irrevocable. On the other hand Greece had no intention of declaring war against Turkey. Such a step would only be taken if the Turks invade Thessaly, or the great powers render the position of the Greek army in Crete intolerable. There was no intention of invading Macedonia. Greece was not desirous of embroiling Europe in a general war. No understanding exists between Greece and Bulgaria in regard to Macedonia."

The Athens corespondent of The Times adds: "The calmness of moderation of Premier Delyannis impressed me most favorably. He is evidently averse to desperate measures. I do not believe in the end he would reject any solution which Greece could honorably accept, but neither he nor the king could restrain the wild excitement of the populace. Nothing could be more unwise than for the powers to drive the Greeks to exasperation."

Fort Wayne Scorched by Flames.

Fort Wayne, Ind., March 1.—A destructive fire broke out yesterday morning in Morgan & Co.'s hardware store, extending to other buildings, and destroying half a block, entailing a total loss of $125,000. The fire rapidly spread to buildings owned by Margaret Hamilton, Mary Williams, J. C. Meyer, Romary Coeglein & Co. (doors and glass), Nathan & Kircheimer (paper), Julius Nathan (liquors), Alex Staub (stoves). Morgan & Co. lost heavily on stock. Total insurance, about $90.000. Three firemen were caught under falling walls, and George Klingman was dangerously hurt in the spine. The fire raged seven hours.

McCook Will Not Be In.

New York, Feb. 27.—The Commercial-Advertiser says: "Colonel John J. McCook, will not be New York's representative in the next president's cabinet. Colonel McCook, it is announced, has been considering an offer to enter the cabinet as secretary of the interior and has declined the honor. Senator-elect Platt was informed by Colonel McCook of his intention. The department of justice alone had attractions for Colonel McCook and when McKinley decided to make Judge McKenna his attorney general Colonel McCook thankfully declined preferment in any other capacity in the cabinet.

Warrant for an Ex-Treasurer.

Omaha, Neb. March 1.—A special to The Bee from Lincoln says: At noon Saturday a warrant for the arrest of ex-Treasurer J. S. Bartley was sworn out by Attorney General Smythe and placed in the hands of Sheriff Trompen, of Lancaster county, for service. There are fourteen counts in the complaint and summed up they sharge Bartley with embezzling state funds to the aggregate amount of $537,762.93. Bartley gave himself up.

New Revenue Law for Iowa.

Des Moines, Ia., March 1.—The ways and means committees of both houses in conference have agreed on a new revenue law, including many new provisions. Both houses have adjourned until Tuesday on account of the municipal elections to be held. The house passed the bill to permit the manufacture of liquor by a vote of 52 to 46. The house refused to pass an amendment making liquor bills collectable.

Senators Compliment Stevenson.

Washington, March 1.—The senate Saturday evening, through a committee consisting of Hoar, Cullom, Blackburn, Carter, McMillan, Gorman, Faulkner, Brice, Bacon, Jones of Arkansas, Murphy, Elkins and Chandler, presented to Vice President Stevenson in his apartments at the Normandie a handsome and valuable silver table service. It is inscribed as follows: "To Adlai E. Stevenson, vice of president of the United States and president of the senate. 1893-1897. From members of the senate in token of the strict impartiality, unfailing courtesy, and unsurpassed wisdom and discretion which, in the discharge of his high office, have endeared him to the senate and earned for him the gratitude of the American people."

Cooney Held for Trial.

San Francisco, Feb. 26.—Ex-Notary Public J. J. Cooney has been held to answer to charges of perjury in connection with the alleged acknowledgement of the late James G. Fair to deed giving $2,000,000 worth of property to Mrs. Nettie Craven, a school teacher. In his decision Superior Judge Cook intimated that in addition to perjury the evidence was sufficient to conclude that of forgery had also been committed in preparing the lead pencil deeds held by Mrs. Craven.

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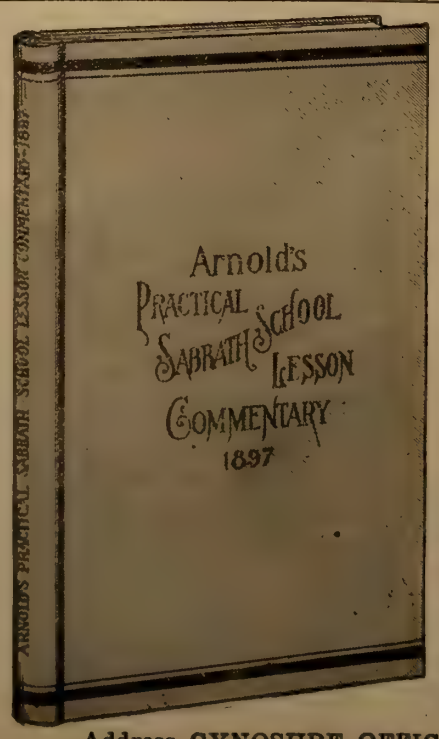

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STATE LEGISLATURE.

WHAT THE LAWMAKERS ARE DOING AT SPRINGFIELD.

Proceedings in the Senate and House Boiled Down—Bills and Resolutions Introduced and Other Matters of Interest to the People of the State.

Springfield, Ills., Feb. 24.—In the senate, save the introduction of a large number of bills, very little was done yesterday. One of the bills provides for a board of three assessors in each county to be elected for two, three and six years, respectively. Bills were passed: Appropriating $2,264.40 for balance due the members of the state board of equalization for sessions of 1895 and 1896; providing for the holding of an additional term of court in Boone county; appropriating $900 for a deficit in the state board of arbitration.

In the house the bill providing for the consolidation of the state supreme court at Springfield was amended so as to consolidate it at Ottawa and passed—66 to 62. An attempt to reconsider the vote on the Revell libel law repeal bill was declared out of order.

Springfield, Feb. 25.—The senate yesterday passed the bill appropriating $31,000 to furnish the G. A. R. memorial hall in the Chicago library building. A number of bills were introduced, among them a local option bill for towns of less than 15,000 population, and another appropriating $437,650 to complete the insane asylum at Peoria.

The house defeated the resolution to adjourn during the inauguration week—100 to 19. A revenue bill was introduced that exempts all G. A. R. property from taxation, and taxes all mortgages, exempting property covered by mortgages. A bill was introduced permitting newspapers to refuse to tell where they get information, even to a legislative committee, and another forbidding the cutting of ice for domestic uses from waters containing any deleterious matter. The house defeated the bill authorizing the governor to borrow $250,000—69 to 41. The bill is now dead.

Springfield Ills., Feb. 26.—The senate held a brief session yesterday of fifteen minutes' duration. Two bills were advanced to third reading, and several introduced, among them one fixing a maximum fare of 3 cents on all street car lines outside of Chicago, and providing that the man in charge of the motive power on such cars shall be employed not longer than ten hours each day. The senate has practically adjourned until after inauguration, many of the senators intending to go to Washington.

In the house a bill was introduced authorizing the governor to borrow $250,000, confining the loan to the present emergency. A bill to regulate the selling of grain, aimed at boards of trade, etc.; one to regulate the sale of intoxicating liquors, and one to regulate the manufacture of wearing apparel were introduced; anotner bill provides that persons selling articles on the installment plan shall not be permitted to take back into their possession any article so sold by process of law, unless they refund to the buyer 75 per cent. of the money paid. The legislature has now been in session eight weeks and hasn't passed an important bill, while over 500 have been introduced.

Springfield, Ills., Feb. 27.—The senate was in session five minutes yesterday with scarcely a quorum present. Four bills were introduced, one providing that children between the ages of 7 and 14 years shall attend school at least sixteen weeks in the year.

Roll call in the house showed but fifty-nine members present, but as no one made objections business was proceeded with, and a resolution adopted giving until March 19 next for more bills to be introduced. Some bills were advanced. No business is likely to be done next week.

Conference of Illinois Editors.

Chicago, Feb. 26.—An informal conference of editors and business managers of the leading Illinois dailies outside of Chicago was held here yesterday afternoon. Among those present were H. O. Davis and C. C. Marquis, of the Bloomington Pantagraph; J. B. Barnes, of the Peoria Journal; E. E. Bartlett, of the Rockford Register-Gazette; J. V. Riley and R. S. Chapman, of the Rockford Morning Star, and Dr. Wilcox, of the Quincy Whig. No formal organization was made and the meeting is said to have no political significance, but was merely a gathering to talk over business matters connected with the managment of papers and advertising rates.

Winners at School Oratory.

Bloomington, Ills., March 1.—The second annual oratorical contest of the State Normal school was held Saturday at Normal. The decision of the judges gave Chester M. Echols, of McLeansboro, first place. His subject was "Destiny of Religion." The prize of $100 and a gold medal goes to the winner. Albert B. Wolfe, of Normal, second; Walter F. Pike, of Normal, third.

Cracksmen Fail to Get the Cash.

Golden, Ills., March 1.—Crackmen wrecked the private bank of H. H. Emmings yesterday morning about 3 o'clock, with dynamite, but failed to force the inner vault, containing a large sum of money.

State Notes.

Mrs. Lillian Nugent, wife of William Nugent, of Chicago, died from the effects of a dose of carbolic acid taken in mistake for medicine.

The A. P. A. of Illinois will meet at Chicago in September, 1898.

Governor and Mrs. Tanner, of Illinois, have left the state capital for Washington to attend the inaugural ceremonies.

Illinois Swine Breeders' held a meeting at Springfield. The following officers were elected: President, Fred H. Rankin, Athens; secretary, Charles F. Mills, Springfield.

The striking tanners and employes of Chicago have agreed to leave their differences to be settled by the state board of arbitration. The men will return to work Monday at the old wages and hours.

Frank I. Moll, a workman employed at Deere & Co.'s plow works, Moline, Ills., walked out of an open door on the third floor and was instantly killed.

The South Dakota house has passed a bill extending the period of residence from three months to a year before action for divorce can begin in that state.

Michigan Family Disturbed Through the Vagaries of a Son.

Weird scenes are being enacted in the village of Marcellus, Mich., where the family of William Betts professes to believe that the house it occupies is haunted by spirits.

The claim is made that spirits visit the place in response to the demand of a supernatural power wielded by Irving Betts, a son aged 18, who, it is alleged, has developed the power of materializing them. The family is unable to sleep at night by reason of the strange manifestations, which take the form of rappings and moving of furniture, and the house is regarded with awe by the villagers.

The parents of young Betts are devout church members.—Chicago Times-Herald.

Hero of the Rails.

Another railway hero is added to the list of gallant fellows who have sacrificed their lives to save the lives of others. At Trenton Isaac Slack, a freight conductor, saw four cars break loose from a train he had just left and start down the track for a head on collision with an approaching passenger train. He made a rush and succeeded in climbing to the top of the first car and in putting on the brake. It was too late to prevent the collision, and the shock threw him to the ground and instantly killed him. But his effort had nearly stopped the freight cars, and the crash was not great enough to injure any one else. The American soldier and sailor in their best estate are not more faithful or devoted than is the brave American railroad man.—Washington Times.

Signaling From Mars.

Any citizen who is tired of mundane concerns and wants to fix his mind on something higher is invited to consider the allegation of Sir Francis Galton, made in the London Fortnightly Review, that some one on Mars is signaling to earth. The information seems not as yet to be very generally confirmed by astronomical observers, but Sir Francis is quoted as authority for the report that in one of the European observatories an apparatus has been devised for recording the Martian flashes, and that the record shows that three signals and no more are made, and that they differ, as all flashlight signals do, in the length of the flashes and of the intervals between, so that if we had the key they might be read like telegraphic messages.

Of course this is not a yarn to be swallowed whole, but the association of the name of Sir Francis Galton with it is enough to entitle it to consideration. There seems to be no intrinsic impossibility of our having relations with people in Mars. It sounds preposterous, of course; but, like other marvels, it seems preposterous chiefly because it is unusual. We have to nudge ourselves from time to time in this age of swift surprises and remind ourselves that nothing that is new to us can possibly be more marvelous than many things that have grown familiar.—Harper's Weekly.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Feb. 22 to Feb. 27:

Wm McCoy, Mrs Mary Gaddis, P F Thurber, Walter Morrow, Willets Skinner, Rev P B Williams, Mrs M A Smythe, Thomas Young, J B Coffrin, Charles O Patton, Rev W B Stoddard, John M Johnston, R M Johnson, Byron Fish, T M Weeks, M B Lewis, M R Dunn, Rev J P Stoddard, Edw A Washburn, Rev Louis Schulze, G W Waterbury, D W Farnham, Mrs H Hulburt, E A Skellen, C Quick, Geo Bayer, John Shuh, J E Thorpe, M N Butler.

Ex-President John Quincy Adams. Price, cloth, $1.00. Paper, 35c.
Letters on the Nature of Masonic Oaths, Obligations and Penalties.

Reminiscences of Morgan Times. 10c. each.
By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry.

The Mystic Tie or Freemasonry a League with the Devil. 15c.
This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason.

Pres. H. H. George on Secret Societies. 10c. each.
A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

Narratives and Arguments, 15c. each.
Showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple.

College Secret Societies. 25c. each.
Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett.

Sermon on Secret Societies. 5c. each.
By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

Eminent Men on Secret Societies. 326 pages; cloth, $1.00.
Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials."

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1 Ball Shoe Thread.
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1 Bottle Soldering Fluid.
1 Box Rosin.
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FRUIT AND FLOWERS

TRANSPLANTING TREES.

Hard Wooded Trees Require Severe Pruning as a General Rule.

While it is often the case that trees that die after transplanting do so because the earth has not been packed in tightly about the roots, yet a great many fail from exhaustion from lack of pruning. As Meehan in his illustrated monthly explains, a tree in full vigor has enough roots to supply it with all the sap it needs, but as soon as it is transplanted it is unable to draw moisture from the earth until new roots are made, and the tree again becomes established. All this time the branches and leaves are drawing on what sap there is in the tree, and when this becomes exhausted, if new roots have not yet grown, the tree dies. This explains why trees die after they have pushed into leaf, and, in fact, sometimes into growth.

All trees need more or less pruning when transplanted. Just how much depends a great deal on the tree to be pruned. The authority quoted says: A maple, poplar, birch or elm will do with very little pruning, while an oak, beech, chestnut, walnut or ash requires severe cutting. The roots that a tree has must also be taken into consideration. If it is well furnished with roots and

FIBROUS ROOTS OF THE PIN OAK.

fibers, it will require less pruning than if it has but a few stout roots devoid of fibers.

In a general way, it may be said that hard wooded trees require severe pruning, while those having a soft, sappy wood need but a light pruning. This does not always apply. A pin oak has very fibrous roots, as a rule, and moves quite easily without much pruning, though some will consider it advisable to do severe cutting even in its case. On the other hand, the larch, which has a very soft, sappy wood, but practically no fibers, and, in fact, but little root, must be pruned closely to get it to transplant well. The illustration shows what quantities of fibrous roots the pin oak has.

Keeping Apples.

A contributor to The Rural New Yorker writes:

My experience in keeping apples is that they will keep quite as well in a cool cellar or storage room if the barrels are not headed, provided they are not disturbed. If, however, the doors or windows are left open at times, causing sudden changes in the atmosphere, then the barrels should be headed up tight, so that the apples will not feel the change. The evener and lower the temperature can be kept the better it is for the apples, always keeping it above the freezing point, however. If apples are to be kept in a warm atmosphere or shipped during warm weather, I should prefer to slit the barrels to prevent heating, in the same way that peaches, pears and vegetables are shipped.

Mulching Chrysanthemums.

A contributor to Gardening writes:

There is a point about growing chrysanthemums which I have not seen mentioned elsewhere—that is, you must keep the foliage clean by mulching around the plants and close up to the stems to prevent the mud made by rain being splashed on the underside of the leaves, this, of course, for plants in the open ground. This may be trite to most of your readers, but I have been three years in getting my plants to retain their lower leaves, and, being careful in this respect, they are now nice looking specimens right to the pot. Sometimes some little trifling matter like this that goes without saying just discourages amateurs like myself who have neither time nor opportunity to ask others for information.

Treatment of Cactus.

Here is what is said in Vick's Magazine: As a rule, cactus plants do not require large pots, very rich soil or much water. Excessive moisture is especially harmful in the dull season, when they are dormant and are satisfied if only the soil is not allowed to be come dust dry. A soil of fibrous loam and sand in equal parts will suit them. Most kinds can be kept in a somewhat low temperature—50 to 60 degrees—during winter. In March give them a warmer place, syringe them once a day, and when growth starts give water once a day, but still sparingly. The full sunshine suits them.

Pinching House Plants.

A geranium, if left alone, will grow up loose, straggling and perhaps misshapen. Properly trained, it might grow up into a round, handsome, well balanced plant. The secret of a good shape in a plant lies in "pinching." Pinching a plant means to squeeze or pinch off between thumb and finger the tender, growing tip of a growing stem on the plant. The immediate effect seems to be an injury. The plant appears to stop growing. It is checked for a day or two, but the ultimate result is a great gain to the plant. The single stem becomes a double or quadruple. The plant becomes many branched. Pinching is a fine art. It enables the plant lover to train and guide his plants into fine shapes. It makes stronger and better plants and increases the crop of flowers and fruits, says The American Agriculturist.

Things Told by Others.

Among this year's novelties in carnations are: New York, a dark pink; Sunbeam, a bright scarlet; Mrs. Duhme, a shell pink; C. A. Dana, a large pink, a shade darker than Mrs. Duhme; John Young, a new white; Brower, a new white; Abundance, a pink, very prolific, and Blush, a large, beautiful flower with just the faintest tinge of color.

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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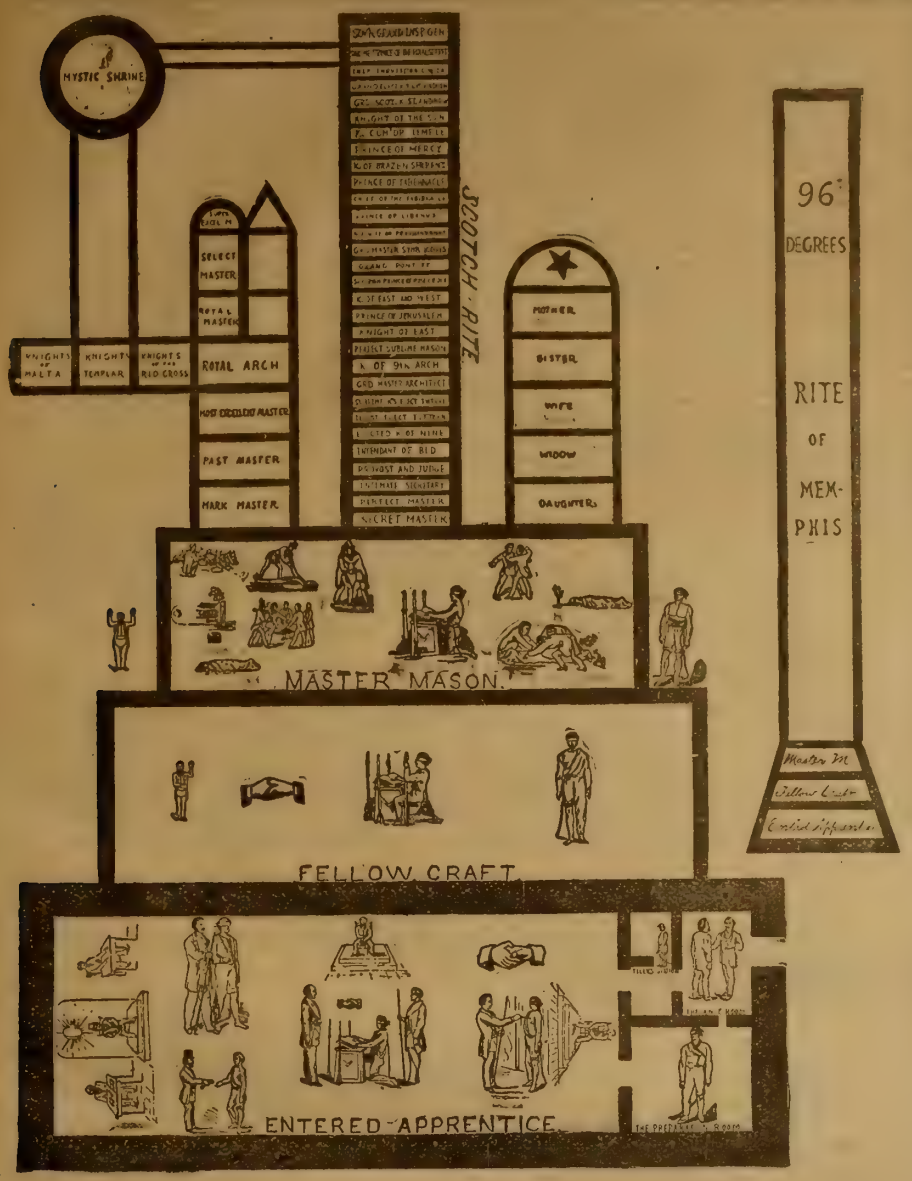

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The New Berlin trials began in the attempt of Freemasons to prevent public initiation by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties,

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Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities.

Masonry a Work of Darkness, adverse to Christianity, and inimical to Republican Government. 15c.
By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees.

Sermon on Masonry. 5c. each.
By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio.

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By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of the past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood.

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Compiled by Rev. H. H. Hinman. Showing Masonic assualt on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc.

History of the Abduction and Murder of Capt. Wm. Morgan. 25c.
As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan.

The Anti-mason's Scrap-Book. 25c.
Consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies.

The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

Sermon on Secretism, 5c. each.
By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear ayra of the objections to all secret societies, and to Masonry especially, that are apparent to all.

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SANGUILLY NOW SAFE

WELCOMED WITH GREAT ACCLAIM IN A FREE LAND,

When He Sets Foot on American Soil at Key West—Gives Consul General Lee All the Credit for His Release and Doesn't Mention Olney.

Key West, March 1.—Julio Sanguilly has arrived from Havana by the steamship Mascotte. He was at first indisposed to say anything further than what would express his lasting gratitude to Consul General Fitzhugh Lee, whom he described as a truly noble American and a man who should long ago have been in Cuba." Had he been there years ago," Sanguilly exclaimed, "there would have been less shedding of American blood." He was very much agitated as he expressed his feeling toward Consul General Lee. As to how he was treated during his confinement he begged earnestly not to be compelled to recall his experience during the last two years.

When he Heard of Maceo's Death.

"Why," said he, "I have not been allowed to read one solitary newspaper except those published on the island. When I learned of the death of brave General Maceo it almost made me collapse, not because I thought the death of any one man would check the progress of the Cuban cause, but because I knew then that the butcher Weyler would not be recalled, as Spain would try to pacify the people by pointing to Maceo's death as a great victory for the government."

Speaking of his plans for the future, Sanguilly said: "I do not know them myself, but I am now going to Washington to attend the inaugural parade, having been invited by the old veteran boys to parade with them. I have been given a place of honor in the parade. After that I shall go to New York to see my brother, who has worked so faithfully for my release; and then I shall keep my promise to the people of Key West to return to see my fellow countrymen."

His Wife's Gratitude to Lee.

Sanguilly's wife was equally loud in her praise of Consul General Lee. "He is the best of men,' she said; "also noble and firm in his convictions, and true. To him we owe the final release of my dear husband, who has been confined in a damp dungeon for the past two years on a trumped-up charge, entirely unsupported by any proofs. To Consul General Lee and to the people of this glorious nation, whose noble representative he is, we shall be eternally grateful for my dear husband's release."

SPANISH CORRESPONDENT MOROTE

Gives Three Cheers for "Cuba Libre" and Roasts General Weyler.

Senor Morote, correspondent of El Liberal, ofMadrid, on being interviewed stated that he had been a prisoner of Maximo Gomez, and that while in the camp of the insurgent leader he was treated with marked courtesy. He learned that the reforms proposed by Spain would never be accepted by the Cubans, and that nothing short of the independence of the island would bring about a cessation of hositilities. Morote said that his study of the Cuban cause had convinced him that it was a just one. Referring to General Weyler, he said: "We have a general there who is causing devastation and ruin to the whole island simply because he now sees that it is lost to Spain, and that the Cubans will win in spite of all opposition Spain can offer."

With Senor Brinas, Morote gave three ringing cheers for Cuba Libre. A deputation met Sanguilly at the wharf. He was discovered and pointed out by the crowd the moment the steamer reached the dock. The throng in waiting shouted "Viva Julio Sanguilly;" "Viva Consul General Lee;" Viva Cuba Libra;" "Viva Los Estatados Unidos." Sanguilly was escorted with his family to El Polaco restaurant, where he dined. The restaurant was crowded with his friends and countrymen, eager to have a word with him and to embrace him.

When questioned by a friend as to the Competitor's crew he replied earnestly that if the United States government did not take prompt and energetic action to secure their release he feared the worst would befall them. Consul General Lee's son passed through Key West en route to Washington. Among the passengers on board the Mascotte were Eva Adah de Rodriguez, who was arrested at Puerto Principe, and Buhigas Dalman, vice consul at Tampa.

Illinois Farmers' Institute.

Springfield, Ills., Feb. 25.—At the state meeting of the Illinois farmers institute the following were elected for two years, even numbered congressional districts being selected this year: Eighth district, C. D. Bartlett, Bartlett; Tenth, J. H. Coolidge, Galesburg; Twelfth, F. J. Mann, Gilman; Fourteenth, Oliver Stewart, Magnolia; Sixteenth, A. P. Grout, Winchester; Eighteenth, A. A. Sawyer, Hillsboro; Twentieth, I. N. Beal, Mt. Vernon. These directors will select the officers of the institute for the ensuing year.

Call for Silver Republicans.

Washington, Feb. 24.—Senator Teller and ten other silver Republican congressmen have issued a call to all who are willing to co-operate with them to take immediate steps to perfect organization, and as soon as possible all the states to designate a member of a provisional committee, which shall have charge of calling a national convention. Charles A. Towne is named as chairman of that committee, which is called to meet at Chicago, June 8 next.

Republicans Nominate Judges.

Decatur, Ills., Feb. 25.—In the convention here to nominate three Republican candidates for judges in the Fourth judicial district the present incumbents, E. P. Vail, of Macon; F. M. Wright, of Champaign, and F. Bookwalter, of Vermillion, were renominated without contest. F. K. Dunn, of Coles, the only other candidate for nomination, withdrew as the result of a caucus before the convention was called to order.

Examination for State Inspectors.

Springfield, Ill., Feb. 27.—Colonel J. D. Roper, of Springfield, has been appointed assistant secretary of the Illinois board of laobr statistics for the ensuing four years. The board of state mine examiners is sending out notices calling for a state examination of the state inspectors of coal mines for the seven districts in the state to be held here March 9.

NAME ADOPTED BY POPULIST EDITORS AT KANSAS CITY.

Will Work with Other Parties—Sovereign Elected President of the New Organization—Memphis Wing Receives Charges Against Vandervoort, But Promptly Exonerates Him.

Kansas City, Feb. 24.—The Union Reform Press association was brought into existence yesterday, and Grand Master Workman J. R. Sovereign, of the Knights of of Labor, was made its president. This is the outcome of two days' work by the half hundred Populist editors who refused to recognize the right of President Paul Vandervoort to call a meeting of the National Reform Press association at Memphis, and who came here in response to a call of National Secretary-Treasurer A. Rozelle. Probably the most interesting event of the day came at the very close of the gathering, when the national secretary of the executive committee, J. A. Edgerton, whose work in the meeting had been most active, refused to subscribe to the constitution of the new order. The next annual meeting of the new association will be held at Omaha a year hence. The other officers elected were: Vice president, J. M. Gass, Des Moines, Ia., Farmers' Tribune; secretary-treasurer, Warwick Sanders, Columbus, Neb., Argus.

Throws Out a Peace Proposition.

The pith of the resolutions upon which the new organization stands is as follows: "While we favor principles above party, yet we as a press association counsel the preservation of the People's party organization and at the same time favor a co-operation with other friendly bodies, locally or otherwise, to the end that the People's party organization may be more beneficial. We hold ourselves in readiness to affiliate and consolidate with the National Reform Press association whenever that association shows a disposition to indulge in that spirit of toleration and liberality which we accord to them, and to this end we recommend that the executive committee of this body place itself in communication with the constituted authorities of the National Reform Press association and take such other steps from time to time as may be necessary to accomplish the desired end, subject to written approval of the majority of the members of this association."

Charges Against Paul Vandervoort.

Memphis, Tenn., Feb. 24.—Yesterday's session of the Reform Press association was full of interesting talk. The discussion was precipitated and the anger of the delegates aroused by the statement of Secretary Parker that he had received an official communication from the Nebraska Reform Press association which preferred charges against ex-President Paul Vandervoort, and asked that Vandervoort be tried and expelled from the association. Parker said the communication had charged Vandervoort with being a paid spy of the Republican party and a traitor to Populism.

Ex-President Fully Exonerated.

The convention howled at the charges and showed in a moment it had the utmost faith in Vandervoort, both as a man and as a member of the Populist party. Vandervoort demanded an investigation, however, and a committee of three was appointed. At the afternoon session the committee rendered its report exonerating Vandervoort from any and all charges made by the Nebraska State Reform Press association and National Secretary Edgerton, and condenming his accusers. A vice president, secretary and executive board was elected during the day.

Interesting Exchange of Telegrams.

An interesting exchange of telegrams between the Kansas City and Memphis conventions was one of the day's important events. The Kansas City meeting desired to know if members who joined the organization at Memphis would be requested to sever all connection and co-operation with the free silver forces in opposition to the policy adopted by the St. Louis national convvention. The Memphis convention, through its officers, in reply cited sections 1, 2 and 3 of the association's constitution, which give the executive board power to suspend any member who is not heartily in accord with the St. Louis and Omaha platforms.

Disastrous Blazes at Aurora.

Aurora, Ind., March 1. — Fire destroyed the Aurora chair factory yesterday. Loss, $20,000; partly insured. Later fire destroyed the Wymond cooper shop, an immense establishment. Loss, $80,000; insurance $40,000. The two fires throw 500 operatives out of employment.

THE WEEK IN CONGRESS.

Synopsis of the Proceedings of the National Lawmakers.

Washington, Feb. 24.—The senate yesterday put in the whole session debating the Indian bill, agreeing to the clause to open for settlement the Uncompahgre reservation. A resolution was adopted asking the state department for the facts about Dr. Ruiz's death in a Cuban prison.

The house passed the naval bill, the last of the appropriations, and spent the balance of the day in a political discussion on the civil service law.

Washington, Feb. 25.—Three resolutions on Cuba were introduced in the senate yesterday—one calling for the immediate and unconditional release of Julio Sanguilly; another calling for protection to American citizens in Cuba and the dispatch of a warship to that island, and another calling for all the correspondence with Fitzhugh Lee relative to Americans imprisoned in Cuba. Little was done on the Indian bill except talk.

The house did little or nothing—nothing of importance—having finished the last appropriation bill. During the day William J. Bryan visited the chamber and was warmly welcomed by his former colleagues on both sides of the chamber.

Washington, Feb. 26.—The senate spent the whole day in red hot debate on the Sanguilly case in Cuba and the result was that on a roll-call the Sanguilly resolution was given precedence over the appropriation bills—40 to 27. A night session was held, but no progress made on the Indian bill, though one or two bills of small importance were passed. The Sanguilly resolution is first today and the appropriation bills are in peril.

The house agreed to conference reports on the agricultural and army bills, and passed a bill authorizing national banks to take out currency equal to the par value of their bonds. Sulzer of New York introduced a bill declaring war with Spain.

Washington, Feb. 27.—The senate devoted most of the day to the Sanguilly case, which was finally laid aside. A resolution was adopted asking for information of the arrest in Cuba of George Washington Aguirre, captured in Cuba, an American citizen. A resolution asking for information about the Dr. Ruiz case of the death in prison was objected to. At a night session the Indian bill was passed and the postoffice bill taken up.

Washington, March 1.—The senate was in session, with the exception of two hours' recess, from Saturday at 11 a. m. to Sundy morning at 2:30, when it took recess to meet at 3 p. m yesterday. During this time it passed the postoffice and sundry civil bills, the latter carrying more than $51,000.000. An amendment was agreed to unanimously rescinding the president's recent order setting aside 21,000,000 acres of land in the west for forest reserves. The sugar bounty clause was agreed to.

The house Saturday passed the anti-scalping bill which makes it a misdemeanor for scalpers to sell cut-rate tickets. Some other bills of minor importance were passed.

THE MARKETS.

New York Financial.

New York, Feb. 27.

Money on call nominally 1½@1¾ per cent.; prime mercantile paper 3@4 per cent.; sterling exchange firm, with actual business in bankers' bills at 487@487¼ for demand and 485@485¼ for sixty days; p sted rates, 485½@486 and 487½@4.88; commercial bills, 484½.

United States government bonds firm; new 4's registered, 122⅞; do. coupons, 122⅞; 5's registered, 113¾; do. coupons, 113⅜; 4's registered, 110¾; do. coupons, 113; 2's registered, 95½; Pacific 6's of 98, 103½.

Chicago Grain and Produce.

Chicago, Feb. 27.

Following were the quotations on the Board of Trade today: Wheat—February, opened 73¼c, closed 73½c; May, opened 74½c, closed 74½c; July, opened 71¾c, closed 72¼c. Corn—February, opened nominal, closed 22½c; May, opened 23⅞, closed 23⅞c; July, opened 25, closed 25c. Oats—February, opened nominal, closed 15⅜c; May, opened 16⅞c, closed 16⅞c; July, opened 17⅞c, closed 17⅞c. Pork—February, opened and closed nominal; May, opened $8.10, closed $8.10. Lard—February, opened and closed nominal; May, opened $4.07½, closed $4.05.

Produce: Butter—Extra creamery, 18 per lb; extra dairy, 16c per lb; fresh packing stock, 8c. Eggs—Fresh stock, 14½@15c per doz. Poultry—Turkeys, 9@11c per lb; chickens (hens), 6½@7½c; roosters, 4@4½; ducks, 9@11c; geese, 6@8c. Potatoes—Burbanks, 22@24c per bu.; Hebrons, 19@22. Sweet potatoes—Illincis, 90c@$1.25 per bbl. Honey—White clover, 12c per lb.; imperfect, 7@9c. Apples—Common to fancy, $1.00@2.50 per bbl. Cranberries—Jerseys, $2.50@3.50 per bbl.

Chicago Live Stock.

Chicago, Feb. 27.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 25,000; sales ranged at $3.35@3.75 pigs, $3.55@3.75; light, $3.30@3.40 rough packing, $3.50@3.67½ mixed, and $3.45@3.65 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 300; quotations ranged at $5.00@5.35 choice to extra shipping steers, $4.60@5.00 good to choice do., $3.90@4.50 fair to good, $3.65@4.05 common to medium do., $3.50@3.90 butchers' steers, $3.25@3.80 stockers, 3.70@4.25 feeders, $1.80@3.70 cows, $2.40@4.20 heifers, $2.25@3.75 bulls, oxen and stags, $2.90@4.20 Texas steers, and $2.75@6.25 veal calves.

Sheep and Lambs—Estimated receipts for day, 2,000; sales ranged at $2.70@4.10 western, $2.20@3.40 Texans, $2.20@4.20 natives, and $3.50@5.10 lambs.

Milwaukee Grain.

Milwaukee, Feb. 27.

Wheat—No. 2 spring, 74c; No. 1 northern, 77c; May, 74¼c. Corn—No. 3, 19c. Oats—No. 2 white, 17¾@18½c.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The California State Convention will be held at Los Angeles, on April 14 and 15. Address Secretary Williams, 526 South Spring St., Los Angeles, Cal., for further information.

The Annual Meeting of the National Christian Association occurs May next. The first meeting to be held in connection with our convention is in the Chicago Avenue church. There will be a day session in Willard Hall as well as in our own—the Carpenter Building. We expect to report progress each week.

The apostles did not merely denounce heathenism and expose its mysteries and sins. Their work was never purely destructive but always essentially constructive. Our work in opposing the paganism called Masonry is in danger of being done in too exclusively a negative or destructive way. Magnifying the truth that Masonic error assails would give us intrenchment. Christ's mediatorship, for example, gives room for good work, making our Anti-masonry positive and effective.

To the amazement of all Europe the little kingdom of Greece boldly announced that it would prevent the Turkish army trying to suppress the uprising in Crete. This Island has long been under the despotic heel of the Turk as Cuba has been under Spain. Now when the long-suffering Cretans attempt to break their galling yoke, the English and French war vessels interpose to quell the insurgents. The latest news points to a crisis that is likely to involve the great powers of Europe. The governments of England and France seem more desirous of protecting the interests of Turkey than of the Cretan Christians.

Merely to tear down is not reform. To tear down an old house may be necessrry in preparing to rebuild. To dethrone tyranny is not to reform government. This requires that a new government be formed. It is not the whole reform to tear down the lodge; it also involves building the church; and building either involves pulling down the other, or injuring it in some degree.

GENERAL GRANT.

This portrait is of the most famous of American soldiers, if not of the soldiers of the world. He was President of the United States from 1869 to 1877, and won his great reputation in the war of the Rebellion, into which he entered as the colonel of an Illinois regiment, and out of which he came as the successful leader of the national armies, and holding a place in the hearts of his countrymen hardly less exalted than that so long held by Washington.

General Grant made no pretentions of scholarship and yet his autobiography proves that though all untaught of silken phrase makers, he could link words together with an art surpassing the art of schools, and put into them something that will still bring to Americans ears, as long as America shall last, the roll of his varnished drums and the tread of his marching troops. His open candor and honest sincerity led him to say more than once in public; "All secret oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first brings them together."

In his horror at the denial of Christ by the lodge, the Anti-mason may forget to magnify Christ as Mediator in order that others may see the greatness of lodge sin. Peter also said, "I know not the man," but it was not until the man looked at him that he "went out and wept bitterly." It is when men see the Mediator that they are most likely to go out of the lodge, where he is denied as not known, and weep in repentance.

The Morgan case was only one. It was not the first nor the last one. No other produced the same effect on the lodges, or went so much into politics. It is more historic than others. But the impression should not be allowed to be so prevalent that it is solitary, or that bloodshed itself is the only form of Masonic persecution. Fresh cases demand attention whether bloody or otherwise. The Newmarket riot in New Hampshire and the Griswold case at Hartford are among more recent examples.

The Odd-fellowship lodge of the State of Wisconsin, according to the report of Milwaukee newspapers, is on the verge of bankruptcy. At the beginning of this year the number of deaths among the members of the lodge began to increase suddenly and unexpectedly, so that it became impossible for the lodge to pay all the policies, and now owes about $47,000 to policy holders. About $100,000 are due the lodge by members who have been remiss in paying their fees. About one-half of the members have already forfeited their membership by failure to pay, although their duty to pay their arrears did not cease on that account. An attempt will be made to force these members by law to pay their arrears, and if this proves a failure, bankruptcy will be inevitable. In view of this fact, does it pay to join a lodge?

Our Washington correspondent writes us, that one of the most disagreeable, and to many disgusting, features of the immense crowd which gathers in Washington every four years to see a President inaugurated is the drunkenness on the streets, something rarely seen in the daytime at other times. About the only consolation one who wishes well to his fellowman can extract out of this condition, is the perceptible decrease in drunkenness; but there is still entirely too much of it, and it is easy to see that many of those who indulge in it are not habitual drinkers at their homes. Unfortunately there are many men, especially the young ones, who seem to change their entire natures as soon as they get away from their home restraints. That drunkenness at inaugurations is lessening is an indication that it will some day be unknown, but it is a great pity that some sure method of hurrying up that day cannot be adopted.

"I notice with great interest," writes Elizabeth E. Flagg, of Boston, "the suggestion that our Association be extended and reach across the water to those who, however separated from us by lines of latitude or of nationality, are one with us at heart, having the same great foe to fight. The secret empire, as we know, is world wide. Its membership is everywhere. Everywhere it is the malignant enemy of God, the contemner of his Christ, and the adversary of the brethren. However diversified its workings or various the methods it employs, it is always the same old dragon. Already the W. C. T. U. belts the globe, and has its all-around-the-world missionaries; but Masonry is as universal as the drink curse; and it will be found that everywhere, whether in Great Britain or America, or far-away India, this, as well as all other abominable evils, hide under its shadow. Nor do I think that Christ's kingdom can ever come in the world till this devil's empire is destroyed. I hope that the movement for an International Association opposed to secret societies will meet with an earnest response."

"A LITTLE CHILD SHALL LEAD THEM."

(*Isa. 40:6.*)

BY MRS. JOEL SWARTZ.

Not only may the young child lead,
He also may profoundly teach;
Happy the parent who shall heed,
And learn the sermons he can preach.

Thus was I taught to my great joy,
But not in phrase that can be told,
By the example of my boy,
When he was less than four years old.

There stretched across a rapid stream,
Whose eddies wrought a mazy pool,
A long and swaying oaken beam--
A footbridge to the Sabbath-school.

How oft my trembling limbs would shake
This swaying foot-bridge to essay;
And often wished that I could take
Some safer though a longer way.

But my brave boy thought it a joy
To run across the slender beam;
Without a fear or anxious care
He passed the eddies of the stream.

My blood ran chill to see the child,
Before he gave me time to think,
Start down the path with gladness wild
And run the bridge from brink to brink.

But he was gallant, too, as brave,
And offered me his manly hand,
And all his care and wisdom gave,
Until we stood upon the land.

Thus leading me he too was led;
Our mutual conduct thus began;
And still he leads the path I tread,
And now I lean upon the man.

More timid I, more cautious he,
But not less brave though far more wise
His loyal love still clings to me,
And more and more his lead I prize.

Steubenville, Ohio.

DWIGHT L. MOODY IN BOSTON.

BY REV. J. P. STODDARD.

Hundreds were turned away from the Temple this afternoon, and though on time, I was one of them. Two services to-morrow, I am told, ends Bro. Moody's protracted efforts in Boston. On the whole it has been a notable campaign, in which good generalship is no less conspicuous than incisive preaching and pathetic appeals. Whatever he knows or does not know of old or new-school theology, Mr. Moody evidently knows the voice of God in the Scriptures, and in the human heart, and his power lies in bringing the "Divine Logos" and the inner consciousness of men face to face with each other in the sanctuary of the soul. The regenerated and unregenerated respond to the vigorous truths which he presents in a severity always tempered with loving sympathy, compelling recognition even when not accepted.

His methods have been anomalous and full of surprises to those most familiar with his tactics. Apparently oblivious to his own personality, he has exalted Christ and the Holy Spirit, and smitten the leperous sinner without "respect of persons." Honoring the true church, he has boldly challenged her enemies to make good their railing accusations against his Master's bride. Extending to every loyal pastor or Christian worker a helping hand, he has disturbed the drowsy, warned the recreant, and inspired the timid by the "faithful wounds of a friend," bestowing merited commendation upon the press, when true to God and the people, but not shunning to reprove their immoralities and denounce their Sunday issues.

The brothels, the gambling dens, the lodges, the saloons and the theatres he has grouped as *kindred* associations with which Christians should have no fellowship; and repeatedly warned believers to come out from this cage of unclean birds, and cease to destroy their influence and defile their garments by contact with these wicked abominations. While I have no knowledge that Bro. Moody has directly assailed or discussed the mysteries of secret orders, at not less than five different times he has classed the Masonic and Odd-fellow fraternities with the vilest and most disreputable haunts which infect society with the black plague of sin and death. How Dr. Lorimer, Dr. Gumbart, Dr. Berle, *et. al.*, can still delight in the shadow of this upas and commend its death-dealing fruits to the young men is only comprehensible in the light of the Scripture truth that "Satan is transformed into an angel of light," and men "blinded by the god of this world are given over to believe a lie."

One hopeful feature is that fraternity men have been less conspicuous on the platform since Bro. Moody has been giving "them a portion in due season," indicating that they are not wholly lost to all sense of shame. Taking Bro. Moody's estimate of the lodge as shown by the associations in which he classes it, it would seem embarrassing, even to a Knight Templar, to appear in such a "role" before an intelligent audience in presence of his accuser. The actual facts as recognized by Mr. Moody when set in living characters upon the platform would be a notorious gambler, a conspicuous rum distiller, a plethoric Odd-fellow, saloon-keeper, a plumed Knight Templar Mason, a theatrical dancing-master, a Christian (?) minister reading the Sunday newspaper and the un-Scripturally divorced and heartless adulterer, each so enamored with the "craft" he worthily represented that he boldly declared his unwillingness to surrender its privileges and emoluments in exchange for anything the church can give in return, would not present a very attractive picture to the eye of any virtuous man or woman.

The Christian heart would revolt at the spectacle, and every enlightened conscience would cry, "unclean! *unclean!*" away with such an abomination from the house of God. Suppose, further, the master of ceremonies should select from the motley crew one to pray for and exhort sinners, which would be the most appropriate person to perform that holy function? Would it be the gambler, the distiller, the Mason, the Odd-fellow, the dancing-master, the saloon-keeper, the brothel tender or the adulterer?

Admitting that some are deeper dyed than others, by what law of God may any one of these stretch forth the hand in benedictions upon the people, in the name of our only Lord and Saviour whose authority they all alike disobey, and whose example and teachings they reject? Would not such presumption be the sacrifice of apostate Saul, offensive to God and every true Samuel among his prophets? Now that Bro. Moody has recognized the near kinship of all these brotherhoods of iniquity, is it strange that Knight Templars seldom masquerade before the Temple crowds since he has declared their paternity, and assigned them to their own place? Is it not rather a marvel that such exorcists and conjurors with lodge jugglery should have the "cheek" to "pose" as saints before those in whose "presence vile men are contemned?" Who will offer a better solution to this perplexing question than the Scriptures give, when in Job's day "The sons of God came to present themselves, and Satan came also among them?"

Since hearing the Word of the Lord, such sanctimonious religionists who adhere to their lodges and continue their pious cant about the atonement and sanctification are carrying a burden of responsibility upon their guilty souls, to the judgment seat of their rejected Christ, such as they never knew before. Brethren and sisters, pray for me, that my voice of warning may be of no uncertain sound, and that not a drop of their blood be found upon my skirts.

218 Columbus Ave., Boston.

MASONRY A PERVERTER OF JUSTICE.

BY EX-PRES. JOHN G. FEE, OF BEREA COLLEGE.

Gerrit Smith said: "Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them; it over-ruled the laws of the land and ruled the courts and ballot boxes; moreover it is capable of repeating the crimes." So evident was it that Masonry abducted and murdered Morgan, that thousands of good men speedily withdrew from the lodges, and several State legislatures forbade the administration of the Masonic oaths. Masonry not only offers facilities for subverting justice, but, as we shall see, the oaths taken require the concealment of even crime, when that crime is given as a secret. The penalty for breaking the oath is barbarous and horrible in the extreme. A part of the oath of the Entered Apprentice is:

That I will ever conceal and never reveal any of the secrets, arts or points of the hidden mysteries of Ancient Freemasonry, which have heretofore been, may at this time, or shall at any future time be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or within a regularly constituted lodge of Masons .....To all of this I most solemnly and sincerely swear, with a firm and steadfast resolution to keep and perform the same, without any equivocation, mental reservation or secret evasion of mind whatever, binding myself under no less a penalty than to have my throat cut across, my tongue torn out by its roots, and my body buried in the rough sands of the sea.

For violation of the oath of the second degree, the applicant invokes the penalty of having his left breast torn open and his heart plucked out. In the third degree that his body be severed in twain and his bowels taken out and burned to ashes.....So help me God. In this third degree the Master Mason swears:

Furthermore, I will answer and obey all due signs and summons sent to me from a lodge of Master Masons, or given to me by a brother of this degree, if within the length of my cable-tow.....Furthermore, that I will keep the secrets of a worthy brother Master Mason as inviolable as my own when communicated to and received by me as such, murder and treason excepted, and them only at my own option.

The execution of the above oath has its illustration in the abduction and murder of Morgan, and of Dr. Cronin by the Clan-na Gael. The tendencies of these terrible oaths to "hail, conceal, never reveal the secrets of a brother"..... "recognize the signs or tokens of a brother, rebel or savage"—for Masonry, in such cases, knows not character but only Masonic relationship and oaths—the tendency of these oaths we say will have an influence on the minds of men so as to disparage in many cases their fitness to sit as jurors or to be safe defenders of government in time of war. This latter was seen in our late war.

Here we want to say, there is in these terrible oaths a power symbolized by the "cable-tow" which takes away from lodge members that frankness which men ought to have in the consideration of an institution widely extended in civil society. Good men who have been members of these lodges say that this power will lead many members not only to conceal but to actually prevaricate. We all know Masonry is a work of darkness, and that Masonry dare not unfold her works to the world.

We may here emphasize the truth that a good cause has no need of concealment; such as a Bible society, missionary society, a thousand and one aid societies. If good men have a good thing they should want the world to see it and receive the benefit of it. Our Lord said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

FREEMASONRY IN ROMAN CATHOLIC COUNTRIES.

BY H. M. HUGUNIN.

There is no doubt that the Grand Orient (Masonic) exerts a wide-spread influence in the affairs of Roman Catholic France. Italy, if the Roman Catholic press may be believed, is largely governed by Freemasonry; and, as was recently shown in these columns, upon the same authority, Freemasons are ruling the Roman Catholic Republic of Ecuador with a malevolence which greatly distresses the citizens of that faith. The Catholics complain that one of the evils propagated by the Freemasons, wherever they gain the power, is felt in the education of the masses in secular schools, from which all religious influence is banished, and that this system is turning loose upon society a class of students capable of committing the most heinous crimes known to courts of justice.

On this subject, making all due allowance for sectarian exaggeration, the London *Tablet*, one of the oldest, sauciest and most influential Catholic journals, quotes the following from a prominent prelate:

"The control of education, it cannot be too often repeated, is the ultimate aim of that great movement of the present century which works in different countries by various means to the same end. In those where its strides havs been most rapid, and its progress most favored by circumstances and events, it can venture more boldly to avow the purposes which it pursues with no less persistency, though with more circumspection, elsewhere. It derives its force from the fact that though the negation of all existing religions, and the unrelenting foe of all so-called

dogma, it is in itself a religion, with a fierce dogmatism of its own, inspiriting in its votaries a zeal amounting to fanaticism.

"We have only to look at the history of the countries in which it has been triumphant to see how far it is from respect for the liberties of others, and how in the spirit of tolerance carried to the length of sanguinary persecution, it vies with the propogandists of all false creeds. In the Republic of Ecuador, in Spanish South America, the scene of its latest excesses, we have seen how it has used its victory in a civil war against the Catholic population to expel priests and monks, and punish with death even the profession of religion. Where public opinion is not yet ripe for open violence, it works by more insidious means, and seeks by capturing the educational machinery to secure for itself the empire of the future. It finds its most serviceable ally in the fog of prejudice and ignorance which makes the well-meaning dupes of their own perversity, and the professors of religion champions of veiled infidelity. Thus we see the strange spectacle of those who call themselves Christians driven to fury at the proposal to teach any form of Christian (Catholic) dogma in the state schools of a Christian (Catholic) country, and ready to fight to the death for the propagation of atheism under the specious name of undenominational education."

491 W. Madison St., Chicago.

BIBLICAL PROPHECY.

BY T. DARLEY ALLEN.

The fulfillment of prophecy affords perhaps the most satisfactory of all the evidences of the truth of Christianity with the exception of the proof which comes through the experience of conversion. The history of the Jews and the present state of many Oriental lands and cities, taken in connection with prophecy, present us with an argument so powerful for the truth of Scripture that we are forced to declare, if sincere inquirers after truth, that "holy men of old spake as they were moved by the Holy Ghost."

H. L. Hastings, of Boston, in a pamphlet entitled, "Infidel Testimony," places side by side prophecies of the Old Testament and extracts from the writings of the great French infidel, Volney, which show that that noted enemy of Christianity unconsciously bore testimony to the truth of a religion which he was doing his utmost to destroy. It is said that scores of prominent skeptics have been converted to Christianity through studying the prophecies, a fact which should teach us a way of reaching infidels as well as strengthening any of us who may be weak in the faith. If we were all familiar with the evidence of prophecy we could show infidels the folly of their views, for as a rule infidelity is the result of ignorance, and in many cases, if made acquainted with Christian evidences skeptics would renounce their unbelief and accept Christianity.

Kingston, Ontario.

WEEKLY COMMUNION.

BY REV. JOHN BROWN, A. M.

It is generally admitted by the most eminent ecclesiastical historians and divines that the Lord's Supper was observed *weekly* by the primitive Christians. Justin Martyr and Tertulian record the weekly celebration of the eucharist as having been the universal practice of the churches of the second century. Calvin, the reformer, Wesley, the founder of Methodism, Scott, the celebrated Episcopal commentator, Brown of Haddington, a distinguished minister and professor of the Secession church of Scotland, Archbishop King of Dublin, Ireland, and Jonathan Edwards, the prince of American metaphysicians and divines, all pleaded, in their day, for the revival of the primitive practice.

Calvin, speaking of the infrequency of communion in his day, says: "It ought to have been far otherwise. Every week, at least, the table of the Lord should have been spread for Christian assemblies." (Inst. Lib. 6, chap. 18, sec. 56.) Wesley, in his letter of advice to America, says: "I also advise the elders to administer the Lord's Supper every Lord's day." Scott, in his commentary on Acts 20: 7, remarks: "Breaking of bread, or commemorating the death of Christ in the eucharist, was one chief end of their assembling. This ordinance seems to have been constantly administered every Lord's day." Archbishop King, in a "Discourse concerning the inventions of men in the worship of God," says: "It is manifest that if it be not our own faults, we may have an opportunity every Lord's day when we meet together.....that is, by celebrating this holy ordinance." Willison, in his "sacramental directory," says: "In obedience to Christ's authority, the apostles and primitive Christians did frequently partake of the Lord's Supper; yea, it was their ordinary practice every Lord's day, as is evident from Acts 20: 7." President Edwards was a decided advocate for the celebration of the Lord's Supper every Lord's day. In a letter to Mr. Erskine, he says: "I should think it would be best to plead nothing at all short of Christ's institutions, namely, the administration of the Lord's Supper every Lord's day; it must come to this at last; and why should Christ's ministers and people, by resting in a partial reformation, lay a foundation for a new struggle, an uncomfortable labor and conflict in some future generation, in order to a full restoration of the primitive practice?" (Memoirs of Jonathan Edwards, by Sereno E. Dwight.)

The institution of the supper is recorded in 1 Cor. 11: 23-26: "For I have received of the Lord," says the apostle, "that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks he brake it, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me. After the same manner he took the cup, saying, This cup is the new covenant, in my blood: this do ye, as oft as ye drink it in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

From the phrase, "as often as," it has been inferred by some that we are left without law as to how often the ordinance is to be repeated. The phrase points out the *design* of the institution as the memorial of Christ's death as an atonement for sin. It implies frequency; but we are not told in the words of institution how often the ordinance is to be observed. But this information is elsewhere supplied. As the show bread, which was a type of the body of Christ, was set in order by the Jewish priest, every Sabbath day (Lev. 24: 8), so "the bread of blessing," which is a symbol of the same body, ought to be broken and distributed by the Christian presbyter every first day of the week. We read that "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Acts 20: 7.

From these words it appears that the breaking of bread was the weekly practice of the church at Troas. The example of the church at Corinth leads to the same conclusion. It appears to have been their practice, professedly, to "eat the Lord's Supper" (though they abused it so much that the apostle would not dignify it by that name, 1 Cor. 11: 20, 21) as often as they "came together." And we are assured that "the first day of the week" was the day on which they assembled for public worship. 1 Cor. 16: 1, 2.

It is admitted that the evidences afforded by these passages are only inferential; but the inference is so strong that it amounts to a moral certainty. It is as strong as the Lord's day. It is not more evident that the primitive Christians "came together on the first day of the week" at all, than that they "came together to break bread." Should it be argued that it is not said, "they came together to break bread *every* first day," it is replied, neither is it said they came together for any purpose. But if it be admitted that they came together every first day, then it must be admitted that they broke bread every first day, because the evidence is the same in both cases. Weekly communion and the weekly observance of the Lord's day are, therefore, equally evident. The two institutions stand or fall together. The same argument which establishes the weekly observance of the first day, establishes the weekly observance of the Lord's Supper; and the same argument which invalidates weekly communion, invalidates the weekly observance of the Lord's day.

Does my reader inquire, how is it, then, that most of the churches in modern times only observe the Lord's Supper once a month, once a quarter, or it may be less often? I answer, because they have deviated from the apostolic model; and I would beseech them to return to the "old paths," and to walk in the "good way," from which they have "wandered in the cloudy and dark day." Let us study to be "followers of the churches of God, which in Judea were in Christ Jesus," doing all things according to the pattern, and "keeping the ordinances as they were delivered."

Clear Lake, Iowa.

MINNESOTA STATE CONVENTION.

REPORT OF THE RECORDING SECRETARY.

The Minnesota State Convention against secret societies, which was held at Willmar, Feb. 23d and 24th, was a great surprise to the workers and to the public; both on account of the large attendance and of the interest shown by the people in the proceedings; and we were all most gratified by the result. Willmar is a village of some 2,000 inhabitants; a large proportion are Scandinavians, and large Norwegian and Swedish settlements surround it. It contains three Lutheran churches and a Lutheran Seminary and Institute, which in the winter term has over 200 students.

The convention had been extensively advertised by the press in several languages, announced in the churches; and the local committee on arrangements had obtained the use of the large Seminary Hall for the meetings. Still the heavy snowfall, inclement weather and uncertain railroad facilities made the outlook dubious. But in spite of cold and snowstorms, which hid the view and almost blinded vision, the second day the hall was crowded; during the day from three to four hundred, and at the evening meetings over 500 were in attendance, and standing room was at a premium.

The program was carried out with only one case of substitution, and there was no lack of speakers. A number of lodge people were present, especially during the last meeting, held in the Opera House, but no open remarks were made, although they were repeatedly challenged by Rev. Wm. Fenton. The students were so interested in the proceedings of the convention the first day that they asked permission to be free from class in order to attend in mass the second day. Permission was granted, and the principal, Prof. Hilleboe, was chosen president of the State Association. He is an ardent, energetic worker, and was two years ago candidate for governor of Minnesota on the Prohibition ticket.

Prof. Hilleboe, who was chairman of the local committee on arrangements, made the speech of welcome, showing that the societies which in our day had become so numerous and a great factor in politics and social life, demanded public inspection and criticism; that this was possible as their secrets had been revealed, and that it was our duty and right to educate the people and open their eyes to the dangers and pitfalls which wicked men had made in order to live on the labor of their dupes. Secretary Fenton responded in a powerful speech, showing how God had opened a hole in the wall of the foe, that we might look in and behold the abominations perpetrated under the veil of secrecy.

Record of previous convention in Minneapolis was read and approved; several committees appointed or elected and letters of encouragement and congratulations from different parts of the State were heard. As the president, Rev. C. J. Petri, was absent, Wm. Fenton presided.

An address was delivered in Swedish by Rev. C. J. Collin, of New London, on 2 Cor. 6:14-18, "What Relation a Christian Should Take to Secret Societies." He showed that the obligations and oaths of secret lodges are unauthorized by law and are profanity against God; that their worship and use of Bible passages is blasphemous and ungodly, as they exclude the name and work of Christ, and propose to regenerate, sanctify and save men by obedience to their rules and principles generally taken from the pagan mysteries of Egypt, India, Mexico, etc.; that the assurance made to candidates for membership, that there is nothing in the lodge conflicting with their duties outside the lodge, is deceitful and false; the obligations to the lodge conflicting with their duties they owe to home, church and state; that the charity, of which they boast, is a farce, as they sometimes spend three-fourths for salaries,

regalia and nonsense, and one-fourth only for the support of their own needy members; that the result of their insurance business was that the greater number were defrauded of the expected assistance in time of need.

At the first evening session every chair was taken and more seats were procured. Rev. T. C. Sproul, of Glenwood, Minn., delivered a lecture in English on "The Religion of Secrecy, True and False," followed by Secretary Fenton on "The Fundamental Principles of Freemasonry and their Perversion of the Bible." Rapt attention and great interest was evidenced.

Thursday, the 24th, A. M. a speech in Norwegian was given by Rev. C. E. Gynild, of Willmar, on "The Relation between the Christian Church and the Lodge;" and in the open parliament following, testimonies against the lodges were given by Rev. O. T. Lee of Northwood, Ia., Rev. N. Giere of Belgrade, Minn., Rev. Jno. Halvorson of Minneapolis, Rev. Dr. Johnston of St. Paul, Mr. Rollefson of Willmar, Rev. T. C. Sproul and the chairman, most of the speakers using the English language. In the afternoon committee reports were in order, and officers were elected for the ensuing year.

Prof. H. Hilleboe, of Willmar, president.

Rev. Wm. Fenton, first vice-president and corresponding secretary.

Rev. Jno. Halvorson, of Minneapolis, recording secretary.

Rev. Wenner, of Atwater, Minn., treasurer.

A lecture was delivered by the secretary, on "The Relation of Freemasonry to Mohammedanism in the Light of Christian Truth." The lecture gave the origin, teachings and history of Mohammedanism, with quotations from the Koran; its influence in the world; its denunciation, hatred and persecution of Christianity; the present aspect and tendencies of the Mohammedan world in its relation to the Christians in Armenia and Crete. Going through the ritual of the Mystic Shrine, the obligations, principles, oaths and ceremonies, it was plainly seen how the Masons here worshiped the Mohammedan god, and bound themselves to the abominable religion and atrocious tendencies of the Mohammedan fanatics in the East. The audience was very attentive, although the discourse lasted about one hour.

A general discussion followed, where the many minor societies, as the A. O. U. W., Modern Woodman, Odd-fellows and others, were treated. At several meetings it was shown that the minor societies copied the older and gradually introduced more of their rituals and practices. The last meeting was held on the evening of Thursday, Feb. 24th, in the Opera House, in order to draw a greater number of the city people and lodge friends. Long before the time for opening, the hall was filled to overflowing, but on account of the bitter cold the doors had to be closed.

The feature of the evening was a written lecture by Rev. Dr. Johnston, of St. Paul, on "The Evils of Secret Societies." He was followed by a number of speakers who were seated on the platform. It was noticed that the lodge members present of both sexes were very numerous; laughter and noise was attempted, and threats and curses were later reported from several, but they were hushed and the exercises of the evening were gone through without notable disturbance.

Resolutions were then presented by the committee, expressing thanks to the citizens of Willmar for their kind entertainment of delegates, and to the press of the State for advertising the convention.

WHEREAS it is written: "If thou put the brethren in remembrance of these things thou shalt be a good minister of Christ, nourished up in the words of faith and of good doctrine." Be it

Resolved, That we express our recognition in this Scripture of an incentive to faithfulness in warning our brethren against the dangers of secret societies.

Resolved, That we see reason for special thanksgiving to God in the establishment of schools for Christian culture which bear a faithful testimony against the lodge system, where parents and guardians may send their children to receive a thorough training for work in the Church or Christ and the practical duties of citizenship, and we commend all such to our friends for their patronage and support.

A large number of farmers and pastors from the neighboring settlements and counties were hospitably entertained in the homes of the residents. Two collections were taken which more than covered the expenses, and a large number of books were sold, exposing the iniquity of the lodges, both in English and Norwegian.

The lodge members who previously had scoffed at our endeavors, certainly learned to respect the work done; and we hope that the seed of truth here sown in the minds of students and citizens may work like a leaven and spread its influence far and wide. Such a work of education certainly has its blessing from God, and many expressions of gratitude and admiration were made, showing that the people felt it was a needed and valuable work for them and their surroundings.

J. HALVORSON,
Recording Secretary.

—To appeal "so help me God" after the stuff that is repeated in joining a lodge is appalling.

REFORM NEWS.

NEARING THE GREAT APOSTASY.

ST. PAUL, Minn., March 4, 1897.

DEAR CYNOSURE:—I was glad to read the article on foreign missions; it seems to me to be timely and necessary. There are many young people here quite enthusiastic on foreign missions and do not care to give one thought to the lodge idolatry.

A young Syrian Christian told me the other day that his uncle was converted in Syria, became a minister of Christ, and was driven by persecutions to America, and came to this city where a Masonic member of Dr. Carson's old church waited on him and tried to persuade him to join the Freemasons, assuring him of Presbyterian aid if he did so. The Satanic offer was declined by the Syrian preacher. He is now preaching the Gospel in Egypt.

The papers tell us that Rev. Pleasant Hunter, pastor of a Presbyterian church in Minneapolis, recently assembled the Royal Arcanum and preached to them in favor of secret societies. This same Royal Arcanum had the Metropolitan theatre, in this city, for a play to increase its membership.

Not long ago the Woodmen assembled on the steps of the Central Presbyterian church of this city to have their pictures taken. This is the church that had its church doors tyled with a Freemason and a policeman to keep out an Anti-masonic "cowan." How far are we in point of time from the great apostasy that marks His coming? These pastors say they see, but they are blind. God says, "the mouth of them that speak lies shall be stopped;" but they say that the mouth of them that speak truth shall be stopped. The result is, the Lord comes, and is exactly equal to what God says. But I have written more than I had intended.

Yours truly, W. FENTON.

FROM SOUTHERN CALIFORNIA.

BRO. WILLIAMS' EASTERN APPOINTMENTS.

LOS ANGELES, Cal., March 2, 1897.

EDITOR CYNOSURE:—Rev. D. G. Shepherd and the Free Methodist church of Santa Ana can be depended upon as friends of the anti-secrecy cause and foes of the lodge system. Bro. W. W. Curtis, of El Monte, is another true friend of the cause here, who is not afraid to invite the agent to come and speak on the subject. He secured the Salvation Army hall by promise, but when I sent out my bills for advertising, the captain went flat back on him, but Bro. Curtis did not give up. He went across the street, rented the A. O. U. W. hall, paid the cash and notified me to come on at the appointed time, as they could not go back on us now, only by staying away.

When the time came for me to speak, the hall was comfortably filled. The lodgemen were out in full force. One merchant said, "I can tell in five minutes whether he knows anything about what he talks about." From the start he was determined to bluff me. He yelled out, asking me to tell what George Washington said of Freemasonry. I took up the *Lodge Lamp* and read the extract from Washington's "Farewell Address," and then the extracts from Gov. Ritner's official report concerning Washington's connection with the lodge.

The merchant said, "You can tell that to any who are not Masons."

I answered immediately, "Does the gentleman propose to tell this audience that Masons are not susceptible of truth?"

I then gave him to understand that I was there to deliver an address on the opposite side of secret societies, and did not propose to be bluffed or bulldozed, and they could have the whole year and access to any church in the town to reply to me, but they could not hinder me now. By the time I was half through with my addresss the Masons and Odd-fellows concluded that I knew entirely too much about it for their comfort, and so they made themselves scarce. We had a good time. Here I was introduced to a gentleman by the name of Haddox.

I asked, "Have you any relatives in Ohio by that name?"

"Yes, I have."

I said, "My last charge in Ohio was at Payne, Paulding county. I had a dear friend there by the name of Jacob Haddox. I took three of his children into the church, and lived a year in the same house with one of them.

He says, "Jacob Haddox, of Payne, Ohio, is my father." We were acquainted at once. He says I must come and speak at El Monte again, and visit him and family. Thus we meet friends wherever we go.

A party here tried hard to defend the insurance societies; but I am sure that he, and all present, thought he got the worst of it. He and another took the *Lodge Lamp* a year. I had the privilege, the past week, to look in several times on the "Congress of Christians," held in the Simpson Tabernacle. The opening address by Rev. Herbert Lathe, pastor of the Congregational church at Pasadena, was by far the best.

He hammered unmercifully the "Higher Criticism," the exchange of the Holy Spirit's help for education, the false methods of fairs and festivals, bazars and tea parties as a means for raising money for God's cause, and contended for the Bible principle of direct giving. The addresses were all good, but this extremely so. It was very evident that the speaker in his heart was opposed to secret societies, though he did not mention them.

We have arranged a preliminary meeting at the pastor's study of the First U. P. church next Tuesday afternoon, to plan for a State convention here, April 14th and 15th. All the friends of the cause in the State are requested to assist in making this a still better convention than the very good one at Seattle. I have arranged appointments for May, with friends as follows:

Metz, Ind., by Rev. G. W. Bechtol.
Sherwood, Ohio, by Rev. E J. Kast.
Montecello, Ohio, 2, by S. Lowry and others.
Grand Rapids, Ohio, 2, by Rev. G. W. Coss.
Elida, Ohio, by Rev. J. M. Sherer.
Lyons, Kan., by John Motter.
Sterling, Kan., Rev. T. J. Allen.

My coming East will depend on my securing at least fifteen more appointments within the next six weeks. Please address me here, or Rev. W. I. Phillips, 221 W. Madison St., Chicago, Ill.

P. B. WILLIAMS.

CORRESPONDENCE.

MORE ABOUT THE MINNESOTA CONVENTION.

GLENWOOD, Minn., March 3, 1897.

EDITOR CYNOSURE:—I had the pleasure of attending the Minnesota State Anti-secret Convention, held in Willmar, on Feb. 23 and 24. Your efficient agent, Rev. Wm. Fenton, had evidently been busy and did good work in arranging for the convention. I have seldom seen more interest or a larger attendance at an anti-secret convention. The sturdy sons of Sweden and Norway, robust and hearty of frame and honest of countenance, were out in force. Their preachers are evidently not afraid of being caught in an unpopular convention nor of expressing their anti-secret sentiments boldly and fearlessly. It was refreshing to hear them and see them, when so many who profess to be followers of Christ and foes of darkness appear to be afraid to be seen in such assemblies.

Two addresses were delivered in Scandinavian, in opposition to the secret lodges; and from the earnest attention given by those who were able to understand the language, they were evidently appreciated, and their sentiments indorsed by the large majority of the audience.

Four of the sessions were held in the Willmar

Seminary hall, and were attended by a large proportion of the 235 students of the college. We trust that much good seed was sown in these young hearts which may bring forth the good fruit of keeping them and others out of the dark lodge. These are the minds we desire to reach. It is hard to get a man out who is once entangled in the meshes of the lodge; so many influences operate to keep him there. We imagine it is easier to influence in the right direction the honest, unprejudiced mind by showing up, as we may be able, the deceit, dishonesty and devil worship of the dark institution.

The last meeting on Wednesday evening was held in the Rink. The main address was delivered by Rev. L. A. Johnston, followed by remarks by four or five others. The building was filled to overflowing, and the best of order was maintained, although we were informed that the members of the secret empire were out in force.

It devolved upon the State agent to describe and lay bare the secret abominations and idolatrous mysteries of secrecy. Most of the other speakers dwelt upon the anti-Christian nature of the lodge—its antagonism to Christ, his religion and his church. Abraham Lincoln said: "This Government cannot exist half free and half slave." So the Church of God cannot long exist a church of the living God while her members are affiliated with the kingdom of darkness, and give any part of their allegiance to its king. "God is light, and in him is no darkness at all." "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life."

Particular attention was also paid to secret assessment associations, which appear to be the rage in this part of the country at present. Their unbusiness-like principles, their false and deceptive promises and the general dishonesty of their promoters were pointed out.

(Rev.) T. C. SPROUL

FRAUDULENT INSURANCE.

KANSAS CITY, MO., March 2, 1897.

EDITOR CYNOSURE:—Under this head the Kansas City *Star* of Jan. 27th gets in a ringing editorial on the so-called benevolent insurance orders. Gov. Stone and the *Star* call loudly on the legislature to take prompt and vigorous action to protect the community against these irresponsible cheap-John fraternities that are "swindling" thousands of apparently intelligent citizens out of their earnings. The "Fraternal Aid," "Knights and Ladies of Security," "A. O. U. W.," "Modern Woodmen" and their ilk are taking in the "suckers" by the regiment and the brigade. It is a serious matter, and again Missouri is in the lead in a crusade that other States should join in at once.

These "miserable humbugs" have stood in the way of the anti-secrecy reform and have given the Masons and Odd-fellows a temporary boom, but the reaction sure to follow will prove a boomerang. A burned child is afraid of the fire; and when these little confidence machines do collapse they will make lots of Anti-masons. How can any truly pious Christian woman get down on her knees and thank the Lord God Almighty for a rainfall of two thousand dollars when her husband dies, when she knows as well as that she lives that this money represents the miserable scrimpings and hard earnings of perhaps twenty poor families for years?

Let every Anti mason in Kansas and Missouri get a copy of that *Star* and show it to the insurance apologists of lodgery. That editorial will shake anyone's confidence and cause a hesitation when the next fraternal assessment comes. Life insurance, at the best, is a costly, risky and often dangerous experiment. How many sudden and mysterious deaths have followed in the wake of the life insurance agents! It is an awful temptation to get rid of hen-pecked husbands and undesirable relatives. Thousands of ministers and good church people are upholding oath-bound paganism and despotism because of "lodge insurance." They are pitting their souls against a "bogus insurance" policy. They must die to beat the game, and when they are dead their souls are lost. Strange that governors and legislatures must step in between these "swindlers" while professed Christians are joining and abetting the humbugging orders.

Now let the *Star* and other secular papers assail the major as well as the minor orders that are duping and oppressing the people. Masonry is the old cat and these are the little kittens. When you want to kill a rattlesnake don't jump on his tail; strike the head. When run to earth, these manipulators are invariably Freemasons, and learned their methods in that organization. They are adepts and experts in chicanery, and in the final round-up the grip and sign clears them in the courts, while their poor dupes are left to hold the bag and suck their thumbs. Multitudes, these hard times, are longing for some excuse to drop out of these financial traps that are a vast octopus in every little town, draining the community of its cash. M. N. BUTLER.

GOD'S LAW DEFIED BY CONGRESS.

WASHINGTON, D. C., March 3, 1897.

EDITOR CYNOSURE:—It is nothing new for those who are interested in moral reform and temperance legislation to be disappointed at the close of Congress, but in the case of the Fifty-fourth Congress they were both disappointed and deceived. Positive promises were made that the bill prohibiting the sale of intoxicants in the Capitol building and the bill amending the liquor license laws of the District of Columbia would be passed by the Senate. These promises were made before either bill was passed by the House, but although they were passed by the House several months ago, they were not passed by the Senate.

That more than three-fifths of the Senators would have voted for both measures if they had been given an opportunity, is as certain as that the promises that they should be passed were made in good faith; but under the rules of the Senate the opposition of one man, Senator Hill, of New York, was sufficient to prevent a vote on the first named measure, although petitions from temperance and religious organizations in almost every section of the country were presented to the Senate asking that it be passed.

Protests were ignored and the Senate held two business sessions last Sabbath, the excuse being that it was absolutely necessary to do so in order to dispose of the regular appropriation bills. This excuse has grown threadbare from long usage, as these Sunday sessions almost invariably accompany the closing days of every alternate regular session of Congress. They claim it was necessary on account of the status of the appropriation bills, but was not the backward status of the appropriation bills brought about by wasted time, not only during the weeks that the Senate only held short sessions for four days, but by the personal bickerings and sensational speeches of Senators during the sessions held? It should be illegal for Congress to hold a business session on Sabbath, even if it is made to appear in the official record as a continuation of Saturday's session. C. A. S.

LETTERS TO THE MINNESOTA CONVENTION.

REV. W. BARHAM, FT. RIPLEY, MINN., FEB. 5, 1897:—*Dear Bro. Fenton.*—I have been in the country holding meetings, so your kind letter has remained unanswered. I would be glad to attend the convention, but it is not possible. I bid you Godspeed and pray the Lord to give you great success.

REV. A. WRIGHT, BUSHFORD, MINN., FEB. 13, 1897:—*Dear Bro. Fenton.*—I am obliged for your invitation to attend the State convention at Willmar. But owing to my being at several conferences during the last few months, I will be unable to attend. I have conspicuously posted the notices you sent me.

L. H. NOREM, SIOUX FALLS, S. DAK., JAN. 25, 1897:—*Dear Bro. Fenton.*—Oh, how I wish I could be at your convention at Willmar, but my health will not permit. I am longing to get away from Sioux Falls because of no many lodges and saloons. So I wish you to help me sell my lot. I wish to go to some small town where there are Scandinavians. My prayer is that the Lord may be with you always.

REV. C. M. DAMON, GLENVILLE, MINN., FEB. 12, 1897:—*Dear Bro. Fenton.*—Neither my health nor finances will enable me to do more by way of encouragement of your coming gathering at Willmar, than to send you this note of sympathy. The work of arousing the churches and the conscience of Christian citizens to the Christless character, the arrogance and the danger of the secret lodge system is a thankless, and but for one's faith in the God of righteousness and judgment, a hopeless task. But the cause of truth is not hopeless. Just now I am holding a revival meeting, being transiently in charge of the Free Methodist church here on this south line of the State, with manifest help of the Spirit, and yet the work of the Lord is confronted with a masquerade ball to-night. This looks as though Satan's forces are jubilant. But one must not be dismayed at such exhibitions of his Satanic majesty. The kingdom of Christ is ordained to conquest. "Only be thou strong and very courageous," said the Lord to Joshua, "I will not fail thee, nor forsake thee."

For the first time, in a ministry of thirty years, I was lately trapped into a false relation to the lodge. I was invited to preach the funeral of one an entire stranger to me, and for the express purpose of heading off the Order of Modern Woodmen, with which the lady's husband was indifferently connected, as also another pastor in the place. The friend, into whose hands the entire arrangements had been placed, assured me that no display of the order should be permitted. It was not till I came out at the head of the corpse, after officiating at the house, that I discovered their presence in a body in regalia. To avoid a scene and excitement at such a stage of the service, I performed my part under a semblance of association with them, though I avoided passing between their ranks.

What insufferable arrogance, absurdity and idolatry (is this word too strong?) is involved in the official relations and ceremonies of secret orders at corner-stone layings, and on public occasions, especially such as the above. When will the citizenship of our land resent the affront and throw off a yoke that threatens a dangerous civil and religious tyranny? May you be made strong for the battle, and have a successful convention.

NOTE FROM LONDON.

LONDON, England, Jan. 29, 1897.

EDITOR CYNOSURE:—The nobility of your work in spreading the truth in Christ against the iniquitous lodge system, and the great need of such light in Great Britain, makes me feel closely knit in spirit with you in the United States. I feel that Satan lends all his cunning and wiles to those who bind themselves under these unlawful oaths.

Those who seek to extricate them need all the wisdom of God. They should realize their need of humility and love for souls. I believe that in saving men from the lodge we should separate ourselves from all relations with them, and show them by our manner of life that we truly love them, and only expose the craft in response to the divine direction, "Let your light so shine that others may see your good works and glorify your Father which is in heaven."

W. SHAW FOWLER.

COLLEGE SECRET FRATERNITIES.

STATE UNIVERSITY, IOWA CITY, IA., Feb. 25, 1897.

EDITOR CYNOSURE:—I friend of mine is a subscriber to the *Christian Cynosure* I have read its many instructive articles with interest. But you have failed to touch one society which, as much as any other, influences the youth of our land. I have failed to notice in any copy of the paper any reference to college fraternities. It is here that the minds of so many of the young men are poisoned, their morals here become corrupted, their highest ideals abased. The initiation rights are even more degrading than those of the greater secret lodges.

You may not feel the full force of the influence of the fraternities; you may not have seen their effects upon young men who have entered college. While they may in a measure owe their origin to such societies as the Masonic, and doubtless pattern after them to a certain extent, yet they directly encourage a young man to enter these older and more powerful lodges. As with all sin, a young man having here obtained his first taste, he is very likely to wish to drink deeper.

The college fraternity is a direct feeder for the Masonic, Knights of Pythias or Odd-fellow lodges. Corrupt in their social relations, the fraternities are opposed to a college spirit. A few men attempt to govern the action of the student body. Perhaps the greatest wrong is to the individual. A young man enters school, pure in mind and body. He joins a "frat;" the change comes at once. He no longer attends religious meetings; he breaks from his old associates and wraps himself, his very existence, within his fraternity halls. Soon he smokes, drinks and uses profanity like an old member. He becomes a scoffer at religion and all things pure and good.

The influence of the college fraternities cannot be over-estimated. I should like very much to read an article from your pen upon this subject. Hoping you may see fit to comply with my request, I remain sincerely,

ASBURY D. ARTHUR.

SOME POINTS CONFIDENTIALLY.

GOODWINE, Ill., March, 3, 1897.

EDITOR CYNOSURE:—Sometime ago a widely-advertised lecture was given on Sabbath, in one of the finest churches in this section of Illinois—a church that cost about $25,000, by a presiding elder. The object of the lecture was to sound the praises of Freemasonry. Thus this grand church, but recently erected, was used as an idol temple. If ever there was a time when we needed bold, fearless, determined and learned men to meet lodge arguments and deception, it is now. We need a host of such men, and women too, such as we had in the anti-slavery struggle.

It does my soul good even yet to read the speeches of Wendell Phillips, Beecher, Lovejoy and others who assaulted the strongholds of American slavery, and to read such books as "Uncle Tom's Cabin," "Life of John Brown" and the "Impending Crisis." May the Lord enlist such leaders in this crusade against the lodge—this modern form of heathen idolatry.

A young man related recently how the Modern Woodmen tried to rope him into their order. His wife was interested and went to a lady, whose husband was a member, in order to learn the kind of performance her husband would have to go through. She had heard that this lady's husband had given her some pointers "confidentially," and she consented to give lady number two these pointers, of course "confidentially," and so I will give them to the *Cynosure* "confidentially." She said, while her husband was changing his undergarments she saw branded on his bare back the letters, "M. W. A.," and she exclaimed:

"What are those letters doing on your back?"

He had to explain that they were painted there with a branding iron in the lodge room, while they played they were burning them in with an icicle.

J. S. HICKMAN.

EXTRACTS FROM LETTERS

TO SECRETARY W. I. PHILLIPS.

REV. L. A. MUELLER, WALL LAKE, IOWA, FEB. 2, 1897.—I am pleased to see a paper work against secret societies as yours does.

G. B. COLLINS, SWIFTON, ARK., FEB. 5, 1897.—I am an ex-Mason and ex-A. P. A. I was formerly president of the Free Speech League of your city. Now I am a fully saved man and all out for God.

H. S. CURTIS, DUNLAP, KAN., JAN. 26, 1897.—We get so many papers we do not look at more than half of them. But I would give them all up before the *Cynosure*, as it is good food for all, and especially for the young people.

JOHN BRUNNER, MELLVILLE, IND., FEB. 12, 1897.—I have distributed those tracts you sent me and they are doing good. I heard one young man say, if he had read those tracts a few days sooner he would not have gone into the lodge. Others, I find, are sick of the lodge and soon leave it.

WM. MCCOY, BELLAIRE, OHIO, FEB. 21, 1897.—There is nothing new in the lodge business here. They are moving along in the same old style. They appear to think they are sure of going to heaven if they belong to the lodge and pay up their dues regularly, but are not sure of heaven if they only belong to the church.

REV. R. N. COUNTEE, KANSAS CITY, MO., JAN. 18, 1897.—My health is very much impaired, but I am not anyways alarmed, for I realize I am to do much work in this city for the Master. Do you get the *Magnet?* I shall have full control of its columns shortly. I hope then to have it speak with no uncertain sound. God bless you and yours.

J. F. BAIRD, BLUE SPRINGS, MO., JAN. 26, 1897.—Many of the best people of this place are earnestly opposed to the lodge, yet they are timid about placing themselves in a position to incur the displeasure of the secretists. Since the lecture of Rev. P. B. Williams in this place last June, the lodges have not been so popular, and it seems that their growth has been much retarded.

LEMUEL HILLERY, TEEGARDEN, IND., FEB. 22, 1897.—I have not forgetten to ask God to bless you in your noble work in opposing that great curse of the church and the nation, secret societies. There is a "Keely Cure" for the whisky and tobacco habit, but there is no cure for the secret society habit but the Word of God. You are faithfully doing your part to save the moral interests of society, by applying this only remedy.

PRES. CHAS. MANCHESTER, FINDLAY COLLEGE, OHIO.—When I was principal of Barkeyville Academy, Pa., you sent me a number of books against secret societies. Our library here at the college needs just such a set of books. If you can send them as you did to the Barkeyville library, I shall be glad to see that they are placed where they will secure a reading and use. [Would that our funds might enable us to comply with this and many similar requests. Will not friends, who have means, consider the importance of salting these fountains of learning with the principles of anti-secrecy?—ED.]

A SKETCH OF MY LIFE.

BY ELDER S. C. KIMBALL.

CHAPTER XLIX.

The first State convention of the New Hampshire Christian Association was held in Story's Hall, Lake Village (now Lakeport), Nov. 23, 24, 1875. Rev. J. P. Stoddard, Rev. D. P. Rathbun, Elder J. F. Browne and the writer were the principal speakers. The first hour was spent in worship and an excellent spirit prevailed. Bro. Rathbun, a reformed Freemason, briefly related his Masonic experience. Bro. Stoddard spoke in the afternoon, and Bro. Rathbun in the evening.

The second day a constitution was adopted, resolutions passed and a permanent organization formed. J. Franklin Browne was chosen president and the writer, secretary and State agent. We were much indebted to the National Christian Association for sending Bro. Stoddard at great expense to our assistance at this critical time. Bro. Rathbun's services were also very valuable.

I had read Pres. Finney's renunciation and exposition of Freemasonry, and believed it; and yet there was in my mind a lingering apprehension that there must be some mistake about it as applying to present Freemasonry. It hardly seemed possible that high-standing ministers like David Moody, Benjamin Manson, Runnels, True and Mariner could be guilty of taking and keeping the horrible oaths of Freemasonry as described by Pres. Finney.

Bro. Rathbun's experience, lectures and scars, exhibited as witnesses of the truth of his statements, removed all doubt from my mind. He was the first renouncing Freemason I had ever met. Masonic papers made fun of our small numbers and feeble meeting. To human view it seemed so, but two young men were in that convention that our Masonic friends have heard from several times since, Eld. J. F. Browne and Rev. Lucian C. Kimball, then a student at Strafford Academy. As an indirect and remote result of this convention, Rev. E. B. Wylie and John Tanner were given to the reform cause and many others.

Its good influence was not only far-extended in New Hampshire, but quite perceptible in several neighboring States. The cash expense of the convention was $56. The collections amounted to $12.29. It was the privilege of the writer to pay the balance, $43 71, a part of which was long afterwards made up to me by a few friends. The recorded number of sympathizers in attendance at this meeting was twenty-one. Of this number Elders J. G. Smith and I. Jackson, Harris Leavitt and Ezra Maxfield have fallen asleep. It is pleasant to remember that we have stood up for right when its confessed friends were few. To God be all the glory.

Newmarket, N. H.

OUR WEEKLY SERMON.

BY REV. J. B. GALLOWAY.

That ye be not soon shaken in mind or be troubled...,... as that the day of the Lord *is now present.* 2 Thess. 2:2. (R. V.)

Bro. Milligan has given us two fine discourses on this verse. I have been asked to say a word on the other side; and I hope to do so without making myself obnoxious to the brother or anyone else. The difference between the two schools of interpretation, in the main, has been fairly stated. So I will endeavor to avoid repetitions.

1. I would remark that the opening verses of this chapter are clearly on the side of the Pre-millenarian. The Thessalonians being, as yet, illy instructed in regard to this subject, were on the verge of falling into a grevious error with regard to the day of the Lord. Their mistake was as to the time. The revised reading is no doubt correct as given above. They thought on account of the dreadful times and fierce persecutions that the day of the Lord had actually set in, and that they perhaps were left behind to endure the great tribulation. Hence he entreats and assures them by two events, viz., the coming of the Lord and our gathering together unto him. These it would seem must precede the day of the Lord. This leads us to notice:

2. That there is a distinction between the day of the Lord and the coming of the Lord. Although they are closely related, they are not one and the same thing. The day of the Lord is an extended period, probably including the millennium, the terrible tribulations preceding and the little season succeeding. It would require a volume to unfold what is said of this day in both Testaments. All things are not going to continue as they are or were, if the book of Revelation is true.

As to the coming of the Lord, most Pre-millenarians believe that it is divided into at least two stages: First, his coming for his saints; and second, his coming with them. The coming referred to in our text is for his saints, where he meets them in the air. See 1 Thess. 4: 14-18: "We entreat you by the coming of the Lord, and by our gathering together unto him." How long this coming and gathering will be before he begins to speak to the nations in wrath and wield his rod of iron (Ps. 2.), we cannot say; but before the day of the Lord fully sets in, the mystery of iniquity will become manifest in the man of sin and son of perdition. This mystery has had its rise, and it will have its fall in this dispensation, viz, "by the breath of his mouth and the manifestation of his presence," verse 8; also, 1:9. This destruction of mighty powers and evil workers all takes place before the thousand years of peace and glory, and that, too, by the *Parousia* of the Lord. Therefore the personal presence or coming of the Lord is pre-millennial.

We have no sympathy with interpretations which wrest the plainest passages of the Word, especially when there is no necessity for it. We admire his victory at the cross and over death—why should we not also love his appearing and glory in the display of his mighty power in the destruction of the man of sin, together with all the powers of darkness that have cursed the earth and will continue to do so until the consummation?

> "The just shall flourish in His day;
> While lasts the moon shall peace extend;
> From sea to sea shall be his sway,
> And from the river to earth's end."—Ps. 72.

In another sermonette we will endeavor to show why these things will not be accomplished by present means.

Poynette, Wis.

NIAGARA FALLS.

How Long the Great Cataract Will Probably Endure.

Professor Spencer has made calculations on behalf of the state reservation commissioners in which he says that the huge cataract which has tumbled over the Niagara river precipice for 31,000 years cannot continue that monotonous operation for more than 5,000 more. Professor Spencer's computations are very carefully reasoned, being based mainly on the rate of recession during the last half century, plus all other collateral data. He also takes for granted that the rate of erosion has always been, and will always continue to be, the same—a supposition which it is by no means impossible to dispute. However, many other estimates equally plausible have been made. It would appear indeed that whenever a geologist finds time hanging heavily on his hands, he utilizes it by a fresh recalculation of the possible birth and death of Niagara. More than 60 years ago it was estimated that in 30,000 years the 25 miles between the falls and Lake Erie will have been worn away and the Niagara river have become a placid link between it and Lake Ontario. It is almost universally accepted that the original fall was between Lewiston ridge and Queenstown heights, about seven miles lower down. The excavation of the gorge stretching between this point and the present cataract is variously estimated to have occupied from 200,000 years to a seventh of that time. But even this is denied by Dr. Julius Pohlman, who contends that the gorge between the falls and the whirlpool is older than the ice age.

How to Remove Grease Stains.

A mixture which is excellent for removing grease stains from carpets and clothing is made of 2 ounces of ammonia, 2 ounces of white castile soap, an ounce of glycerin and an ounce of ether. Cut the soap into small pieces and dissolve in a pint of water over the fire; then add 2 quarts of water and the other ingredients. This should then be mixed with more water in the proportion of a teacup to an ordinary sized pailful. The soiled articles should be thoroughly washed in this.

How Curry Powder Is Made.

Pepper, ginger, garlic, coriander seed and various other strong spices are used in the manufacture of this condiment, so highly prized in the east, and it gives a very pleasant flavor when judiciously used. The quantity must depend upon its strength and the degree of spiceness desired. Many persons who are fond of curry find it disagrees with them when too much is used.

How to Clean Lamp Wicks.

When lamp wicks become hard, work badly and emit an offensive odor, boil them in strong soap suds, rinse and wipe dry.

When you wish to extinguish a light, turn it down quite low; then with a light breath from the top of the chimney put it out. Thus you will avoid danger and a disagreeable odor.

How to Select Shades of Green.

This color never should be chosen without being seen by artificial light. Pale olive and other shades of green are much used for wall papers, furniture stuff and draperies, but some of the colors that are beautiful in the sunlight are a gloomy brown shade at night.

How to Wash Oilcloth.

After washing oilcloth and linoleum be sure to dry it properly. If left damp, it will speedily rot and finally become totally spoiled. It is a great mistake to use too much water for washing it. The cloth should be wrung out and passed over the surface.

How to Improve Old Furniture.

For a first coat there is nothing equal to raw oil. If the article is made of any hard wood, one coat will be sufficient. If of pine, two or three may be desirable. Simply apply with a brush and let it dry. Repeat, if necessary, and then sandpaper until smooth. For any soft wood, finish with a coat of varnish such as any painter can supply. But if you have been more ambitious and made your desk or cabinet or what not of hard wood, you must use beeswax and turpentine if you would have a really beautiful polish that will grow brighter as the years go by. Melt the beeswax with a little turpentine, apply with a flannel rag, rub in with a soft brush—an old nailbrush is good—and finish the polishing with old flannel. This gives a brilliant polish quite different from the shiny surface of a varnished article.

How to Make Limewater.

Take a lump of pure lime as large as a goose egg and put it in a quart glass jar; fill the jar with cold water and let stand. What is not absorbed by the water will remain in the bottom; then fill the jar again with water. Two teaspoonfuls to a tumbler of milk is the right proportion.

How Servants' Caps Should Be Made.

The sweeping cap is made of gingham and it is not beautiful. It is circular in shape and entirely covers the hair of the sweeper. It is purely utilitarian. It is made of material heavy enough to prevent the dust from filtering through.

The waitress' cap may be either square or triangular. In either case a point lies directly above the middle of the forehead of the wearer.

The nurses' caps are round, not unlike the sweepers' in shape. They make up for their simplicity of form by their elaborate material.

How to Administer Medicine to Infants.

In giving medicine in liquid form to a baby place the point of the spoon containing the medicine against the roof of the mouth. Administered it in this way it will be impossible for the child to choke or eject the medicine.

How to Darken Brown Boots.

Wash constantly with saddle soap and soda water. The soda has the effect of gradually darkening the leather and does not destroy it. After the boots are dry, polish with a dark polish.

How to Take Nauseous Medicine.

The patient should first take a bit of alum into the mouth. The medicine can then be taken with as much ease as though it were so much sugar.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

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THE LODGE IN POLITICS.

An excellent editorial in the *Century* of May last, on "The Mischief of the A. P. A.," says: "The political success of this conspiracy is due, of course, to the machine politicians. A secret organization whose vote can be controled almost absolutely, whose official head can promise to throw it bodily into either side of the scale, does not need to have a very large membership in order that it may dictate nearly all the nominations of one or the other of the two parties. If twenty or even ten per cent of the voters of a community can be handled in this way, one of the parties will be sure to give their leaders nearly everything they ask for. Ambitious minor politicians will make haste to join the society; there will be candidates enough in its membership to fill all the offices; and for a time the party which secures its alliance is sure to elect its candidate. In this way, in many communities, the control of one or the other of the parties has passed almost entirely into the hands of the 'patriotic' orders."

BALAK AND BALAAM.

The king of Moab, apprehensive of danger, called a council. An embassy was dispatched to a prophet of reputation. Balaam entertained the messengers. The Lord told the prophet definitely what he should *not* do, but he parlied with the tempting bribe. He entertained a second and more noted delegation. God consented and Balaam started. The angel warned and withstood him in the way. He confessed his sin but persisted in his course. Balak received him with flattering words. The prophet protested his fealty to God, but consented to worship with the heathen king in the high places of Moab. God answered by a message, of which Balak grievously complained but still persisted. Balaam again yielded and received from the Lord a more severe rebuke than the preceding. Balak asked the Lord to stand neutral (neither curse nor bless) but sought and obtained a further parley. When the final word came the king was wroth, and the prophet apologized by putting the responsibility upon God. He then suggested means for Israel's corruption, and departed.

SERIOUS QUESTIONS SUGGESTED.

This Bible narrative raises some important questions:

Was Balaam a prophet of the Lord? Should he have obeyed the word of the Lord without parley? Was he forgiven when he confessed but did not forsake his sin? Did Balak seek the honor or the destruction of God's people? After protesting his fealty to God, was the prophet justified in worshiping with an idolatrous king? Which was most *consistent*, the prophet or the king? Which showed truest devotion to the interest he represented? Was the prophet justified in shielding himself by putting the responsibility upon God? Was it Satan or the Holy Spirit who suggested means for Israel's corruption and captivity? Does not the sequel show that Balaam left the throne and kingdom of Balak stronger than when he came?

But these queries suggest others more practical:

Do prominent evangelists compromise with Baal-zebub when in revival campaigns they follow the example of Balaam in Moab by yoking up with adhering lodge priests? Was idolatry more offensive to God in the high places of Moab than the same sin in secret chambers in our day? Has the word of God less authority now than when he spoke to Balaam? Does the modern Baal-worshiper honor or corrupt the Church of Christ? Is God pleased with religious service in which Christian ministers and idolatrous priests unite in worship, as did Balak and Balaam in the high places of Moab? Which is most *consistent*, the minister who adheres to his lodge like Balak to his altars, or the minister who classes the lodge with the saloon and the brothel, and then fellowships its high priest as a brother in the Lord? Is it Satan or the Holy Spirit who suggests an indiscriminate commingling of Odd-fellow and Masonic priests with Christians as preachers and teachers in our modern revival meetings?

PAPISH ARROGANCE.

In an article commending the sale of "indulgences"—a practice which led Luther to begin the great European Reformation in 1517—the *Western Catholic News* observes:

"No other religious body but the Catholic Church has the power or right to grant indulgence. *No more have they the right to preach the Gospel or administer sacraments; in fact, they have no right, power or authority from God to perform any of those spiritual functions.* Their assumed right is acquired from men like themselves. But Christ said to his church, 'I will give to thee the keys of the kingdom of heaven. Whatsoever thou shalt loose upon earth shall be loosed also in heaven.' Here was full power and authority to grant or to refuse to grant indulgence."

"If ye love me keep my commandments." "Ye are my disciples if ye do whatsoever I command you," is the principle that determines the true church from the false. If the Church of Rome measures up the closest to this standard; if the fewest of its members are in the saloon business or occupy the cells of our prisons, or are members of secret lodges, then they may talk with some consistency about having the keys of the kingdom of heaven.

SOWING IN GOOD GROUND.

Last week Secretary Phillips attended the conference on Christian Stewardship, which the several Baptist Missionary Societies held in this city. He sought to show them why Christian stewardship included sustaining the National Christian Association by circulating a tract from which we quote:

"It is plain that the church should be the great reforming and benevolent agency in the world. By right there would never be societies for the promotion of temperance, anti-slavery, *opposition to secret societies*, or other moral reforms. The only excuse for the origination and maintenance of these societies is that the church becomes worldly, conservative or cowardly, and refuses to perform its duty. When the liquor shop, the lodge, the tobacco farm, the auction-block or any other moral evil becomes intrenched in the church, individuals must combine for the overthrow of that specific iniquity. When that work is accomplished the society will naturally dissolve, while the church, intended to antagonize not some evil but all evil, to maintain not some truth but all truth, will live on.

"For a time, however, all those who are enlightened respecting the vast evils resulting from secret orders should make some offering each year to diffuse information concerning them. We are not giving for mere temporal relief when we teach men the dangers arising from secretism; we are warning them against a paganism that destroys the soul. Our labor is not to advance some one sect, but to save men from Christ-rejecting lodges, which are destroying all churches and tending to make them retreats for women and children. The ruin of secret orders would tend to restore our Sabbath, which they use for their railroad travel to conclaves, etc. It would also help to close the saloons which are gay with bunting when a lodge conclave comes to town. We earnestly request all those who love openness, fair play among men, and, above all, the church of Jesus Christ, to send to our Treasurer, W. I. Phillips, 221 West Madison St., Chicago, Ill., at once some offering for the work."

MOODY, JONES AND MURPHY IN BOSTON.

The Boston *Journal*, of recent date, publishes an extract from a sermon by Rev. J. M. Foster, in which he says of the three evangelists' work in that city:

"These evangelists are entirely unlike. Murphy makes pathetic appeals to the drinking man; Jones smites sin, hypocrisy and double dealing. Quit your meanness, is his message. Moody is an all-round reformer. They are like David's three mighty men, but Moody excels the others. They are all alike in this, that they appeal to the emotions, and seek to reach results through that channel. They make their audiences laugh and cry alternately, and people go expecting this, and they respond with a promptness that shows they are alive to the occasion.

"Now this has a tendency to unfit them for the quiet ministrations of the regular pastor. The pastor addresses himself to the intelligence, and through that reaches the conscience. These addresses by the evangelists and the sermons by the pastors compare as a novel to an essay on philosophy. And after people have been gratified in this way for a month they are apt to think the regular services in their churches uninteresting.

"It is also known that Sam Jones was made a Knight Templar in Rome, Ga., on Dec. 26, 1896. This fact was published all over the country. He had taken the Apprentice oath, to have his throat cut from ear to ear if he revealed the secrets; the Fellow Craft oath, to have his heart cut out, and the Master Mason's oath, to have his bowels taken out if he revealed their secrets. And he drank wine out of a human skull as a part of the rite of initiation. He stood before Boston as an advertisement of the Masonic lodge without saying a word. He was a living epistle of Masonry, known and read of all our citizens. Mr. Moody is not a member of any secret society. But his meetings are held in Tremont Temple, and the pastor of that church, Rev. Geo. C. Lorimer, D. D., is a Knight Templar and a 33 degree Mason, and in clasping hands with him the lodge received a quasi endorsement. If Jesus Christ were here, would he stand beside a member of the lodge in such a work and not rebuke him? I am sure he would not. We are his true yokefellows. 'Take my yoke upon you.' We should do as he would do. 'Come out from among them, and be ye separate.' Would that every lodge were banished from our land."

ANOTHER OF THE PLAGUES OF EGYPT.

The rapid rise of secret societies is illustrated by one of recent date. In the cipher of "Ecce Orienti," Essene is used as a substitute to disguise Freemason. It is now being used as a designation by "the Knights of the Ancient Essenic Order," six thousand of which were initiated in fifteen months in Massachusetts, and it is believed that twenty thousand will be initiated in eighteen months in New York. The most of its membership of forty-five thousand are at present in the Western and New England States according to the Utica, N. Y. papers. It is founded upon the strict life of the Ancient Essenes, but is undoubtedly intended for a cover to orgies and debauchery, and this is why it is said to be heartily favored by Masons, Odd-fellows and other secret societies.

PROF. JOHN ROBISON, L.L. D.

Our readers will note that we have quoted frequently of late from a book entitled "A Conspiracy Against all Religions and Governments." It was written by an Edinburgh professor and published in New York in 1798. We attach great importance to it because it was the first Anti-masonic book on record. The prominence of the author, who was a Freemason and distinguished educator, and who had intimate relations with European governments, and who was familiar with the actors and history of the French Revolution, all contribute to make this book the most striking testimony against the lodge hitherto published. It is highly probable that this book had much to do in opening the eyes of William Morgan and the Anti-masons of his time.

The following facts regarding the life of Dr. John Robison, the author of this remarkable book, we take from Johnston's Universal Cyclopædia.

He was born at Boghall, Sterlingshire, Scotland, in 1739, and graduated at the University of Glasgow in 1756. He was employed as tutor in the British Navy, and accompanied the expedition to Quebec in 1759. He was called to the professorship of Natural Philosophy in Glasgow University in 1766. He went to Russia as secretary to Admiral Sir Charles Knowles in 1770, and was made inspector of the corps of Marine Cadets at Cronstadt, with the rank of Lieutenant

Colonel, in 1772. He was professor of Natural Philosophy in the University of Edinburgh from 1774 till his death, Jan. 30, 1805.

Besides his book on Masonic conspiracy, he was the author, in 1803, of two volumes of lectures on the Elements of Chemistry. In 1804 he published "Elements of Mechanical Philosophy." He was also the author of numerous contributions on natural science to the Encyclopædia Britannica, and of four volumes entitled "A System of Mechanical Philosophy."

PERSONAL MENTION.

—A professor in Willmar Seminary writes: "The convention created quite a stir; secret societies are discussed everywhere; in the stores, barbershops and on the streets. The secret society men say the agitation will serve as an advertisement for them, but still they are indignant."

—Rev. J. P. Stoddard writes: "Bro. Phillips' article in last *Cynosure* I have read with great interest and satisfaction. It is timely and a true bill. It cannot fail to do great good. It is the very best thing I have seen on missions, and hits the nail on the head. If you put it in tract form please send me 1,000 or more, C. O. D., for Boston."

—Rev. J. M. Wylie, of the Chicago U. P. Mission, writes: "The last number of the *Cynosure* is of very special value. I am coming more and more to see the evil of secretism as a great arm of anti-christ. I recently met old Mr. White, of South Chicago, who says he has been brought to see the evil of secret societies by reading the *Cynosure*."

—Mrs. Diantha M. Myers, of Independence, Iowa, writes: "I have only kept the *Cynosures* long enough to read them and have sent them to different parties. I have always believed secret orders to be a very bad thing. I would not take a good deal for what I have learned through your papers. Secret orders are much worse than I had suspected."

—Rev. F. J. Davidson, pastor of the St. Matthew Baptist church, New Orleans, whose church was twice burned in recent years, writes us that his residence was again destroyed by fire on the night of Jan. 25, together with the greater part of his household goods. Bro. Davidson has long held aloft the anti-secret standard in New Orleans, and he has the deep sympathy of our readers.

—Bro. C. Coleman, of Sabetha, Kan., writes: "We have three churches furnished after modern style and using various methods to raise money. One of them recently closed a four-weeks' revival effort with no special results. We have four Masonic physicians. One of them waited on a sick family, which was a county charge, and presented his bill for $100. The blighting influence of Freemasonry is everywhere felt."

—Rev. O. H. Perry, of the M. E. church, Hanover, Mich, writes: "Rev. A. A. Knappen, a superannuate of the Michigan Conference, has been elected Grand Lecturer of the State. I wish to discuss this proposition in a debate. 'Masonry is a religion. It is not Christian; hence a Christian cannot be loyal to both at the same time.' I have an idea that the ministry could be made dreadfully uncomfortable if followed up persistently with such a challenge."

—"Rev. J. M. Foster, of the Chambers' Street Presbyterian church at Boston," says the Orange, (Mass.) *Enterprise*, "makes a serious mistake when he refers to Freemasonry as an evil, as he did in a sermon a week ago last Sabbath. Furthermore he lowers himself in the estimation of those who do know, by pretending to state facts relating to the secret work of the order, of which he knows nothing. He winds up with this statement: 'Would that every lodge were banished.' This may be a Christian spirit, but we want none of that kind."

—Ex-President Harrison has written of "A Day with the President at His Desk" for the March *Ladies' Home Journal*. The article is said to be singularly interesting in the detail with which it describes the wearisome routine of the President. It is said that General Harrison, in this article, has delivered himself with great directness and vigor, relative to the annoyances that are visited upon a Chief Executive by persistent office-seekers, and he suggests a unique plan by which the President's burdens in that direction could be greatly lightened, and he be enabled to devote more attention to more important matters.

—Bro. T. B. Arnold, one of our Board of Directors, is superintendent of the Chicago Industrial Home at Woodstock, Ill. It is a home for destitute children, and has two buildings and a forty-three-acre farm. Bro. Arnold held meetings recently in the interests of this home at Crystal Lake and Marengo. He is now arranging for a trip as far as Pennsylvania, on which he will hold meetings and find homes for orphaned children.

—The *Preacher's Magazine* for March, with a table of contents of great excellency, is at hand. A sermon, by Rev. W. L. Watkinson, on the "Sympathy of Christ," is a choice production. "With Both Hands" is the title of Rev. Mark Guy Pearse's superior paper. "The Parable of the Sower," by Rev. A. H. Walker, is a delightful study. The Homiletical matter is very rich and full. "The Ascension," "Pleasing God," "The Two Ways," "Hager's Escape," "Obedience and its Blessings," and "Power for Service" are among the subjects treated by able pens. $1 50 per year. Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York.

—Mrs. Lizzie McClelland of New Castle, Pa., writes: "For the encouragement of others in getting signatures to petitions, I got four to sign it who were members of secret orders. They confessed that the lodge was wrong. One said the example of his pastor who belonged to a secret society stood in his way. An Odd-fellow wished to sign but his wife would not consent, for she said the night he went to lodge was the only night he came home sober. Another said I was like Paul when he persecuted the church, but afterward saw his sin and repented. But nevertheless I will continue to persecute the secret lodge, for I can't find one iota of sanction for it in the Bible."

—Rev. H. N. Couden, Chaplain of the House of Representatives, said in an address at Washington, a good word for the prohibition work that is being done by the Salvation Army; and Representative Willis, of Delaware, who said he thought the temperance advocates had good reason to feel encouraged; that prohibition was slowly gaining like the spread of the Gospel, and the saloon would eventually have to go. He denounced the saloon as immoral, the enemy of law, peace and the community, and the producer of poverty and crime, and said that enough money was spent in the saloons of the United States every year to pay off the national debt. He closed by expressing the opinion that the Anti-Saloon League's plan and platform was the best yet presented, and that it would succeed in abolishing the saloon.

—Walter N. Brubaker, of Rockton, Pa., writes: "Rev. W. B. Stoddard was with us last December and gave us two lectures on Freemasonry. I was one of those who subscribed for the *Cynosure*, and find it as its name implies a true pole star. I supply three of my neighbors with the paper by turns. I do not know all that is done in the lodge, but I know that Christ said, 'In secret have I said nothing,' and what is written in Rev. 13th chapter. Last Sabbath the P. O. S. of A. met at their hall and marched to the Lutheran church to hear the sermon. There were nineteen wearing their regalia, and in that number there were not more than five professors of religion. The rest were all acknowledged followers of Satan. Verily it looked as though they had never read 2 Cor. 6:14, 15. May all read and think of these things, is my prayer."

—Mrs. Ballington Booth is writing two little volumes which will soon be published by the A. D. Randolph Company. One of them, under the title "Look Up and Hope," is specially prepared for distribution among the prisoners in the various prisons where Mrs. Booth has taken up her work. The other volume under the title of "Branded" is an account of Mrs. Booth's prison work which has attracted such wide attention and commendation. Shortly after the inception of the Volunteers of America, Mrs. Booth took up the great and needy field of work represented by our State prisons. Since then she has come into personal touch with many prisoners, and the thousands of letters she has received from those who are full of new hopes, brave resolves and blessed experiences will do much towards disproving all heretofore arguments against the possibility of reclaiming the convict.

—Bro. T. B. Arnold, an extensive publisher of this city, at 104 Franklin St., is publishing this year a new Sabbath-school lesson leaf entitled, "Inductive Lesson Study," prepared by Abbie C. Morrow. It has, among others, the following advantages: It requires study of the lesson at home. The answers being written are thereby fixed on the memory of the student. All the scholars answer all the questions. While one member is reading his answer, great interest will be awakened in other members of the class, by watching to see if his answer agrees with their own. The answers being written, the teacher will be able to mark every scholar's work accurately and give each the proper credit for correct answers. It will inspire the teacher to study the lesson as well as the scholar, that she may be able to mark the lessons correctly. And best of all, it opens and applies the Scriptures in the most forcible and convincing manner. The Bible is its own best commentator when "rightly divided." Under Mrs. Morrow's apt and able hand what would at first appear as a "dry" lesson is found full of interest and profit. To get this new system introduced, he offers to send this leaf the first quarter on trial at half price, or 1¼ cents each per quarter.

TRIBUTE TO WALLACE J. GLADWIN.

(From the India *Watchman* of January, 1897.)

The India *Watchman* has been a faithful witness to both natives and Europeans under Bro. Gladwin's management, and hence it is proper to call the following fruitage a tribute to his memory:

We are glad to see that some of the *Watchman* literature is taking effect in the following practical way:—"Since reading your Masonic tracts, I am convinced that a true child of God must not belong to such an organization; and so, after nearly twenty years' service in the ranks of Freemasonry, during which time I have gone through all the different degrees, I gladly relinquish them for the sake of the truth. I am determined never to enter a lodge room again."

Another from the same paper:

"I was a 32nd degree Mason and have been a member of several secret societies. In all that I belonged to, the association was with the men of the world, without respect to their religion. Such men as atheiests, infidels, heathen, and professing Christians can all unite together in these secret associations, on an equality. These things led me to see I was going contrary to the Word of God. (2 Cor. 6: 14-16.) I saw that the unlawful oaths that I was required to take were blasphemous. If I had to join a society where I was required to take an oath of secrecy, I could not do it and live a Christian life. My chief duty as a Christian man was to serve God—to give him all my mind, soul, heart and strength. I could not do that and belong to some of these secret organizations. I saw that they were antagonistic to the Gospel, and to Christian life and growth. 'No man can serve two masters.' I could not serve my God and my lodge. I made up my mind to stand by God and the truth. On that line I have been wonderfully blessed."

(From the India Bombay *Guardian* of January, 1897.

Rev. W. E. Robbins, a missionary, said he had known W J. Gladwin for more than twenty-three years; intimately for fifteen. Few people were aware how successful he was as a missionary. After four years in North India, Mr. Gladwin joined the South India M. E. Conference and was stationed at Nagpur. Previously that station, with the adjoining one of Kamptee, had only been visited by Methodists, but in two years of work there, Mr. Gladwin built up in both stations good, live congregations, many of the members remaining to this present day, while others have fallen asleep. Mr. Robbins felt that he would be satisfied if, when his turn came to leave this world, he could show as much good, lasting work as Bro. Gladwin.

Rev. C. B. Ward, another missionary, wrote to the Bombay *Guardian:*

As says the *Guardian*, his character and work has been "unique." But I sincerely doubt, if the facts were known as God knows them, that ten men in India can be found who have in this generation exerted so wide and effectual an influence for the glory of God in so many ways as has W. J. Gladwin. His temperament and mental shade was very different from mine. But in the work of God we have been one to a greater degree than our friends have ever known. Among the three men who, since my conversion in 1869, have exercised the greater influence for good, Bro. Gladwin stands by far the first. William Taylor made an impression on my character that will outwear the sun. Simon Peter Jacobs helped to mightily anchor me in the eternal God. But Bro. Gladwin has done more than all others to help me.

PURSUED BY WOLVES

THRILLING EXPERIENCE OF A NORTH DAKOTA EMBEZZLER.

Julius Sorenson, Who Took Northern Pacific Express Funds, Underwent Terrible Suffering In His Flight—Nearly Frozen to Death and Eaten by Wolves.

Julius Sorenson, who embezzled $600 of Northern Pacific express funds while agent at Grand Harbor, Ramsey county, N. D., has been arrested and part of the money recovered. He confessed to the crime and agreed to return without requisition papers. His adventures in escaping from the snow bound town read like a romance.

As a result of a poker game New Year's day Sorenson appropriated $300 of the express company's money. The discrepancy was discovered by officials the following day, and a warrant was sworn out for his arrest, but before it could be served Sorenson took $300 more and in the dead of night left Grand Harbor. A terrible snowstorm was raging at the time, with the thermometer below zero, and all the railroads were blockaded. Sorenson's only avenue of escape lay in walking, and at 9 o'clock he commenced his journey to Devil's Lake, the nearest town, a distance of nine miles. The fugitive walked along the railroad tracks. He was severely frozen when he reached his destination, which was five hours after he started. Fearful that the officials at Devil's Lake would be notified of his departure from Grand Harbor, Sorenson walked across the lake to Fort Totten. The following morning he walked to New Rockford, 19 miles from Fort Totten.

The fugitive remained in New Rockford during that day, and at night again commenced his tedious and perilous journey to a place of safety. He chose the Northern Pacific railroad tracks, and when between Carrington and Jamestown a new danger came upon him. Dismal howls of the prairie wolf were heard all round him, and not infrequently one of the hungry beasts ran up closely to him. Sorenson was unarmed, save for a stout club he had with him. He had lived in Dakota for several years and was well aware that at this time of the year wolves are very ferocious. It was nearly midnight, and the howls and yelps of the animals could be plainly heard on all sides. The cries became more distinct at every step, and Sorenson knew that he was being surrounded. After walking for over a mile Sorenson saw a one story log house, and he hastened across the prairie toward it. The doors were closed, and he was unable to open them. The wolves by this time were gathered in great numbers.

"It seemed that the country was alive with the animals," he said. "I tried the doors of the hut, but could not open them. I finally found a long plank, and I raised this to the top of the house and crawled on to the roof, pulling the plank after me. The wolves remained near the house until daybreak and then left. I walked to the town of Spiritwood, and there caught a train for St. Paul. Before going into the city I disguised myself as a farmer because I was afraid the police would arrest me. I bought a paper, and the first thing I read was a dispatch from Grand Harbor that I was wanted there for embezzling the express company's money. I did not remain in St. Paul long and took a train for Chicago."—St. Paul Pioneer Press.

Ian Maclaren on American Life.

I was favorably impressed with the home life of America, because in all essential features it resembles the life in our English homes. The great difficulty is, of course, with servants, and persons of moderate income find it impossible to have their households thoroughly equipped in this respect. The richest classes aim at a close imitation of English country house life. Every visitor to America would agree that it is an expensive country. Prices are higher than we are accustomed to, except, perhaps, in the case of food. I doubt whether the large salaries paid in the States really represent a larger income than our own rates of payment. For a public man living in New York £3,000 a year would not go further, I imagine, than £1,000 or £1,200 in this country.—Interview in British Weekly.

A Hustler Indeed.

One man in Kansas who hustles with something besides his mouth is S. P. Leitner of Pawnee Rock, who had a new house on the site of one that was burned within 24 hours after the fire.

CURRENT EVENTS.

A bill has been introduced in the legislature of California appropriating the sum of $15,000 for a monument to be erected in Golden Gate park, San Francisco, in commemoration of the life and services of Colonel Edward D. Baker.

A prisoner of the Stillwater (Minn.) jail who ran away while on parole in 1895 has written the warden a letter asking if he may return. Transportation has been sent him, and he is returning alone to serve the remaining seven years of his term.

Prominent negroes in Atlanta are considering an enterprise which, if successful, will demonstrate the fact that negro labor is competent to do the work in cotton mills. The plan is to raise a capital stock of $25,000, divided into shares of $25 each, and with this to start a cotton mill which will be run by colored men only.

Under an agreement between the city authorities and the county court an experiment is being tried in Sedalia which promises satisfactory results. The prisoners from the county jail are employed in cleaning the city streets, the municipality paying the cost of the guards. The first day's trial of the scheme was successful in every way.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning March 14. Comment by Rev. S. H. Doyle.

TOPIC.—How the Christian Endeavor pledge strengthens the Christian life.—II Kings xxiii, 1-3, 21-25.

The opposition to a religious pledge, such as the Endeavor pledge, is unreasonable and unjust. There is no important relation in life where pledges are not prominent. In the business world men take solemn vows and obligations upon themselves. In the political world men in being conducted into public office take most solemn oaths that they will faithfully discharge the duties of their office. The pledge forms an important part in the most sacred of all our social relations, that of matrimony.

This opposition is also unscriptural. The most devout servants of God in the Bible took solemn vows upon themselves. Josiah was a good king and a faithful servant of God. No one questions these facts. Yet he took a pledge upon himself and had all Judah do the same. This pledge was taken at the time of the finding of the lost book of the law of Hilkiah, the priest. It consisted in renewing the covenant which had originally been made between God and his people at Mount Horeb. This pledge had for the time at least two good effects upon the people, and these illustrate how the Christian Endeavor pledge strengthens the Christian life.

1. The Christian Endeavor pledge strengthens the Christian life by keeping us more faithfully in the path of Christian duty. This was the first effect upon the people of Judah when they renewed the covenant with God. They took the covenant upon them, and it kept them faithful. A pledge helps us to be faithful to God and to Christian duties. It places an additional obligation upon us to be faithful. In being faithless we not only sin in this way against God, but also in the breaking of the pledge. Human nature is weak. We need about us every incentive to right living and right doing. A solemn pledge is such an incentive. No one can question this fact. The drunkard who takes the temperance pledge makes a more determined effort to resist the temptation to drink than if he had not taken the pledge, and in the vast majority of cases with greater success. A pledge strengthens our purpose to do right, and in so doing helps us to do right.

2. The Christian Endeavor pledge strengthens us in our Christian life by restraining us from evil. Josiah because of his covenant not only kept faithful to God, but also put away evil from the people. He did away with all things that were abominations to God. Pledges help us to be faithful in duty and restrain us from evil, the two necessities to a strong Christian life. We must not only learn to do well, but also cease to do evil. The Christian Endeavor pledge helps us to do both, and in so doing strengthens our lives.

Bible Readings.—Gen. xxviii, 20-22; Deut. xii, 5-7; xxiii, 21-23; Num. xxi, 1-3; I Sam. i, 9-28; Job xxii, 27; Ps. xxii, 25; l, 14, 15; lvi, 12; lxi, 5-8; lxvi, 13-20; cxvi, 14; Prov. vii, 14, 15; Eccl. v, 1-5; Acts xviii, 18.

Preparing For the Convention.

General Secretary Baer of the Christian Endeavor society recently made a trip to the Pacific coast in the interests of the San Francisco convention. He found interest in the approaching convention high among the young people and the churches and preparations well advanced. The convention meetings will be held in two great auditoriums, one seating 10,000 persons and the other 6,000. The weather will be too cold in San Francisco to permit the committee to make use of the convention tents.

A Privilege.

Prayer is a privilege rather than a duty. God does not need our prayers, but we need His help and grace. It is a great condescension on His part to ask us to make known our requests unto Him, infinitely more so than it would be for a king to invite the petitions of his humble subjects. But God knoweth our frame. He remembereth that we are dust, and as He is our Father in Christ Jesus He pitieth His children and is not deaf to their sighings and longings.—Lutheran.

C. E. Societies In Germany.

Fifty Endeavorers, most of them from widely separated parts of America and Canada, were present at a Christian Endeavor reception given by Dr. and Mrs. Clark in Berlin a few weeks ago. A society is to be formed in the American church at Berlin, and another is already in operation in the American and British church at Leipsic.

Laziness.

Laziness grows on people. It begins in cobwebs and ends in iron chains. The more business a man has to do the more he is able to accomplish, for he learns to economize his time.—Sir M. Hale.

Till God Has Blessed Some One Else.

It is good for us to think that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—Phillips Brooks.

Seasons of Shadow.

The sunniest of lives have seasons of shadow.—Lutheran Observer.

A VOLCANIC BUBBLE.

An Extraordinary Freak of Nature Near the Mexican City of Puebla.

The Rev. F. S. Bortain of Puebla writes as follows: "It may be of interest to some of the readers of The Herald who visit Puebla to know of one of the less visited attractions in the vicinity of the City of the Angels. I refer to the Coxcomate. It is about 20 minutes distant from Puebla over the street car line to Cholula. Any street car conductor can point it out to the curiosity seeker. It is to the right of the car line about 500 yards distant.

"It looks from the car window to be a pile of white stones or a well bleached haystack, but upon closer inspection proves to be a tumulus of white calcareous stone evidently of water formation, about 50 feet in height and 100 feet in diameter at the base. The form is that of a truncated cone. At the apex is an elliptical shaped opening, about 25 feet along the minor and 50 feet along the major axis. It is a bell shaped cavity and lined with ferns of various descriptions. I should judge the depth to be at least 100 feet, and at the bottom, so far as visible, the opening must be 60 feet in diameter. In the bottom on one side are to be seen some gorgeous ferns and on the other side a pool of water.

"Tradition says that the ancient Aztecs were accustomed to worship here the genius of the spot and occasionally threw in a live victim to appease his subterrancan majesty. It is also said that a few victims of the inquisition were thrown down here to reflect upon the controverted points of doctrine. At all events, it is a most singular freak of nature, as it is in the middle of a level plain, or rather a barley field. It looks to have been some volcanic bubble, of which the Mexican upland is so full, and is well worth a visit on the part of the curious.

"Although I have inquired among my Mexican friends, I have found no one who could tell me the meaning of the name Coxcomate."—Mexican Herald.

The Singing French River.

As far as the eye can reach one swelling line of hill top rises and falls behind another, and if you climb an eminence it is only to see new and farther ranges behind these. Many little rivers run from all sides in cliffy valleys, and one of them, a few miles from Monastier, bears the great name of Loire. * * * The country is wild and tumbled rather than commanding, an upland rather than a mountain district, and the most striking as well as the most agreeable scenery lies low beside the rivers. There indeed you will find many corners that take the fancy, such as made the English noble choose his grave by a Swiss streamlet, where nature is at her freshest and looks as young as on the seventh morning. Such a place is the course of the Gazeille where it waters the common of Monastier and thence downward till it joins the Loire, a place to hear birds singing, a place for lovers to frequent. The name of the river was perhaps suggested by the sound of its passage over the stones, for it is a great warbler, and at night, after I was in bed in Monastier, I could hear it go singing down the valley till I fell asleep.—Robert Louis Stevenson in "A Mountain Town In France."

Papua Currency.

An American traveler in the island of Papua says: "The basis of exchange is arrack (Java rum), one-half gallon of which is reckoned equal to a day's work at fishing or rattan cutting. No money is used. When this nectar of the Papuan enters a home, every occupation is dropped, and the family devotes all its attention with enthusiastic energy to its consumption. Their efforts never flag while the rum lasts or strength remains. The resulting stupefaction lasts for days, but on recovery the family cheerfully proceeds by persevering industry to acquire the means of procuring more. Arrack is without a rival as the most villainous intoxicant known, and its only competitor in the affections of the Papuan is roast wild pig. Together they are simply irresistible."

WINCHESTER.

Something About General Sheridan's Famous Black Warhorse.

In January, 1876, General Sheridan sent the following letter to a friend:

"In regard to the black horse, I am glad to state that he is still living and is now in my stable. He has been a pensioner for the past eight years, never being used save in the way of necessary exercise. He is of Black Hawk stock, was foaled at or near Grand Rapids, and was brought into the army by one of the officers of the Second Michigan cavalry, of which regiment I was the colonel in 1862. Early in the spring of that year, while the regiment was stationed at Rienzi, Miss., this horse was presented to me by the officers of the regiment, and at that time was rising 3 years old. Consequently he must be nearly 19 years old now. He is over 17 hands in height, powerfuly built, with a deep chest, strong shoulders, has a broad forehead, a clear eye and is an animal of great intelligence. In his prime he was one of the strongest horses I have ever known, very active and the fastest walker in the army, so far as my experience goes.

"I rode him constantly from 1862 to the close of the war in all the actions and in all the raids as well as campaigns in which I took part. He was never ill, and his staying powers were superb. At present he is a little rheumatic, fat and lazy, but he has fairly earned his rest, and so long as I live he will be well taken care of."

In October, 1878, the famous horse died, and Sheridan then made a slight addition to Winchester's biography, saying: "He always held his head high and by the quickness of his movements gave many persons the impression that he was exceedingly impetuous. This was not the case, for I could at any time control him by a firm hand and a few words, and he was as cool and quiet under fire as one of my staff."

diers. I doubt if his superior as a horse for field service was ever ridden by any one."

Herman Melville, Buchanan Read and many other writers have made this horse the subject of poems, and several sculptors and painters have delineated him in marble and on canvas. On every returning Memorial day many aged survivors of Sheridan's Shenandoah troopers who remember the services of this

Steed as black as the steeds of night

cross over to Governors island museum and place floral memorials on the glass case that contains all that remains of Winchester.—Our Animal Friends.

Are We More Courageous?

There can be little doubt but that the character of modern warfare and modern weapons develops the highest types of personal courage. The terrible destructiveness of the quick fire maxim guns, the long and deadly range of the newest rifle and the devastation of the torpedo, all call forth a moral courage which was unnecessary in the days of fierce hand to hand conflict.

The courage required to coolly work the machine guns amid a hurricane of bullets, or to dash across an uncovered tract of country where every inch is plowed with shot and the mathematical possibilities of escape are infinitesimal is of a much higher type than that requisite in a hand to hand struggle with knife or spear, sword or lance.

The first calls for moral courage, the second only animal courage. When the lust of fight and the heat of battle make man's blood run riot, he will struggle with his fellow man with all the pluck that is in his nature. Two dogs will do virtually the same. Seize one of the dogs, he will turn on you pluckily. Stone him, the probability is that he bolts.—Pearson's Weekly.

The First Watch.

At first the watch was about the size of a dessert plate. It had weights and was used as a "pocket clock." The earliest known use of the modern name occurs in the record of 1552, which mentions that Edward VI had "one larum or watch of iron, the case being likewise of iron gilt, with two plummets of lead." The first watches may readily be supposed to have been of rude execution. The first great improvement, the substitution of springs for weights, was in 1550. The earliest springs were not coiled, but only straight pieces of steel. Early watches had only one hand, and, being wound up twice a day, they could not be expected to keep time nearer than 15 or 20 minutes in the 12 hours. The dials were of silver or brass. The cases had no crystals, but opened at the back and front and were 4 or 5 inches in diameter. A plain watch cost the equivalent of $1,600 in our currency, and after one was ordered it took a year to make it. —Troy Times.

The Age of Progress.

Mrs. McCauber—Here's a notice saying that if the bill is not paid the gas will be cut off.

Mr. McCauber—Let 'em cut it off! Who cares?

"But what will we do?"

"Put in electric lights."

"But in time the bills for them will come in."

"Oh, well, perhaps something else will be invented by that time."—London Tit-Bits.

Irritating drugs—such as salts of arsenic, copper, zinc and iron—should usually be given after food, except where local conditions require their administration in small doses before eating.

Beggars' lice is the common name of the Cynoglossum morisoni. It is so called from the readiness with which the seeds adhere to fur, wool or cloth.

By and By.

In that bright and glorious country
Where my Saviour reigns on high,
With the blood washed throng in glory,
I am going by and by.

Where our tears shall cease their flowing
And we never more shall cry,
Where the aching hearts shall vanish,
I am going by and by.

In that land of life eternal
Where we never, never die,
Where the sun shall shine forever,
I am going by and by.

With our loved ones gone before us,
With our Saviour ever nigh,
Where we never shall be parted,
I am going by and by.

There with Jesus dwell forever
In the home beyond the sky,
Where we'll praise Him without ceasing,
I am going by and by.

—Christian Herald

RAILWAY DRINKERS.

THEY ARE CONSPICUOUS BY THEIR ABSENCE.

Employees of Most of the Roads Running Into Chicago Are Not Permitted to Use Intoxicating Liquors—Drunken Trainmen Are Not Employed.

Whatever may be said of the unwillingness or inability of municipal and state officials to enforce laws prohibiting the sale of intoxicating liquors, the railroads of America appear to be of one mind as to the enforcement of their prohibitory rules. The Northwestern Christian Advocate of Chicago has made inquiries of the officials of leading representative railroads as to their rules concerning the use of intoxicating liquors by employees, and the result is assuring to travelers that so far as it is possible to guard against danger from drunken trainmen the railroads do so.

Reports are presented from 19 roads. In every case drinking while on duty is absolutely prohibited, and with the majority of roads it is clearly intimated that employees who wish to retain their positions must refrain from the use of intoxicants when off duty as well.

The Cincinnati, Hamilton and Dayton road inquires into the habits of applicants for positions and does not employ any person who is not strictly temperate. The Chicago and Alton road declares that any employee who is known to use intoxicating liquors or frequent gambling places, either on or off duty, "will be promptly and permanently discharged."

The Baltimore and Ohio road "does not retain intemperate men in its employ. The effect of the rule has been very noticeable, and the result has been a higher class of men in the train service than ever before." On the Illinois Central road "no person addicted to the use of intoxicating liquors shall be employed or continued in the service of the company." The Chicago and Eastern Illinois road prohibits the use at all times of intoxicating liquors, and the violation of the rule is a dischargable offense.

The Erie road inquires into the habits of all applicants for employment, and no one who is not strictly temperate is hired. The Chesapeake and Ohio road looks after the general conduct of its employers while off duty and does not allow them to frequent saloons. For the benefit of the men the road has established several Young Men's Christian Association buildings at terminal points. "The most stringent rules possible to adopt are in force on the Baltimore and Ohio Southwestern road as to the use of intoxicating liquors by employees." The Chicago, Lake Shore and Eastern road "weeds out of its service all those whom it finds indulging in intoxicants at any time."

The use of intoxicants is a sufficient cause for dismissal from the service of the Chicago, Rock Island and Pacific road. The Lehigh Valley road not only prohibits the use of intoxicating liquors by employees while on duty, but tobacco also on passenger trains and at stations and smoking in or about the shops. The Chicago, Milwaukee and St. Paul road not only prohibits the use of intoxicants while on duty, but will not re-employ a man who has been dismissed for intoxication. The Compania Limitada del Ferrocarril Central Mexicano road does not tolerate "drinking when on duty or frequenting saloons," and gives preference "to those who do not drink at all."

CLEAR, COLD WATER.

The Oldest, Cheapest and Best Beverage the World Ever Saw.

Colonel George W. Bain of Kentucky, one of the most eloquent advocates of temperance in this country, in a recent address at Boston said:

"There are a great many intelligent men who do not know the temperance question. A noted scholar once said to me that alcoholic drinks were a benefit to man and beast. If that is so, I said, then God has made a mistake. He has made this great world and everything in it to run by water power, and he has created oceans, lakes and rivers to hold water. If alcoholic liquors are a benefit and a blessing to the people, then God would have created a few brooks and rivers to contain them. I stand here this afternoon to declare that the oldest, cheapest and best beverage the world ever saw is clear, cold water.

"Put all the gold and all the silver in the world together, and it would not pay the drink bill of this nation for 13 months. There is no question so fraught with magnificent results as the temperance question. There is no need of hard times or strikes or labor unrest or sorrow in this country. We have a country large enough to hold the world, and peace and plenty ought to abide everywhere within its boundaries. When I think of what God has given us for a country to live in, I bow my head in shame that we have made such use of his blessings.

"How grand it would be if all the restless elements in the country could come together and live happily. Why can't they do it? Because there are 240,000 saloons that stand in the way and won't let them. What a glorious country this would be if everybody had only followed God's word.

"Some people, and professed Christian people, too, are afraid to use hard words in dealing with the liquor traffic. Thank God for Sam Jones. People talk about high license and low license. Does license, high or low, make the liquor business more respectable? By making the license fee $1,000 you don't change the nature of the business or of the drinker. High license is the last state of the liquor traffic. I would rather vote for the low groggery than for the gilded saloon that opens wide the gates of hell to our young men.

The Paramount Question.

I believe that the miseries consequent on the manufacture and sale of intoxicating liquors are so great as to command imperiously the attention of all dedicated lives, and that, while the abolition of American slavery was numerically first, the abolition of the liquor traffic is not morally second.—Elizabeth Stuart Phelps Ward.

SABBATH SCHOOL.

LESSON XII, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 21.

Text of the Lesson, I Cor. ix, 19-27—Memory Verses, 25-27—Golden Text, I Cor. ix, 25—Commentary by the Rev. D. M. Stearns.

19. "For, though I be free from all men, yet have I made myself servant unto all, that I might gain the more." For the sake of a temperance lesson we turn from the narrative in the Acts to a section of this epistle, but it is a temperance lesson in the sense of every form of restraint and control of the self life that the Christ life may be made more manifest, and thus the gospel be lived as well as preached in order to gain more people for Christ. The section in which we find our lesson begins with chapter viii, 1, and runs to the end of chapter xi, the beginning of each section being easily recognized by the words "now as touching" or "now concerning" (chapters vii, 1; viii, 1; xii, 1; xvi, 1). The central thought in this section seems to be chapter x, 31, "Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God," the object of such a life being primarily that God in all things may be glorified through Jesus Christ (I Pet. iv, 11), and then that some may be saved (chapters ix, 22; x, 33). Paul was indebted to no one for favors; he was under compliment to no one. He said to these very Corinthians that if he had wronged them it was in that he had not been a burden to them, and for this he asked their forgiveness. He sought them and not their possessions (II Cor. xii, 13, 14). Being thus free from obligation to all, except the obligation laid upon him by God to preach the gospel to all, he gladly became servant to all for Christ's sake that he might gain more for Christ.

20. "Unto the Jews I became as a Jew that I might gain the Jews." We must think of Paul as a servant of Christ, a member of the body of Christ in perfect joint and health, under full and complete control of Christ, the head, and ever seeking in all things to please Him (chapters iii, 6; xii, 12; Gal. i, 10; I Thess. ii, 4). He had a great desire that Christ should be magnified in his body whether by life or by death (Phil. i, 20). We must keep this in mind in considering this and the next two verses lest we might be tempted to think Paul guilty of some inconsistency or of conniving at a wrong thing in order to win men to Christ. He was a Jew and knew what it was to live under the law. In dealing with such he would, as far as he conscientiously could, put himself in their place and from their standpoint lead them to Christ.

21. "To them that are without law, as without law, that I might gain them that are without law." He often speaks of gentiles as "them that are without." He would have believers exercise special care in walking honestly toward them so as to win them. As far as Paul could in the sight of God, he put himself in their place, saw things with their eyes and from their standpoint sought to lead them to Christ that they might be saved.

22. "To the weak became I as weak that I might gain the weak. I am made all things to all men that I might by all means save some." In Rom. xv, 1-3, he takes, as he always does, Christ for his example and teaches us not to please ourselves, but others, and to bear the infirmities of the weak, and this even in the common acts of eating and drinking, as the context shows. There is a self centered life and a Christ centered life, and, though strange it is yet true, sadly true, that the former is often manifest in believers to the great grief of the Spirit and dishonor of God. Paul, like his Master, thought not of himself, but of how he could glorify Christ and win people to Him.

23. "And this I do for the gospel's sake, that I might be partaker thereof with you." What is this which, as a servant of Christ, he is aiming to be a partaker of? It cannot be eternal life, the gift of God, nor the forgiveness of sins, nor peace with God, nor justification, nor sanctification, for all these come to us in Christ freely by virtue of His finished work. See Rom. iii, 24; v, 1; viii, 1; I Cor. iii, 21-23; vi, 11. We do not work for redemption and its benefits; but, receiving Christ as God's unspeakable gift to us, we believe that His divine power hath given unto us all things that pertain unto life and godliness (II Pet. i, 3). Being a saved man through the blood of Christ, Paul knows that denial of self in preaching the gospel will bring him a reward (verses 17, 18), and he wishes the believers at Corinth to share this with him.

24. "Know ye not that they which run in a race run all, but one receiveth the prize. Go run that ye may obtain." Now, salvation is not obtained by running, for we cannot run till we have obtained salvation. Until we are saved we are dead in trespasses and sins (Eph. ii, 5), and dead people cannot run for God. To run in an ordinary race, those who desire to run must first enter; so in the race before us, the Christian life, or race, we must first enter, and the entrance is at the cross. The fee is paid for all who are willing to enter, for the blood of Christ cleanseth from all sin.

25. "And every man that striveth for the mastery is temperate in all things. Now, they do it to obtain a corruptible crown, but we an incorruptible." The wreath, the reward, the honor associated with the victor in the Grecian games soon faded or passed away, but the Christian seeks a crown incorruptible to cast at the feet of Christ (Rev. iv, 10). That there are rewards for the faithful in addition to salvation, which is the free gift of God, and that it is possible to be rewarded or be saved and have no reward. See I Cor. iii, 14, 15; II John viii; Rev. xxii, 12; Luke xiv, 14, etc.

26. "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." In an ordinary race there is uncertainty as to who shall win, and only one can possibly win the prize. In the Christian race there need be no uncertainty, for Christ Himself will be the judge, and He will reward every one according to his works. All who will may have rewards for service—the crown of life for patient endurance, the crown of our lesson for denial of self, etc. (Jas. i, 12; Rev. ii, 10; I Thess. ii, 19; I Pet. v, 4; II Tim. iv, 8).

27. "But I keep under my body and bring it into subjection, lest that by any means when I have preached to others I myself should be a castaway." Not a lost soul, for none of Christ's sheep can perish (John x, 28, 29), but disapproved as to service. See R. V. Paul never questioned, nor ever taught others to question, the eternal safety of every true believer (Phil. i, 6; II Tim. i, 12; Eph. v, 25-27; Jude xxiv). But he did strongly emphasize the possibility of the loss of service and the necessity of a whole hearted denial and renunciation of the self life (Gal. ii, 20; vi, 14; II Cor. iv, 10, 11; Rom. xii, 1, 2).

HISTORY OF A WEEK.

Tuesday, March 2.

The Riverside steel works at Benwood, W. Va., have resumed work. Fifteen to eighteen hundred men went to work after an extended idleness.

An electric car on the South Milwaukee line, Milwaukee, slewed suddenly while descending a sharp grade on Pennsylvania avenue and capsized, rolling over and over on the steel rail. Of eighteen passengers, but one was severely hurt.

What appears to be a genuine volcano has burst forth in the great Salt Lake, Utah.

Cable dispatches received at Madrid from Manilla say that over 2,000 insurgents were killed in the recent battles fought with the government troops at Silang and Las Marimas.

William Jay Koorner, who was convicted of the murder of Rose A. Redmate, was sentenced at New York to be killed by electricity.

Wednesday, March 3.

By the wreck of a fast freight on the Chicago and Alton near Marshall, Mo., Engineer Ehret and Brakeman Charles Rymal were killed.

The mayor of a village in Brittany, France, recently resigned rather than officiate at the marriage of a divorced man.

Troops have been detailed to protect the Cherokee freedmen from swindlers during the payments to be made by the government at Fort Gibson.

One of the novelties of Cripple Creek is a lady miner. W. H. Edwards and Mrs. Purgett are working a lease on the Arequa Savage. Mrs. Purgett turns the windlass, while her partner pounds the drill in the twenty-five-foot hole.

Judge W. W. Crump, one of the most noted criminal lawyers of Virginia, died at his home in Richmond, aged 80 years. He was employed on one side or the other of nearly every famous case in Virginia for half a century.

Thursday, March 4.

The New York Herald correspondent in Montevidio, Uruguay, telegraphs that the country is again disturbed by news of the seriousness of the revolutionary movement on the Brazilian frontier.

The governor of Valparaiso, Chile, has invited the leaders of all political parties to meet at the palace. The object of the meeting is to devise means of insuring public peace during the elections without recourse to arms.

John D. Rockefeller has given Mount Holyoke college $40,000 for a dormitory.

Owing to a seizure by treasury of contraband opium valued at $400,000 and a further seizure worth $20,000 later, the price of opium at San Francisco has advanced $3 per pound.

A freight train on the Georgia Southern and Florida road broke in two and in the subsequent wreck N. C. Jordan, flagman, and two tramps were killed.

Friday, March 5.

The Lake county, Ind., grand jury has indicted the four watchmen of the Tolleston club who shot poachers on the club's premeises some weeks ago.

One of the last remaining relics of the World's fair is to be changed. The big Chinese theatre in Sixty-fourth street, Chicago, is to be remodeled into an apartment house. The cost of the improvement will be $25,000.

A. Streicht & Bros.' wagon factory at Oshkosh, Wis., was destroyed by fire. The loss is about $100,000; fully insured.

Advices from Manilla say that the army of Spain in the Philippine islands is being decimated by ague and dysentery.

The health department of San Francisco is conducting a crusade against venderes of impure food and fifteen grocers who are accused of selling bogus honey, tomato catsup, maple syrup, etc., have been arrested.

The total number of cases of bubonic plague in the city of Bombay up to date is 8,383, of which 6,979 proved fatal.

Saturday, March 6.

Kay county court house, fifty miles north of Perry, O. T., was burned at 4 o'clock in the morning. Court has been in session two weeks, and it is believed that parties to suits are responsible for the fire.

Fire at Worcester, Mass., destroyed two business blocks at a loss of $400,000 and seriously injured eight persons, none fatally.

Cleveland has declined to let the New York chamber of commerce, of which he is an honorary member, give him a grand banquet as a testimonial of their regard for the ex-president.

The employes of the Lehigh & Wilkesbarre company, whose wages were reduced, struck and the colliery at Hazelton, Pa., is idle.

In the Mayflower mine in the Whitehall district, of Montana, was found some iron ore that assayed $5 per ton in gold.

The country south of Oaxaca, Mex., continues to be greatly disturbed by earthquakes, and the people in some of the smaller mountain villages are terribly alarmed.

The firm of Duhme & Co., jewelers at Cincinnati, made an assignment to Joseph Wilby. The assets are placed at $100,000.

Monday, March 1.

A dispatch to the London Lloyds from Montevideo, Uruguay, says that a revolution has broken out in the interior of that republic.

Not fewer than 186 bishops, from all parts of the empire, will be present at Canterbury cathedral in July, on the occasion of the gathering of the pan-Anglican meeting.

Henry F. Thurber, who was President Cleveland's secretary, will return to Detroit and resume the practice of law with his old firm, Dickinson & Thurber.

The Sliger Lumber and Manufacturing company, Huntington, W. Va., has gone into the hands of Charles Nash as receiver. Assets, $200,000; liabilities unknown.

Near Mallory, N. D., a locomotive struck a broken rail derailing the train, killing Fireman Lamb and fatally injuring Engineer Henry Gowenlock.

John Hay seems to have a "cinch" on the mission to the court of St. James. He has rented a house in the aristocratic part of London.

A warrant has been sworn out against George A. Taylor, ex-cashier of the defunct Argentine (Kan.) bank, charging him with receiving deposits when he knew the bank was failing.

GREECE'S REPLY TO THE POWERS.

Hardly a Doubt That It Will Be "No" to the Demand.

Athens, March 8.—[Copyright, 1897, by the Associated Press.]—The answer of Greece to the identical notes of the powers was discussed at a meeting of the cabinet and approved by King George yesterday. It is reported that the reply is a refusal to recall the Greek fleet and troops from Crete, on the ground that the recall would be a signal for pillage, incendiarism and murder.

The gravity of the situation is recognized on all sides, and all those interested seem willing to arrive at a peaceful settlement of the difficulties, if possible. Greece is displaying undiminished firmness in her intention to carry out at all cost the programme which she has mapped out for herself in regard to Crete, while at the same time supporting the pacific intentions of her advisers. Advices from Crete say that the insurgents have formed a cordon around Canea and that Saturday evening the insurgents attacked the Turkish positions at Malaxa and Keratidi, where they attempted to destroy the blockhouse with the use of dynamite. The fighting, however, was of a desultory nature, and yesterday morning hostilities were reported to be at a standstill.

The trains are bringing in thousands of reserves from the provinces, and these are parading the streets with their accoutrements. Squadrons of cavalry and batteries of artillery traversing the principal thoroughfares to embark for Thessaly give a peculiar vividness to the scene. Great crowds join the soldiers in hurrahing for war and proclaiming loyalty to Greece, to King George and the government. The decree summoning the remainder of the reserves is held back at the last moment. The troops already on the frontier are deemed sufficient for the present; and more than this, it is believed that the presence of the foreign men-of-war near the Piraeus indicates that the blockade will commence today, thus severing communication with the frontier by sea.

Bank to Resume Business.

Buffalo, N. Y., March 5.—The German-American bank of Tonawanda, which was closed by the bank examiner, will resume business next Monday. An agreement has been reached by the largest depositors to leave their money in the bank under certain conditions which will enable it to carry its $600,000 worth of discounts until better times. The entire impairment of the capital stock has been made good and a surplus satisfactory to the banking department provided.

Weyler Will Stay in Cuba.

New York, March 8.—A Madrid special to The World says: Premier Canovas has again assured the Spanish reporters and the Cuban deputies that the government still has confidence in General Weyler and shares his opinion that the reforms cannot be carried out in Cuba until "the military operations are more advanced."

Chicago Newspaper Founder Dead.

Los Angeles, Cal., March 8.—John M. Dandy, founder of the Chicago Saturday Evenig Herald, died Saturday evening at the home of his brother, after a brief illness. Several weeks ago Mr. Dandy contracted a severe cold in Chicago and upon the advice of his physicians he came to Los Angeles to recuperate.

Fitness.

Author (invited to a very poor dinner, to himself)—A miserable dinner! I'll have to take care that I don't let anything witty slip out.—Fliegende Blatter.

There was not a member of the royal family within reach of the Duke and Duchess of York when their second son was born. The cabinet minister, whose attendance was required by the law, arrived 13 hours too late.

The fern has a most peculiar and original arrangement of its seeds, these being disposed in regular order on the backs of the leaves.

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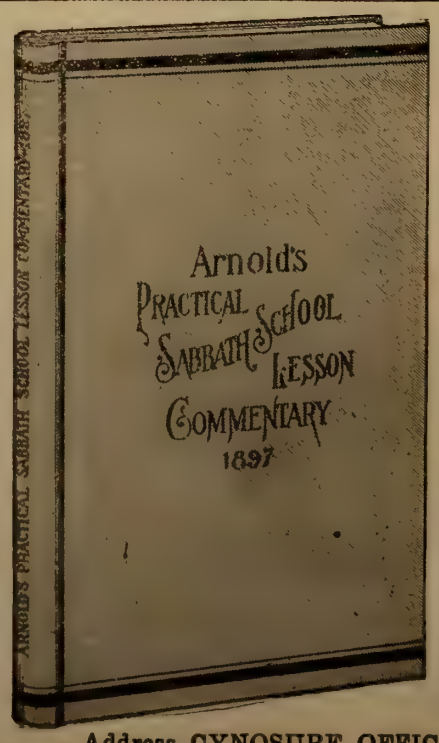
Are Secret Societies a Blessing?
A pamphlet of 20 pages. 5c.
An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too."

A Booklet of 107 pages. 25c.
"The Martyr's Own Monument," by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association; "Christian Politics," by Rev. J. Blanchard, late Editor of *Christian Cynosure;* "The Mysterious Machine: Was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what?" by Prof. E. D. Bailey, of the Civil Service Dept. U. S. Government.



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THE LAST HOURS IN CONGRESS.

Four Appriation Bills Fail to Get on the Statute Books.

Washington, March 3.—The senate was in session until 12:25 this morning. During the session it agreed to the house amendments to the monetary conference bill, and passed the fortifications and deficiency bills.

The house, besides having an acrimonious debate over the question whether Justice Shiras, of the supreme court, changed his mind on the income tax, in which Dalzell defended the justice, declared Black entiteld to the seat contested by Tom Watson, of Georgia; received a veto of the immigration bill; agreed to the sugar bounty provision in the sundry civil bill and modified the senate provision invalidating the president's forest reserve proclamation, by leaving it to the next administration. Reports of conference committees were the order of the session, which lasted from 10 a. m. yesterday to 3:05 this morning.

Washington, March 4.—The senate put in its long session yesterday discussing conference reports and agreeing to them in some cases. Meantime a number of house bills of no particular importance were passed, the president's veto of the immigration bill was received, the Frye shipping bill was agreed to in conference report that added the words "Flogging on board of vessels of commerce is hereby prohibited." The anti-scalping bill was abandoned and several vetoed private pension bills passed. Quay threatened to defeat all further legislation if the house fixed the price of armor at $300 a ton, but when he learned that it had done so and passed the bill, gave it up.

The house put in the day considering conference reports and passing bills not objected to. The president's veto of the immigration bill was negatived --193 to 37. The senate amendment to the naval bill fixing the price of armor plate at $300 per ton was agreed to. At 2:30 this morning the sundry civil bill was agreed to, leaving only the deficiency bill in conference.

A rough estimate of the total appropriations for the session fixes the amount at $425,000,000.

At 2:30 this morning the house and senate had agreed on all the bills except the deficiency bill.

Washington, March 5.—The senate yesterday adjourned sine die after the usual votes to the president and president pro tem. The session was devoted entirely to attempting to agree with the house on the deficiency bill, which failed to pass. Vice President Stevenson delivered a brief, but eloquent address of farewell and closed the business. The senate was later reconvened as part of the next congress, with Vice President Hobart in the chair and adjourned to today.

The house was engaged on the same business as the senate—trying to agree on the deficiency bill until the time for adjournment, when a unanimous vote of thanks was given with cheers to Speaker Reed, who spoke briefly in farewell. These bills failed to receive the president's signature—agricultural, sundry civil and Indian—making four bills that failed.

TERRIBLE EXPLOSION AT BOSTON.

Six Persons Killed and a Score or More Injured.

Boston, March 5.—The worst accident of its kind ever known in Boston occurred shortly before noon yesterday when an explosion of illuminating gas in the subway at the intersection of Tremont and Boylston streets caused the death of six persons and the injury of a score or more of others, although not more than ten were severely hurt. Buildings for hundreds of feet in all directions were damaged by the concussion and several electric cars which were passing were wrecked. One caught fire and was burned to the trucks. The property loss probably will amount to $35,000, including losses from a general demolition of goods in adjacent stores.

The corrected casualty list follows: Killed—Rev. William A. Start, Medford, bursar of Tufts college; William T. Vinal, Salem, Mass.; Miss A. M. Bates, Boston; Guildford D. Bigelow, driver West End Street railway; Benjamin Downey, Boston; Delano Sibley.

Senators Compliment Stevenson.

Washington, March 1.—The senate Saturday evening, through a committee consisting of Hoar, Cullom, Blackburn, Carter, McMillan, Gorman, Faulkner, Brice, Bacon, Jones of Arkansas, Murphy, Elkins and Chandler, presented to Vice President Stevenson in his apartments at the Normandie a handsome and valuable silver table service. It is inscribed as follows: "To Adlai E. Stevenson, vice of president of the United States and president of the senate. 1893-1897. From members of the senate in token of the strict impartiality, unfailing courtesy, and unsurpassed wisdom and discretion which, in the discharge of his high office, have endeared him to the senate and earned for him the gratitude of the American people."

Weyler Is Back at Havana.

Havana, March 5.—Captain General Weyler returned yesterday from Calbarien. He specifically denied to the Associated Press that he had resigned, adding that he had never even contemplated it.

Indignant.

Botts—You are a weather prophet, I believe?

Potts—Sir, I allow no man to call me a falsifier.—Yonkers Statesman.

Statement of the Public Debt.

Washington, March 2.—The monthly statement of the public debt issued yesterday shows that the debt on Feb. 28, less cash in the treasury, was $1,012,600,454, an increase for the month of $4,592,137.

THE MARKETS.

New York Financial.

NEW YORK, March 6.

Money on call nominally 1½@1¾ per cent.; prime mercantile paper 3@4 per cent.; sterling exchange firm, with actual business in bankers' bills at 487@487¼ for demand and 485¼@485¾ for sixty days; posted rates, 486½@488 and 488@488½; commercial bills, 481¾.

Bar silver, 63⅞. Mexican dollars, 50½.

United States government bonds firm; new 4's registered, 123¼; do. coupons, 123¼; 5's registered, 114; do. coupons, 114; 4's registered, 111; do. coupons, 113; 2's registered, 95½; Pacific 6's of 98, 103½.

Chicago Grain and Produce.

CHICAGO, March 6.

Following were the quotations on the Board of Trade today: Wheat—May, opened 76⅝c, closed 75c; July, opened 75⅜c, closed 73¼c; September, opened 71¾c, closed 71⅜c. Corn—May, opened 24½c, closed 24⅝c; July, opened 25⅝c, closed 25¾c; September, opened 27c, closed 27c. Oats—May, opened 17½c, closed 17½c; July, opened 18⅛c, closed 18⅛c. Pork—May, opened $8.37½, closed $8.35; July, opened $8.47½, closed $8.47½. Lard—May, opened $4.20, closed $4.20; July, opened $4.30, closed $4.30.

Produce: Butter—Extra creamery, 16 per lb; extra dairy, 16c per b; fresh packing stock, 8c. Eggs—Fresh stock, 10@10½c per doz. Poultry—Turkeys, 9½@12c per lb; chickens (hens), 7½@8c; roosters, 4½@5; ducks, 9@11c; geese, 6@8c. Potatoes—Burbanks, 22@25c per bu.; Hebrons, 19@22. Sweet potatoes—Illinois, 75c@$1.10 per bbl. Honey—White clover, 12c per lb.; imperfect, 7@9c. Apples—Common to fancy, $1.00@1.65 per bbl. Cranberries—Jerseys, $2.50@3.50 per bbl.

East Buffalo Live Stock.

EAST BUFFALO, N. Y., March 6.

Dunning & Stevens, Live Stock Commission Merchants East Buffalo, N.Y., quote as follows:

Cattle—Receipts, 2 cars; market firm for butchers. Hogs—Receipts, 20 cars; market active and higher; yorkers, $4.05@4.10; mixed packers, $3.95@4.00. Sheep and lambs—Receipts, 30 cars; lambs 10@15c lower; sheep steady; top lambs, $5.00@5.20; top sheep, $4.00@4.25; heavy, $4.50@4.60.

Milwaukee Grain.

MILWAUKEE, March 6.

Wheat—No. 2 spring, 75½c; No. 1 northern, 78¾c; May, 76⅜c. Corn—No. 3, 19c. Oats—No. 2 white, 18@19c. Barley—No. 2, 81¼@81½c; amples, 22@31c. Rye—No. 1, 35c.

St. Louis Grain.

ST. LOUIS, March 6.

Wheat—No. 2 red cash elevator, 2½c; track, 94½c; No. 2 hard cash 77⅛c; May, 88⅝c; July, 73¼@73⅜c. Corn—No. 2 cash, 20⅝c; May, 22¼@22⅜. Oats—No. 2 cash, 17½c bid; May, 18½c bid. Rye—33c.

Detroit Grain.

DETROIT, March 6.

Wheat—Cash white, 87½c; cash red, 87½c; May, 88¼c; July, 76¼c.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Mar 1 to Mar. 6:

Rev W B Stoddard, M L Miller, J A Torrence, J W Moss, T Jamison, M H Stevens, J W Emery, Rev P B Williams, Rev H H Hinman, Chas Follett, Jacob Haffner, Rev W Fenton, P R Keller, Albert Merrill, A J Knisely W R Morley, S S Smith, John Hillburn, Peter Guthrie, Mrs M B Park, John B Whize, C S D Cowles, W W Jones, Henry Schrader, F F Wilson, M G Oberholtzer, Samuel Thackrey Sr, Mrs Lefa M Platt.

"Wash us with Pearline!

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"We want Pearline—the original washing-compound—the one that has proved that it can't hurt us—Pearline! Don't experiment on us with imitations! We'd rather be rubbed to pieces than eaten up." 499

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THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

The Home Repairing Outfit No. 2.

COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1, neatly boxed, $3.00, or with the paper one year, $3.75.

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Sermon on Secret Societies. 5c. each.
By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

College Secret Societies. 25c. each.
Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett.

WINTER PASTURE.

Views Expressed on This Subject at Iowa Farmers' Institutes.

In its special farmers' institute edition the Iowa Homestead reports some remarks made on winter pasture. A Jefferson county (Neb.) farmer is reported as saying: "For winter pasture here we have been using cornstalk fields since the early settlement nearly 40 years ago. Cattle, horses and sheep keep in about as good condition as they do in summer on prairie grass. Of course there are exceptions to this rule when the cattle are not properly managed, and they get the so called cornstalk disease soon after they are first put into the field. In cases of emergency stock can live reasonably well on good prairie grass and stubble fields during the winter season. We usually have sufficient cornstalks in the fields with straw and hay for all feeding purposes, so that it is not absolutely necessary to devote fields expressly to winter pasture."

Another farmer expresses these views: Blue grass is pre-eminently the winter pasture. All other grasses, indigenous or acclimated, in our latitude kill with frost and bleach out until their palatability and most of their nutritive elements are wasted away. But blue grass lives and seems to even improve with frost. Until recently it has been thought that Kentucky and southern Iowa had a corner on blue grass. Those southern Iowa fellows even had the arrogance to build a blue grass palace and invite the rest of us to come and see blue grass. Just as if blue grass did not grow very far north of the Chicago, Burlington and Quincy railroad! Every farmer in the northwest may have his winter blue grass pasture, no matter where he lives. There is only one danger to securing a good winter pasture, and that is too much pasturage in the summer. This is the common evil in all pastures.

Timothy is the best nurse for young blue grass, although common red clover may form a part. However, it is doubtful whether the clover is needed as a nutrifying agent with blue grass. A heavy blue grass sod probably gathers more nitrogen by filtration of rain water and the accumulation of the dead bodies of insect life than could be gained by the symbiotic process in the clover roots. It requires about four years of blue grass to supplant its nurse, timothy, and then a good while longer to become thoroughly carpeted over the ground. Age gives vigor to blue grass. Sheep cannot be raised profitably in the long, cold winters of the northwest without the blue grass pasture in winter.

Feeding Potatoes.

It is possible that in absence of other roots feeding a few—very few—potatoes to cows may be beneficial, but my experience in feeding them in any considerable quantity is bad. It was awfully hard work to get the butter to come from the cream of cows that had been on potatoes, and the potatoes were to blame, for when they were taken from the cows the butter came all right. When they were again fed, the same trouble was met with. Then the butter was hard. I think that I have seen the complaint made that butter from potatoes was live salve. But mine was hard—so hard that you could not spread it. I fed altogether about two bushels to 12 cows twice a day, mixing them with grain. No more potatoes to my cows, says the writer of the foregoing in The Western Plowman.

New Points About Asparagus.

Two new points in asparagus culture are brought forward by a contributor to The National Stockman and Farmer. The points are to remove from new beds all female or seed bearing roots as soon as the incipient berries appear and to cut in old beds all female or seed bearing stalks before the seeds mature. These troublesome shoots grow largely, possibly not entirely, from seeds dropped from the pretty but mischievous little red balls with which the foliage is decorated and will in a great measure disappear if no seed is allowed to ripen.

Farm Products.

In Secretary Morton's report attention is called to the fact that during the fiscal year just closed we shipped abroad $570,000,000 worth of farm products, or $17,000,000 more than in the preceding year. Sixty-six per cent of our total exports was farm products against 72 per cent in 1894 and 74 per cent in 1893. The less per cent was caused by an unprecented sale abroad of our manufactured products, the exports jumping from $184,000,000 in 1895 to $228,000,000 in 1896.

When Pork Is Cheap.

When pork is cheap, salt it down. The Farm Journal in giving this advice explains as follows: Careful experiments prove that pork salted in brine and kept for six months to a year loses little or nothing in weight, and experience demonstrates that at some time during the year salt pork invariably brings a much higher price than fresh pork during the glut of prices. Unlike eggs, there is little or no risk in keeping pork, and the profits in the risk are sure.

Odd Mention.

The Ohio experiment station has successfully tried the method of scalding seed oats to prevent smut.

Articles of incorporation have been issued by the secretary of state of Illinois to the Farmers' National Chautauqua association.

Cranberries are being extensively cultivated in Washington.

Oregon is coming to the front in raising Angora goats.

The University of Illinois recently sent out a warning to the public on the danger from surface wells.

According to a Colorado exchange, potatoes in Colorado do best on sod or virgin soil or on land that has been renewed in fertility by a growth of alfalfa.

Agricultural Brevities.

Kaffir corn is adapted to all soils and to regions too dry for corn.

In tests with tomatoes at the Minnesota station the largest yield was obtained from the Early Advance, Belmont ranking next. The largest percentage of good fruit (95) was produced by Landreth No. 1.

At the Minnesota station French Chevalier proved to be the best out of 84 varieties of barley, followed by Odessa, Champion of Vermont, Highland Chief, Black Hulless and Salzer.

The acreage of alfalfa will steadily increase in Oklahoma. It has proved to be one of the most profitable crops that can be grown in the west.

In Washington and Oregon extensive tests of sugar beets have been made under the auspices of the state stations. The report is that "there is no doubt about the ability of vast areas in both these states to produce beets as good as those in California. The same is true in large measure of other sections of the arid west."

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We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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No Reliable Watch Cheaper Than This!

READ CAREFULLY! The movement is a 7 jeweled Elgin or Waltham with **stem wind and stem set. To set the watch:** Pull out the stem until it "clicks," when you can turn the hands at will. Press back in position to wind. By this arrangement you only need to open the watch to regulate it, and your movement is kept as nearly dust-proof as possible. **The case** is Silverold (not silver), yet can hardly be told from solid silver. Will keep its color always. Is screw back and bezel, tight fitting, handsome and strong and will last a lifetime. Before the late reduction in price of this movement the retail figure was **$12.00.** **WE GUARANTEE** this watch to be perfect, and will refund the money if not exactly as represented. **REMEMBER,** this is not a **Chronometer,** nor will it regulate the sun, but it is a **good, reliable timekeeper.** Sent by express for **$5.75.** If wanted by mail add 25c. for postage.

This movement in a solid silver case, described as above, only $9.50.

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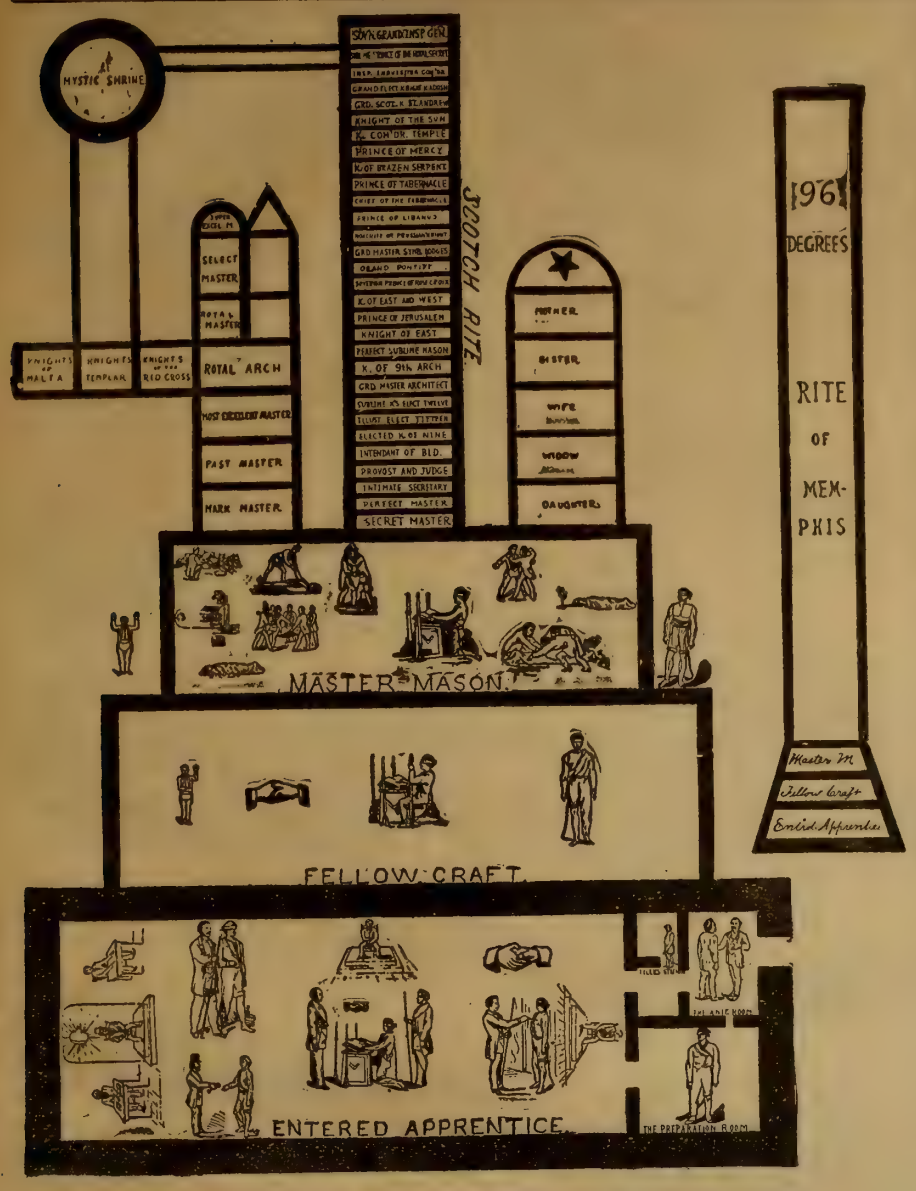

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Sermon on Secretism, 5c. each.
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THE INAUGURATION.

PRESIDENT M'KINLEY INSTALLED IN THE WHITE HOUSE.

Escort of the Presidential Party from the White House to the Capital Building—Hobart Assumes the Chair in the Senate Which Adjourns and Reconvenes.

Washington, March 4.—"William McKinley, president of the United States," is the way he signs himself at this writing. It was done quickly—a raised right hand, head uncovered, a few words reverently uttered—and William McKinley, citizen, was William McKinley, president. The ceremonies that led up to this climax began with the departure of President Cleveland and President-elect McKinley and Vice President-elect Hobart and the senate committee of arrangements, and their escort of 5,000 troops, from the White House for the Capitol, where the oath of office was administered to the new chief executive. Major McKinley drove over from the Ebbitt House to the executive mansion at 10:30 today, and met the president in his private office. The presidential party, with its escort of United States troops, Troop A, of Cleveland, and the District National Guard, left the White House at 11 o'clock and reached the Capitol shortly before noon.

Proceedings in the Senate Chamber.

Vice President Stevenson did not accompany his successor, the vice president-elect, as Stevenson was engaged in presiding over the session of the senate. Hobart, instead, was accompanied by the senate committee of arrangements, consisting of Sherman, Elkins and Mitchell. At the Capitol the president and other officials, the president

VICE PRESIDENT HOBART TAKING THE OATH.

and vice president-elect assembled in the senate chamber, the members of the supreme court and of the senate and house being present. Vice President Stevenson administered the oath of office to Hobart, and at the stroke of 12 declared the senate of the Fifty-fourth congress adjourned without day. The new vice president, an extra session of the senate having been called, then administered the oath to the newly elected senators.

The senate then took recess, and the procession moved to the stand at the east portico in front of the rotunda, President Cleveland and President-elect McKinley leading. On the stand the oath of office was administered to President-elect McKinley by Chief Justice Fuller. President McKinley then made his inaugural address. On concluding he returned to the president's room in the senate wing of the Capitol, and from there he was escorted to the White House by the inaugural parade,

Points in the Inaugural Address.

President McKinley's inaugural address takes up finances first and says that our system needs revision; that the currency shoudl remain "under the supervision of the government," but that the several forms of paper currency are an "embarrassment to the government and a safe balance in the treasury." The first thing to this end, however, he says is the securing of adequate revenue. A word is said for economy of expenditures. The best way for a government to keep out of debt, he says, is "through an adequate income, secured by a system of taxation, external or internal, or both." The bulk of this income should be secured by taxing imports, direct taxation being avoided except in time of war.

MRS. WILLIAM M'KINLEY.

"In the revision of tariff, especial attention should be given to the re-enactment and extension of the reciprocity principle of the law of 1890," he says, and adds that legislation helpful to the producer is beneficial to all. "Lynching must not be tolerated" is another clause in the inaugural, and mob law must go. He advocates legislation against trusts; improvement of the immigration laws to keep out the illiterate and vicious; civil service reform—real, not perfunctory.

Reviewed by the New President.

It was a little after 3 o'clock when the new president and his predecessor reached the White House through cheering crowds, escorted by the Black Horse troopers, of Cleveland. In the Blue room Cleveland took formal leave of his successor and bidding good-bye to all who were present left the mansion, and in company with Captain Robley D. Evans, of the navy, drove to the Seventh street wharf to take the lighthouse tender Maple for a ten days' fishing trip in the Carolina sounds. He had nothing to say as he went aboard save that he was bound for North Carolina, and when an Associated Press reporter asked how long he would be gone jocosely remarked "There's no hurry."

The city never saw such a perfect parade as that which escorted President McKinley from the Capitol to the White House and then passed in review under his eye. The feature of the splendid pageant was the perfect balance between its contrasting parts and the high order of skill that was shown

FULL VIEW OF THE NATIONAL CAPITOL.

in the handling of the 20,000 or more men that stepped along or bestrode the splendid steeds that danced and reared their way in the parade. It was the universal opinion that there was just enough and not one bit too much of any one class of paraders. There was no long-drawn-out massing of uniformly attired regular troops or militia, pleasing enough to the military eye, but wearisome to the spectators who made up the vast crowd.

President McKinley reviewed the parade from a stand erected on the avenue in front of the White House grounds. When he stepped into the stand to review the parade he was received with tumultuous cheers from the tens of thousands of his fellow citizens who crowded the streets and acres of viewing stands in the vicinity. His wife and mother and their party had preceded him by half an hour or more, and were shown to the seats which had been reserved for them just back of the little projecting platform to be occupied by him while the procession was passing. He was accompanied by vice president Hobart.

PERSONNEL OF THE CABINET.

All the Portfolios Now Given Out—Inaugural Preliminaries.

The chief event of Wednesday was the definite completion of the cabinet which probably wil be sent to the senate on Friday for confirmation by that body as required by the constitution. The last name added to the list was that of Cornelius N. Bliss, of New York, who will become secretary of the interior. He declined a cabinet proffer some days ago, but yielded yesterday to the pressure of his friends. It was reported that Bliss had consented to serve six months only, but it can be stated on authority that the appointment was accepted without conditions. The new cabinet, therefore, will be made up as follows:

Secretary of State—John Sherman, of Ohio.

Secretary of the Treasury—Lyman J. Gage, of Illinois.

Secretary of War—Russell A. Alger, of Michigan.

Attorney General—Joseph McKenna, of California.

Postmaster General—James A. Gary, of Maryland.

Secretary of the Navy—John D. Long, of Massachusetts.

Secretary of the Interior—Cornelius N. Bliss, of New York.

Secretary of Agriculture—James Wilson, of Iowa.

CAIRO VISITED BY A TORNADO.

Baby Burned to Death in the Ruins of a Residence.

Cairo, Ills., March 6.—A storm struck Cairo from the southwest at 5:30 a. m. yesterday, accompanied by rain and heavy thunder, with continuous flashes of vivid lightning. The residence of James Darnell was in the track of the storm and was entirely demolished and all the occupants more or less hurt. The ruins caught fire, but the fire companies and heavy rain prevented it spreading to other buildings. The badly wounded were Mrs. James Darnell, back broken; Mrs. Cary, injured internally, will probably die: Sol Pettis' child was burned to death, but the others in the house escaped with slight injuries.

A great deal of damage through roofs and skylights being blown off was caused by floods of water. The principal buildings damaged were the Douglass high school, roof of one wing blown off; Lutheran church just completed, cupola blown down; Gilbert block damaged $200; falling chimney crushed the slate roof of the First Missionary Baptist church. The storm was very severe south on the river. The steamer Buckeye State came into port with the tops of both chimneys blown off. No serious damage is reported from the country.

Chicago, March 6.—Dispatches from Illinois points report the worst rain storm for years. At Vandalia, over six inches of water fell in less than six hours. All the streams are out of their banks and many bridges are washed away. The Okaw bottoms are a sea of water. Many families residing in this district were rescued in boats. Considerable live stock perished and hundreds of rods of fencing were washed away. At Lawrenceville, the heaviest rain ever known fell. The Embarrass river rose eleven feet in ten hours and the latest reports say Sumner, Bridgeport, Pinkstaff and Birds are under dater.

ILLINOIS WANTS THE CONTROL,

Of the Grain Business at East St. Louis, Instead of Missouri.

Springfield, Ills., March 8.—The state railroad and warehouse commissioners returned from St. Louis, where they held a conference with the Missouri railroad and warehouse commission upon matters concerning the grain department at East St. Louis. Ever since the grain business was established at East St. Louis the board of trade has had charge of the work of inspection, handling, etc. The two commissions decided that the Illinois commission should take steps toward securing control of the work at East St. Louis.

The Illinois commission has the matter under advisement. The idea of having so important a business under control of a corporation in an adjoining state, and operated by men whose every interest are connected with other states made the determination of the conference the more strong to break up the practice and have the grain business of East St. Louis controlled by the Illinois railroad commission.

Death of Senator Wells.

Quincy, Ills., March 6.—Senator Albert W. Wells, for twelve years a member of the state legislature, and present Democratic leader and chairman of the caucus and steering committees in the upper house, died yesterday morning. He had suffered from corosis of the liver for some time. He was born at Woodstock, Conn., May 9, 1839, and served in a New Jersey regiment during the war. He was graduated from Columbia college and settled in Quincy as a lawyer in 1870. He leaves three brothers and a sister in the east, and a wife and three children here. He was president of the Quincy board of education, and director in half a dozen corporations and one of the most prominent and best-known politicians in the west. He will be buried Sunday.

Elevator at Peoria Destroyed.

Peoria, Ills., March 5.—At 10 o'clock last night Union elevator No. 2, capacity, 1,000,000 bushels, and the property of the Chicago, Burlington and Quincy railroad, was destroyed by fire of unknown origin, with its contents of nearly 900,000 bushels of grain. The loss is estimated at close to $350,000, but no statement of insurance can be given. The grain was owned by several firms in this city. T. A. Grier & Co., being the heaviest losers.

Postmaster Pleads Guilty.

Springfield, Ills., March 3.—Samuel Sparks, postmaster at Sidell, Vermillion county, pleaded guilty in the United States district court yesterday to embezzling $2,300 of postal and money order funds. He was fined $500 and costs and sentenced to six months in the Vermilion county jail.

Strike at Kankakee.

Kankakee, Ills., March 5.—Thirty foundry men, receiving $2.25 and $2.75 daily from the David Bradley Manufacting company struck yesterday. They objected to the employment of non-union men and the use of labor-saving machines. Their places will be filled by Chicago men.

Young Man Dies of Hydrophobia.

Quincy, Ills., March 6.—Henry Weiseman, a young man who lived east of Quincy, has died of hydrophobia. He has bitten by a vicious dog six weeks ago, and recently began to bark and snap like a dog. His struggles at times were violent and death was a positive relief.

"Dr." Rutland Held to the Grand Jury.

Chicago, March 3.—"Dr." Rutland was held to the federal grand jury in the sum of $5,000 by United States Commissioner Humphrey yesterday. Rutland is charged with making fraudulent use of the mails in the disposition of diplomas from his alleged medical college.

State Notes.

At Richmond, Ills., Rev. Mr. Bennett. a Methodist divine, was assaulted by a man who was informed that the minister had spoken disrespectfully of his sister.

Charles F. Strong, the Rockford, Ills., "healer," has been sued for divorce. His wife charges extreme cruelty and non-support.

Lucius Bugbee, of Evanston, Ills., has been chosen class president by the seniors of Boston university.

Fire at Casey, Ills., burned over an hour, destroyed or damaged a dozen buildings and cost the town about $200,000, partly insured.

Chicago Unions Expect to Win.

Chicago, March 8.—The strike agitation that has kept twenty-one allied unions of the Building Trades' council in a state of turmoil since Thursday last subsided yesterday, and the strikers rested to await the action of the employers today. No meetings were held yesterday, but a general feeling of victory was manifested by the men.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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It is doubtful whether ordinary street profanity is as wicked as the profanity of ordinary Masonic initiations.

The California State Convention will be held at Los Angeles, on April 14 and 15. Address Secretary Williams, 526 South Spring St., Los Angeles, Cal., for further information.

Masonry is a scandal. Whoever belongs to it is smirched. It is not easy to believe in the intellectual and moral completeness of a devoted Mason, yet Christian men allow themselves to stand in this light.

The Annual Meeting of the National Christian Association occurs May next. The first meeting to be held in connection with our convention is in the Chicago Avenue church. There will be a day session in Willard Hall as well as in our own—the Carpenter Building. We expect to report progress each week.

New members are caught because they do not know the facts. If they knew them many would not join. Possibly it could be said not many would join. The safeguard would be knowledge of facts. The duty of the spiritual guard is to give these facts. Truly the people perish for lack of knowledge.

When a Christian minister knows that the vile, pretended morality and the apostate religious quality of Masonry are known, not only by men in the lodge who need his best influence and example but also by many persons outside, there is a question whether he can make any pretence of a right to retain even an inactive affiliation without letting his virtual or actual withdrawal be known.

One feature running through lodgery is the sacrilegious or tasteless desecration or degradation of names honored or held sacred. The dead cannot protest save by their record, but there should be an expression of the disgust and indignation of the living.

REV. P. B. WILLIAMS.

The above excellent cut of our Pacific Coast agent was used recently by the California *Voice*, a paper which appreciates Bro. Williams' growing popularity as an evangelist and reform lecturer. The testimony of many pastors on the Coast is that in his lectures and sermons he not only bears powerful testimony against the lodge, but has marked success in leading sinners to Christ. One pastor writes: "He assisted me in a two weeks' revival last winter in our church, giving the very best satisfaction to the whole church as well as myself."

Bro. J. F. Baird, of Blue Springs, Mo., writes that, "Since the lecture by Rev. P. B. Williams in this place last June, the lodges have not been so popular, and it seems that their growth has been much retarded." As will be seen by a reference to our eighth page Bro. Williams expects to attend our next Annual Meeting in this city and will fill two months lecture appointments in coming and returning from California. Those who wish to secure him should write him at once to Los Angeles, Cal., before his dates are all taken.

The public have been treated to a facetious report in the press that "at a public meeting in Boston a prominent evangelist made a statement that the Prince of Wales had been obliged to withdraw from the Masonic fraternity, because the Freemasons did not believe in the Bible, and that "a well-known Boston Mason" had written His Royal Highness and received from his Right Worshipful Grand Secretary a positive denial of the charge, with assurances of the Prince's devotion to the craft.

The vague allusion to "a prominent evangelist" and "a well-known Boston Mason," without name or date, looks suspicious and suggests the pertinent inquiry, "Is not the hand of Joab in all this?" Was such a declaration actually made? If so, by whom? Was Dr. Geo. C. Lorimer or distiller Sam'l. C. Lawrence, the 'well-known Boston Mason," who obtained the denial? It smacks strongly of "a colored gentleman in the briar patch" somewhere, and looks very like to a shrewd little game gotten up to furnish a pretext for the lodge guardians to air their boasted loyalty to the Bible. The occasion called for something, and what better device than this writer incognitio demolishing a mythical evangelist?

The skulking scribbler adds, "The notion that Masonry implies the denial of God is absurd, as every Mason knows," and instances in proof the action of the Grand Lodge of England, "when the French Masons struck out the name of deity from their ritual." But he did not add another cogent fact that when English and American Masons struck out the name of Christ from their rituals, they cast contempt upon the Father, Son and Holy Ghost, and thus severed all connection between the lodge and the living God. If this is not a fact Christ simply lied when he said, "No man cometh unto the Father but by me."

Whatever absurdities a lying spirit might put into the mouth of a mythical character, no real evangelist, intelligent in the systematic theology of Masonry, would assert that Freemasons, if true to their faith, deny either the Shaster, the Koran or the Bible; nor is the "Grand Architect of the Universe" any less essential in the faith of a Jew or Christian (?) than in a Hindoo or Brahmin. They meet on a level, swear fealty to the same creed and worship one deity, which they denominate the "Grand Architect of the Universe," which to a Christian taught in the Scriptures is simply a slang phrase, but to the untaught worshiper may mean a deified ape, monkey or bull according to his religious faith.

While in Boston Bro. Moody dealt the question of church and lodge membership a staggering blow, but deftly as it appears left the lodge itself unscathed save by implication. Of course all the "fraters" who are not past feeling are ingeniously parrying the stroke. Dr. Lorimer, we are informed, has brought from its sequestered nook the "brazen image" which De Molay Commandery caused to be set in the house of the Lord, to perpetually advertise the pagan brotherhood, while upon this symbol of Baalism the pastor offers weekly oblations of worship as if it were the altar of Jehovah.

TRUE REFORMERS.

BY WILL H. KEIL.

There is no reformation true,
  But in the hearts of men;
A party that has gone astray,
  Can't be brought back again;
Because when once it has the power,
  It always works for evil;
To hold that power it always makes
  A compact with the devil.

So if you wish to work reform,
  And do it true and hearty,
Do not expect to gain your end
  In any rotten party.
Just break the ranks and join the cranks,
  It will not be uncivil;
It is the only party that
  Is fighting 'gainst the evil.

You may get down upon your knees,
  Hand in a long petition;
You'll only wear your breeches out,
  Nor better your condition;
For they will always do the same;
  The rum power's not divided;
They'll whip you in with false pretense;
  'Twas long ago decided.

So do not longer waste your time,
  Break off the iron fetter;
You cannot hope to gain your end,
  They never will do better;
For true reform always begins
  With men, in parties never;
Begin at once and be a man,
  For that is true endeavor.

So come at once and join with us;
  We're in this fight to win;
And sooner we will gain our end,
  If sooner you begin.
Then hand in hand we'll onward go;
  The victor's song be singing;
"Praise God from whom all blessings flow,"
  O'er hill and valley ringing.

Senacaville, Ohio.

MASONIC OATHS BLASPHEMOUS.

BY EX-PRES. JOHN G. FEE, OF BEREA COLLEGE.

The oaths of Masonry are blasphemous. Blasphemy is not the mere malicious speaking against the name of God, but is perpetrated in evoking divine assistance in doing what we *know* not, and which may be wicked in itself. Beyond all doubt taking such oaths is taking the name of God in vain.

Again, these oaths are "extra-judicial." An oath may be taken before a legally constituted authority for the maintenance of what we solemnly believe is truth; but an oath before a person not legally or divinely constituted, and that for things unknown and possibly wicked, is what is not only impious, but extra-judicial; and as Webster said, "Should be suppressed by law." We can also see that Freemasonry is the suggestive mother of the scores of lawless secret orders all over our land; such as Knights of the Golden Circle, White Leaguers, White Caps, Ku Klux, Mollie Maguires, Clan-na-Gaels and other like orders. All these are dangerous elements in civil society.

Another reason why we should oppose Freemasonry is the shameful and debasing manner in which the members are initiated. The applicant does not walk into an open door as into a church or temperance meeting, but goes up to a closed door and knocks for admission. The door being opened the candidate is taken by the Junior Deacon into the "preparation" room, there stripped of all of his clothes save his shirt and drawers; the drawer on his left leg is tucked up above the knee; the left sleeve tucked above the elbow; a hoodwink put over both eyes, a rope, called "cable-tow," put around his neck and a slipper on the right foot.

Being thus introduced he is led around the room by the Senior Deacon, and kneeling before the altar on his left and naked knee, a sharp instrument is placed against his left breast. In this condition the applicant takes the barbarous oath previously referred to. No wonder women are excluded from such lodges. No man in a civilized country would be willing to have his wife or sisters see him so induced. Well might the apostle say, "Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of the things done of them in secret." In connection with this we may say, some of the ceremonies are ridiculous, as the murder of Hiram Abiff by "Jubela, Jubelo and Jubelum." The searching for his body and the "Master's word"—kneeling around the assumed grave and praying to the god of nature. Not finding the Master's word they substitute the word Ma-ha-bone.

All this became disgusting to Geo. Washington; he called it "child's play." It is worse—it is sacrilegious. And it is very sad to see professing Christians and even professed ministers of the Gospel engaged in such ridiculous nonsense and sacrilegious ceremonies; better that they be in prayer and praise meetings.

Berea, Ky.

MANUAL OF FREEMASONRY.

BY REV. J. M. FOSTER.

The book bearing the above title, by Richard Carlisle, is a combination of sense and nonsense, of superstition, skepticism and fanaticism. He puts Judaism, Christianity and Masonry, Egyptian idolatry, Chaldean astrology and Grecian mythology, the Bible, heathen mythology and Grecian architecture, Doric, Ionic, Corinthian, all in one hodge podge. And after boiling them down in the crucible of his own cracked brain, he produces this volume as the true wisdom for man. He was in prison for ten years in London Tower. This may account for his strange presumption. Listen!

"It remains to make the revelation more ample and to show the Masonic brotherhood that, though never in a lodge, I can teach them the very essence or spirit of Masonry, such as they do not find taught in any lodge now existing." "Having done for Masonry what I have also done for the Jewish and Christian religion, the Old and New Testament, shown how it may be made respectable and useful, I seriously propose to the Masonic lodges that they allow me to come among them and openly and publicly to lecture among them on the subject. I cannot consent to go through any of their obligations because they are neither legal nor moral; but I offer to give a scientific and moral explanation of those principles of Masonry which are the true revelation of their mysterious language."

I am at a loss how to characterize the man or the book. He seems to be sent to put the devil to shame. He wears Satan's livery and uses Satan's weapons to demolish Satan's house.

56 Pinckney St., Boston, Mass.

CHRISTIANITY AND SECRET SOCIETIES.

Secret sins, and our duty as Christians and good citizens in relation to them, is a subject attracting the attention of good people everywhere, for it justly merits it, on account of the real nature of the subject. People are afraid to discuss it either privately or in public, and in the face of these facts they acknowledge everything that is good, noble and grand and based on Christian principles—are and ought to be open for investigation, discussion, reproof and correction. In 2 Tim. 3:16,17 we read: "All Scripture as given by inspiration of God is profitable for doctrine, for reproof for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Every thing else, if founded on on God's eternal truth, will bear the same application; if it does not, it is none of his.

Dear reader, with the assisting grace of God, I will present for your careful consideration the above subject which is denied the freedom of public discussion, and endangers our civil and religious liberties. The proclamation of Jesus Christ our Lord in the beginning of his ministry when upon this earth was, "Repent, for the kingdom of heaven is at hand." Not only did he preach repentance, as also did his disciples, but he told the people plainly what to repent of. And those who accept him by faith as their personal Saviour he commands, "Let your light so shine before men that they may see your good works and glory your Father which is in heaven." Again he said, "Ye are the light of the world; a city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel but on a candlestick, and it giveth light unto all who are in the house." "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted; it is thenceforth good for nothing but to be cast out and to be trodden under foot of men."

As salt has saving and preserving qualities, so we are to be the preservers and keepers of mankind, and retain Christ's kingdom amongst the children of men, through and by the saving grace bestowed upon us by the gift of the Holy Spirit, whereby we can let our light shine by testifying to the goodness and mercy of God by experimental knowledge, bestowing deeds of charity wherein the donor does not expect to receive as much again, and in the spirit bestow acts of kindness upon those who are our inferiors, either by birth, race, color, sex or of their own imprudence from which they have repented, or any other cause, wherein we as Christians do not commit ourselves. It is only in and through the grace of God we are what we are, and that we can do those things acceptably in the sight of God and man; and had it not been for some person whom God used as an instrument in his hand and his mercy, in pointing out our sinfulness and waywardness toward God, probably some of us who are enjoying the saving grace of God now, otherwise might have come short of that glory.

In view then of these facts and the many things that men are engaged in, which we who have light and knowledge of the same know to be positively sinful, I say it is our duty before God and man to let our light shine, by giving timely and Christian warning to the downward tendency of the road they are traveling, By giving them publicity and through the press, others will be convinced of the error of that way, take warning, shun and avoid the same.

In order that men belonging to secret orders may know what they have to repent of, we will now proceed to point out the ungodliness of the orders and the inconsistency of Christians and good citizens belonging to the same. I will call your attention to such revelations as I have read, seen and heard concerning secret orders. Their truthfulness has been firmly established in my mind by what adhering ones have acknowledged, as well as seceders whose veracity and integrity cannot be questioned.

Some people tell me it is impossible for you to know or even find out any of their secrets. But listen: Christ positively declares, "There is nothing secret that will not be revealed, and nothing hid that will not be found." Please read Matt. 10:26, Luke 8:17 and 12:2, Rom 2:16, Heb. 4:13, and we who have accepted Christ, the hope of glory, cannot and dare not go back on his teaching without rejecting him. For proof from a human standpoint of reasoning, we will use this illustration, hoping you will pardon me for so doing, for it is the best I could find to fit the place. We will take a gang of robbers; their nightly operations are as carefully guarded as any secret order dare be; and for all the precaution used by them, some one is wily enough to ferret them out just the same; and both organizations carry on their work under cover of darkness, and know one another by signs, grips and tokens; gain admission to their assemblies by passwords and due-guard signs. The one robs a man of his money and valuables, and the other deprives him of his civil and religious liberty. This I will prove later on, and then you may judge for yourselves what relation they sustain to one another. Again, for example, we will take the Jesse James gang of highway robbers, who bound their members under one of the most blasphemous, blood-curdling oaths I ever read or heard tell of. You might just as well tell me that their secrets could not have been exposed, as to tell me that the secrets of those secret orders cannot be found out, for the Lord hath so decreed it, and so it is.

I have made secret societies a careful study from my youth, with no other motive in view than to ascertain their real nature, and the relation they sustain to Christianity. Since then I have been mightily moved by the Spirit of God to warn you well-meaning men, into whose hands this may fall, who belong to secret orders, if possible point out the dangers connected with the same; and I assure you as we enter into the discussion of this question, I do it with malice toward none and good will to all. In order to point out the ungodliness of the orders, etc., it will be necessary to expose a part of the secret

work of the orders, which I will proceed to do in another letter. JOHN HELFRICH.

Larwill, Ind.

KNIGHTS OF THE GOLDEN CIRCLE.

Of the K. G. C., a writer in the *Continental Monthly*, for January, 1862, says: "This organization, which was instituted by John C. Calhoun, William L. Porcher, and others, as far back as 1835, had for its sole object the dissolution of the Union, and the establishment of a Southern Empire;—empire is the word, not confederacy or republic;—and it was solely by means of its secret, but powerful, machinery that the Southern States were plunged into revolution, in defiance of the will of a majority of our voting population. Nearly every man of influence at the South (and many a pretended Union man at the North) is a member of this organization, and sworn, under the penalty of assassination, to labor, 'in season and out of season, by fair means and by foul, at all times and on all occasions,' for the accomplishment of its object."

The following exposition of the work of the K. G. C. was first published in the columns of the Louisville *Journal*, in July, 1861. Of its authenticity there can be no doubt. Geo. D. Prentice, Esq., the editor of the *Journal*, gives his "solemn assurance as an editor and as a man" that the documents from which he derived his information are authentic. He asserts, moreover, that he received them from a prominent Knight of the third degree. The genuineness of these documents has never yet been denied by any man whose word can be regarded as valid testimony in the case.

[Extracts from the Louisville *Journal*, July 18, 1861.]

We are not prepared to state how long the Order of the Knights of the Golden Circle has been in existence. It never assumed in public estimation much importance until after the springing up of the great question of union or disunion in our land. It is believed to have materially changed its character since then, and certainly it has played a prominent part in the political affairs of the nation. It is an intensely disunion concern. Its members bear the same relation to other disunionists that regular soldiers do to the militia. The association is upheld and applauded as patriotic and noble by the whole disunion press everywhere. Every imputation made against it is resented by the disunion press as a blow at the disunion cause.

The success with which the Knights of the Golden Circle have kept the secrets of their order has been a matter of wonder to many. The chief of the order has pretended to publish all the written portion of the ritual or rituals, but we know perfectly well that he was attempting a fraud upon the community. Hundreds of members of the order have sworn dreadful oaths that they would kill any one of their fellows who should dare to reveal, and any editor or printer who should be guilty of publishing their mysteries. Probably the knowledge of these oaths has kept many persons silent who felt that they were under a solemn obligation to their fellowmen to speak what they knew. For ourselves, we care not for their threats.

A public man is miserably unfit for his station if he hesitates to do his duty and trust the consequences to God and his fellowmen.

We have before us all the secret documents of the Order of the Knights of the Golden Circle. That they are authentic, we give our solemn assurance as an editor and as a man. We proceed to publish such portions as will give a correct and full idea of the character and purposes and plans of the order.

There are three degrees to the order; the first Military, the second Financial, the third Governmental.

The ritual of the first degree contains little of special importance.....

Treasurer:—Gentlemen, we must now tell you that the first field of our operations is 2 (Mexico); but we hold it to be our duty to offer our services to any Southern State to repel a Northern army. We hope such a contingency may not occur. But whether the Union is reconstructed or not, the Southern States must foster any scheme having for its object the Americanization and Southernization of 2 (Mexico), so that in either case our success will be certain.....

From the second, or Financial degree, we need give but little. The following is the closing part of the initiation:.....

Name—18 (True Faith); sign—25 (fore finger and thumb of right hands joined, while with the rest of the hand upon the right eye is touching with middle finger); answer—26 (same with left hand and left eye); password—27 (Monterey); night word of distress—32 (St. Mary); response 31 and say 5 (grasp by wrist and say Rio Grande); emblem—28 (gold circle encasing Greek cross in center of which is star). This is the 29 (key) to our 30 (secret alphabet); use of 33 (K. G. C.) 56 (George Bickley); guard sign ½28 (gold circle encasing Greek cross in center of which is a star); silence 25 (fore finger and thumb of right hand joined, while with the rest of the hand open the right eye is touching with middle finger) on hips; danger—right—same with left.....

Third or Political degree of the 33 (K. G. C.)—named 57 (Knights of the Columbian Star).

Instructions:—Officers of the Council shall be a Governor and a Secretary. Every 57 (Knight of the Columbian Star) is qualified to act in either capacity.

QUALIFICATIONS FOR MEMBERSHIP.

Candidates must be familiar with the work of the two former degrees; must have been born in 58 (a slave State), or if in 59 (a free State) he must be a citizen; 60 (a Protestant) and 61 (a slaveholder). A candidate who was born in 58 (a slave State) need not be 61 (a slaveholder) provided he can give 62 (evidence of character as a Southern man).

Object:—To form a council for the 33 (K. G. C.) and to organize 63 (a government) for 2 (Mexico). No 57 (Knight of the Columbian Star) shall admit, except to a brother 57, that he has this degree, for reasons that will hereafter appear. Any two 57's can confer the degree on others, the oldest 57 acting as Governor.

Approaching Candidates:—Of course all 33 (K. G. C.) know each other. There being two 57 in hailing distance of the court house of said county—that is, 64 (within the county). They will confer together as to the worthiness of any 33, whom they may think a proper person to be made a 57, and, having agreed, one or both of them will go to the person, each knowing the other is a 33, and tell him that there is a gentleman 64 (within the county) who has the power to confer the third degree, and propose to him that all three shall, or more, if so the case is, go and apply for it—telling him, or them, at the same time, that the fee will be 65 (ten dollars). If he assents, propose a time and place, and all be punctual. Let it not be exactly the place where the degree is to be conferred, but near. The 57 (Knights of the Columbian Star) act as if they also sought the degree. Also, tell the candidate that, as he or you may be rejected, it will be expected that he will not mention the matter to any one till the result is known.

When in the room, the Governor will take the Bible, and will cause all to lay their hands thereon, when each will repeat after the Governor the following:

INITIATION.

We three (or other number, as the case may be), citizens of 58 (a slave State), do hereby and herein, in the presence of each other and the great Jehovah, solemnly and sincerely pledge our faith and honor to conceal and never reveal to any mortal being, save such as we know to be 57 (Knights of the Columbian Star), any circumstance or thing that may here transpire during the next hour, and to keep the knowledge of this hour forever secret from all but 57. In the name of God. Amen.

[All take seats.]

Secretary:—What are you that you are thus leading off in this work, with which you seem so familiar?

Governor:—I am, what you are, a 57; you being the Secretary and I the Governor of this Council, and I here promise to conscientiously do my duty at all times while I hold fellowship with the 33. But, sir, will you explain why it was necessary to proceed as we have?

Secretary:—We thus proceeded because the laws of the order demand it—and because the order will lose its efficiency as soon as it ceases to be absolutely secret. It is not permitted that we shall be known to any person living except to those who are 57. You will find nothing in the order of which to be ashamed. Not even the 33 must know who has this degree. This is, perhaps, the only real secret order in the world. *It must be kept secret.*

Governor. .....

1. ..... 2. ..... 3. ..... 4. .....

Secretary:—Judging from what you have seen of the 33 project, and by what you know of us, are you now willing to be united with us in a society from which you can never resign, but which can in no way compromise you, since the only work and responsibilities we put on you are these:

1. Secrecy as to who the 57 are. 2. To attend every call of a Council made by the governor general of this State. 3. To do for every brother what every brother has sworn to do for you. 4. To inform the nearest working brother known to you, of danger to the 33 or 57. 5. To exercise a cautious prudence in counteracting false impressions of the 33, and to report to 56 (George Bickley) or his successor or successors any improper or dangerous actions you may know of. 6. To respond to the call of any brother in your county. 7. And never to speak of the work and character of this degree of the 33 to any one except 57 only as you express sentiments taught by the order. We shall not force you to work unless you desire to do so—but on the call of five brothers you must respond, if in your power so to do. Once a 57 (Knight of the Columbian Star) so you will live and die, though no mortal man may know it but 57.

Governor:—Are you willing to proceed?

(Candidate answers, yes.)

Secretary:—Every knee shall bow to God, and every tongue confess his name.

Governor:—Brothers, we will kneel for prayer.

.....

Governor:—Mr. Secretary, collect the fees of this (or these) candidates, and we will proceed in the work of initiation.

OBLIGATION DELIVERED BY GOVERNOR.

Before God and these witnesses, I do vow that I will never reveal the signs, grips, passwords, tokens or significants of the 57 (Knights of the Columbian Star) to any man, woman or child, except to a 57 in good and lawful standing, and then only as hereafter directed, and for the lawful purposes of this order. And I pledge and commit myself fully and freely to each of the following obligations, and in perfect good faith.

1. ..... 2. No matter what secrets may be given to me by a 57, if given as the secret of a 57 and because I am one, I will hold the same sacredly in my own knowledge, and never recommunicate it even to a 57 (Knight of the Columbian Star), unless authorized so to do by the brother whose secret it is. I will never speak evil of a brother 57, either before his face or behind his back. I will never dishonor the wife or daughter of a 57, I knowing them to be such, but I will shield and protect the character of all 57 whom I may know to be such—their wives, daughters and families.

3. I will oppose to the utmost of my ability, and never consent, but vote against the admission of any confirmed drunkard, professional gambler, rowdy, convict, felon, 68 (Abolitionist), negro, Indian, minor, idiot or 69 (Foreigner), to membership in this department of the 33. But I will get as many good and elegible 70 (Southern-born men) to join this degree as I can. 4. ..... 5. ..... 6. I do promise and vow that I will use my best exertions to find out any and every 68 (Abolitionist) in my county, whether 71 (man, woman or child).....

7. If any 75 (insurrection) shall be started, and it comes to my knowledge, I will do all I have promised above. Or should my State, or any other 76 (Southern State) be 77 (invaded) by 68 (Abolitionists) I will muster the largest force I can and go to the scene of danger, if well and able to go. I further promise to do all I can to build up a public sentiment in my State favorable to 18 (the expulsion of free negroes), that they may be sent to 2 (Mexico). I further promise that no 79 (free negro) shall marry 80 (my slave), or 80 marry a 79 if I can prevent it.

8. ..... 9. ..... 10. All civil places of prominence shall be given, as far as my influence goes, to 57 (Knights of the Columbian Star), and when these are supplied, to the 18 (True Faith); then to the 1 (Knights of the Iron Hand). I will advocate the establishment of 63 (a Government) which shall place the power in the hands of the most educated and moral, and oppose the recognition of any 87 (Negro, Mulatto, Indian or mixed

blood) to citizenship. I will sustain the effort to reduce the 88 (Peon System) to 89 (Perpetual Slavery), and to divide them to 1 (Knights of the Iron Hand), 18 (True Faith), and 57 (Knights of the Columbian Star), in proportion of 1, 2, 3, to have and hold forever. But the same laws shall be enacted for their protection as are recognized in every other 58 (Slave State).

11. Until the whole civil, political, financial and religious re-construction of 2 (Mexico) has been completed, I will recognize 90 (Limited Monarchy) as the best form of 63 (Government) for the purpose in view, since it can be made strong and effective.

12. To prevent the entrance of any 68 (Abolitionist) into 2 (Mexico), I will sustain a passport system, and any and every 73 (stranger or traveler) shall go before the customs officer at the port of his entry, and there take an oath, stating whether he intends to become a citizen, and if so, that he will sustain and support the government then in existence, and that he will not interfere with the system of 89 (perpetual slavery) then recognized, but that he will obey the laws then recognized. If he be a traveler merely, he shall give up his passport to the chief of police on his entrance into each town, and which shall be returned to him on demand of the same officer, when about to leave for another place. And any 73 who shall pass or attempt to pass without a passport, shall be arrested and expelled from the country, and upon resistance he shall be shot; but every traveler so entering 2 (Mexico) must be informed of this rule. 13. .....

Secretary:—Perhaps you had better hear the whole degree and then sign, for unless we have your entire approbation, we do not wish to commit you to anything. I am well aware that this whole scheme is a bold and daring one, that can but surprise you at first, as it did me, and for this reason I beg to state a few facts for your consideration. In the rise and progress of Democracy in America we have seen its highest attainment. In the very outset it was based on high religious principles, and adopted as a refuge from despotism. In the North, Puritanism molded it, and went so far as to leave out the natural conservative element of all Democracies —97 (domestic slavery). As a result, we have presented now social, religious and political anarchy. From Millerism and Spiritualism, every Utopian idea has numerous advocates. The manufacturer is an aristocrat, while the working man is a serf. The latter class, constantly goaded by poverty, seek a change—they care not what it may be. Democracy unrestrained by 97 (domestic slavery) multiplies the manufacturing classes indefinitely—but it debases the mechanic. Who ever knew a practical shoemaker or a maker of pinbeads to have a man's ambition? They own neither land or property, and have no tie to the institutions of the country. The Irishman emigrates, and the Frenchman stays at home. The one hates his country; the other adores his. The Frenchman is a slaveholder and a man. The Irishman is a serf and an outcast. The South is naturally agricultural, and the farmer being most of the time in the midst of his growing crops, seeing the open operation of nature, his mind expands, he grows proud and ambitious of all around, and feels himself a man. He wants no change either in civil, religious or political affairs. He cultivates the soil, and it yields him the means to purchase labor. He becomes attached to home and its associations, and remains forever a restrained Democrat—restrained by moral and civil laws from any and all overt acts. He needs and makes a centralized government, because his property is at stake when anarchy prevails.—*From the February Lodge Lamp.*

ONE MASTER.

But which one—Christ or Satan? One fellowship; but which one—with the heaven or hell-born company? One body of redeemed ones, differing as stars in magnitude and glory; one confederation, diverse as vermin in size and semblance. One *way* upward to prepared mansions in the "Holy of Holies;" one way downward to the synagogue of Satan, "Where their worm dieth not, and the fire is not quenched." One life of opportunity, and one judgment seat, are the Alps and Andes of revelation. With becoming reverence to their Author, Bro. Moody pays fitting homage to these eternal truths. He preaches Christ the Saviour, and Satan the destroyer of men, and heaven or hell as their final portion, with equal assurance. Discerning between the sheep and the goats, according to "their fruits" he awards the lodge its own place among cesspools in modern society.

Recognizing the heart and features of "the father of lies" in his offspring, Bro. Moody introduces each in turn to his Boston audience as legitimate children in the same household. The lodge, the brothel, the dram-bar and the gambling-den are accounted departments in one kingdom, ruled by one sovereign. Thus grouped in a common brotherhood, the sycophantic Knight, fawning upon the gaping crowd; the simpering, smiling hag, at the door of her house; the saloonkeeper, plethoric in person and pocket, behind his bar, and the sanctimonious gambler, "steering" his victim into a den of robbers, are coworkers in a single interest and loyal subjects of the "one master." This is no "blow at a venture." It is God's verdict; and when Bro. Moody classes Freemasonry and Odd-fellowship with the dens and dives and slaughter-houses emanating from the dragon's mouth, he simply re-affirms what the Scriptures affirm with emphasis. The Holy Ghost makes them kith and kin with every device of Satan that perils virtue, integrity and life in human society.

For taking this stand Bro. Moody is justly entitled to the grateful honor of all who "rejoice in the truth." By his timely utterance he has stamped the mark of Cain upon this image of the Apocalyptic beast, and left all who believe Bro. Moody or the Bible without a cloak for their sin.

It means much when Bro. Moody sharply draws the line and warns his brethren not to enter themselves or cast their children into the arms of this devouring Moloch; and would that he had been equally explicit in defining the proper attitude of God's ministers towards men and preachers adhering to these abominable orders. Does he offer his example as all sufficient without explanation? Are we to infer that having denounced the haunts of vice, their devotees should be set in honor before the people, or should they be rebuked and restored to fellowship only on repentance and reform? If amnesty be granted to a Masonic Knight, why should the model gambler in broadcloth be denied the same boon? If a man who has invoked double damnation on himself is exhibited as a model of piety, why condemn the blasphemer who assumes only the responsibility of his own guilt? Will the prayer of a common sinner be granted, and a petition for double damnation be denied at the judgment, or will one be damned and the other doubly damned according to their respective invocations?

These are questions upon which more light is needed. The Scriptures surely teach that God answers prayer. Bro. Moody believes in prayer, and asked the people to pray for him. If there is one passage in the Bible indicating that when kneeling at the Templars' shrine, and calling God to witness, the candidate solemnly repeats: "May all the sins committed by the man whose skull this was be heaped upon my head, in addition to my own," is not answered with double damnation, except he repent, I would be profoundly grateful to Bro. Moody Dr. Lorimer, Dr. Bates, or anyone else, to name that passage. Until it can be shown that God will not answer his prayer, every adhering Knight Templar's soul is justly accounted under this awful curse. Though eloquent as Balaam, son of Beor, spiritually he is a galvanized corpse manipulated by his master to betray the bride of Christ as Judas betrayed her husband with a kiss. What should be the attitude of Christians towards such men? We know how Christ and the apostles dealt with them; and are ministers to follow their example, or is there a more excellent way?

JAMES P. STODDARD.

Boston, March 1, 1897.

CORRESPONDENCE.

EXTRACTS FROM LETTERS

BRO. H. D. WHITCOMB, BLOOMINGTON, ILL., MARCH 6, 1897.—B. Fay Mills, the evangelist, has been holding meetings here the past two weeks to considerable quickening of the religious feeling of the place. He closed with three pay lectures, the last of which was on "Christianization of Christianity." This was quite a masterly arraignment of the church, for her worldly spirit and practices. Universal brotherhood; the strong to bear the burdens of the weak; business to be a co-operation instead of competition, and love to be the mainspring of society instead of selfishness, were his theme. We had just opportunity at the close to shake his hand, congratulate him on the wholesome truths of his effort, and suggest that he touch on the "secret empire" as a rival of Christ's kingdom which he sought to introduce. He looked sober and replied, "Such societies might be good or might be bad." Possibly he has not read John 3:20.

C. A. S., WASHINGTON D. C., MARCH, 1897.—The President and Mrs. McKinley have given two informal dinner parties, one to their relations and the other to visiting neighbors from their old home, and at both wine was banished from their table. This is pleasing to all the temperance folk, and just what was expected by those who were closely acquainted with the domestic habits of the President and his wife. That intoxicants will be shut out of the private dining room of the White House for the next four years is certain, but no formal announcement has been made, and probably none will be made, as to whether wine will be served at the State dinners given by the President, or the cold water example set by President and Mrs. Hayes will be followed in its entirety. There will be no more State dinners given at the White House until next winter. Mrs. McKinley has been formally thanked for not having wine upon her table, in a letter from an official of the W. C. T. U.

J. S. HICKMAN, GOODWINE, ILL.—How rapidly everything is moving. Once it took scores of years to work out reforms that are now being brought about in a short time. People will soon be clothed and in their right mind, and will refuse to be hoodwinked and take obligations before knowing what they are. People will soon refuse to pay preachers who are lodge members. Such a preacher near here recently put a statement in writing and signed it, that he was not connected with any secret order. This was in order that he might have a pull on certain of his members who were anti-secretists. But the minister was afterwards found to be an active, adhering Freemason. In the case of Rev. J. A. Edmundson, of the M. E. church, Onarga, Ill., than whom there is not a stronger, more learned or eloquent minister in Eastern or Central Illinois, yet the lodge is working against him in all manner of ways to starve out and silence him, because he is a power in a quiet way against the lodge. Publicly he scarcely ever arraigns the orders, but with his pen and by word as he passes around among his people he is simply a terror to lodge ways, falsehoods and trickery.

IMMINENCE OF CHRIST'S COMING.

BELOIT, ALA., March 6, 1897.

DEAR CYNOSURE:—The two able articles on the coming of our Lord, by Rev. J. S. T. Milligan, have greatly interested me; and while I cannot accept the conclusions of the learned and excellent brother, I am glad to have the subject brought before the readers of the *Cynosure*. There is one insurmountable obstacle to the acceptance of the doctrine of the Post-millennial advent of our Lord. The personal coming of our Lord, his "coming in the clouds with power and great glory," is everywhere spoken of as imminent.

1. It is impossible to predict the time of his coming. "Of that day and that hour knoweth no man; no, not the angels in heaven, but my Father only." Matt. 24:36, 1 Thess. 5:1,2, 2 Pet. 3:10.

2. It will come upon an unrepentant, unexpectant and unprepared world. "As it was in the days of Noah, so also shall the coming of the Son of man be. For as it was in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the flood came and took them all away; so also shall the coming of the Son of man be." Matt. 24:37-39. "Likewise, also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be when the

Son of man shall be revealed." Luke 17: 28-30.

3. The coming of the Lord will be with great suddenness and without any premonition, except to those who are ready and waiting for his coming. "For as the lightening cometh out of the east and shineth unto the west, so shall the coming of the Son of man be." Matt. 24:27, Luke 17:24 "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4.

4 The attitude of all Christians should be that of constant waiting and expectation of his coming, as an event already due. "Watch ye, therefore, for ye know not what hour the Lord doth come." "Therefore, be ye also ready, for in such an hour as ye think not, the Son of man doth come." Matt. 24:42 44, Luke 21:36, Mark 13: 33-35.

5. The imminence of the Lord's coming is set forth as a special incentive to holiness. "The very God of peace sanctify you wholly, and I pray God that your whole soul, body and spirit be preserved unto the coming of our Lord Jesus Christ." 1 Thess. 5:23; also 1 Cor. 1:8. "Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present evil world; looking for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12,13.

Now in the nature of things it is impossible to "watch" for an event that is more than a thousand years in the future. Either our Lord did not command his people to watch and "wait for the Son from heaven," or he did not give us reason to believe that his coming is many hundred years in the future. Which of these conclusions is logical and Scriptural I leave your readers to decide.

That there are some prophecies remaining to be fulfillled is doubtless true; but there are none that must necessarily precede the coming of our Lord. This is the one great event for which the church is now waiting. "Behold, the Bridegroom cometh." H. H. Hinman.

SEE MEN AS TREES WALKING.

Oakland, Cal., March 8, 1897.

Editor Cynosure:—Some good men do not see the whole truth. In the conversion of sinners God may bless the instrumentality of either good or bad men who may be very limited in the knowledge of truth. More than that; of all the multitudes of good men in the Christian world very few understand and believe the whole truth. And so in what I am about to write in reference to Rev. Dr. Munhall, the able and distinguished evangelist, I must not be understood as saying anything against his piety or sincerity or greatness. He has recently closed a series of successful evangelistic meetings in our city. His sermons and Bible readings were of wonderful power. I hope that thousands have been awakened to a higher and better life. Many popular evils were exposed and Christians warned against them. In this probably he would compare favorably with the great evangelist, D. L. Moody.

But I have to bear testimony against Dr. Munhall. At the close of one of his afternoon Bible readings he announced that on the next afternoon he would speak against Christians being "unequally yoked together with unbelievers," and among other things mentioned secret societies. In repeating the announcement in the evening he did not mention secret societies. Lest he might not speak of them, before the opening of the next afternoon's address I sent up to him a question (he called for them before every afternoon meeting) in some such words as these: "What about the secret orders? Are they good or bad? May Christians join them? or not? or is it optional?"

His custom was to answer questions before he began the address. Having read my question, he added: "I will speak of that subject after awhile." In due time, and after testifying faithfully against Christians going into various entangling and sinful relations with unbelievers, he spoke of secret societies. At the beginning he told us that he had belonged to quite a number of them. Secret societies, he said, are not necessarily sinful. Presumably they are for one or two purposes, or both, viz., sociability and benevolence. If they adhere to these two objects they are not evil but good. But when they are turned to other uses they are evil, and then Christians should not be associated with un-Christian people. To illustrate his point he told of a lodge to which he had belonged, that on some special occasion had voted to have champagne and a dance. He was asked to contribute his share of the expenses. He replied, "No, I will have nothing to do with such sinful pleasures," and then took his hat, saying, "Good night, gentlemen," and walked out.

This is about the sum of his testimony against secret societies. He did not answer any of the questions sent to him. He did not condemn membership in any of the lodges. He did not advise anyone to come out of any of them, or warn anyone against going into them. As he said he belongs now to two of them, he may be a Mason. When he was done with his talk on the subject, I thought it would have been better if he had said nothing at all. He did more harm than good.

Whether Dr. Munhall was influenced by the knowledge of the fact that in his own church as well as in most of the other denominations there are multitudes of the people, and many ministers also, who belong to the lodges, I do not know. Some of the ministers on the platform at the time are reported to be Masons.

Since the meetings here closed Dr. Munhall is now holding others in Alameda, near Oakland. A week or ten days ago I wrote to him and kindly asked the privilege of a brief interview at any time or place that would be convenient to him, saying that I wished to talk over a subject that he had discussed in one of his addresses. I have had no reply. Subsequently I asked permission of the editor of the *Occident*, the Presbyterian weekly, to occupy a brief space in his columns on the subject of secret societies. He courteously declined, though he gave several reasons more or less satisfactory. The substance of them is that he cannot afford to agitate the question, and deprecates any discussion of it. The truth is that the churches are full of lodgemen and do not wish agitation; much as it was in the days of slavery, when members of pro-slavery churches said, "Don't agitate; let us have peace." Perhaps it would be better for the *Cynosure* and lecturers to say less about the lodges and more against the churches that receive and retain members of them.

The moral of what has been written above is this: The lodge system is an awfully dangerous and blinding evil.

P. S.—Since the above was written I have received a letter in which Dr. Munhall promises me an interview. After this is enjoyed you may probably hear from me again. N. R. J.

THE LODGE IN POLITICS.

Bloomington, Ill., March 6, 1897.

Editor Cynosure:—The following extract is from one of our dailies, announcing what we have long been expecting, viz., that demagogues would seek to avail themselves of the prevalent secret society craze, to advance their party interests and secure the emoluments. The fate of popular institutions, when such tactics become universal in politics, would not be hard to imagine. The moral and intellectual grade of those now enlisted in the movement can be inferred by the 'possum supper and "stag" dance which accompany it so far; but there is time enough yet for the minister, deacon and Sabbath-school superintendent to dignify or even sanctify the secret political (cabal) brotherhood. Here is the extract:

"A few days after the election of last November six or eight men met in the *Mail* office in Greenview one night to talk over the feasibility of organizing an association having for its object the promotion of the principles and doctrines of the Republican party. The first officers chosen were E. H. Brunsman, commander; J. H. Stone, vice commander; Frank West, scribe; J. E. Jackson, financier; C. L. Hopkins, escort; G. C. Roberts, assistant escort; Dr. Miller, guard; R. L. Walker, sentinel. A committee on ritual was appointed, and it is due mainly to their efforts that the association has achieved such success in so short a time. After much discussion the name, 'Order of Lincoln Republicans,' was decided upon. The initiation fee was placed at one dollar.

"The first meeting for the purpose of initiation was held November 24. That evening six candidates took the degrees, the whole ending with a banquet at the opera house of oysters and 'possum. This meeting was so successful that applications for membership came in rapidly. It was decided to hold the ceremonials several weeks apart, ending each one with a banquet. On December 22 four candidates were instructed in the mysteries of the order. Upon adjourning to the opera house, some of the members had a 'stag' dance, and the whole evening was one of merriment. On Friday night, January 29, Sheriff Hatch with six other candidates were invested with the secret work. After the banquet Messrs Hatch and Tice gave the members assembled good talks, and the meeting closed."

H. D. Whitcomb.

PRESIDENT AND VICE-PRESIDENT AT CHURCH.

Washington, D. C., March 10, 1897.

Editor Cynosure:—The President and Mrs. McKinley expect to attend Foundry M. E. church, the same they attended during their former residence in Washington, regularly; but last Sabbath Mr. McKinley and his mother attended the Metropolitan church especially to hear a sermon preached by Bishop John P. Newman. Seated in the pulpit was Rev. Dr. Manchester, of Canton, the former pastor of Mr. and Mrs. McKinley. Bishop Newman's sermon made no allusion to the new administration, unless the following reference to the arbitration treaty, which has been so strongly endorsed by the President, and which it is expected the Senate will speedily act upon, now that it has again taken it up, could be considered such: "I have a vision of the time that will come when illustrious statesmen will meet at St. Paul's, London, or St. Peter's, Rome, or St. Sophia's, Constantinople, or here in Washington, representing all countries of the earth, who will agree upon a basis of arbitration which shall insure the peace of the world for all future time," although a sermon on currant public topics was expected when the first hymn was given out—

"Watchman, tell us of the night;
What its signs of promise are."

The Vice-President and Mrs. Hobart are Presbyterians. They have not yet decided what church they will regularly attend during their residence in Washington. The choice of churches has been left with Mrs. Hobart, and she is undecided, although it is reasonably certain that she will choose either the New York Avenue church, the pastor of which is an old friend of the family, or the Church of the Covenant. They attended the latter last Sabbath, and occupied the pew of the pastor, Dr. Hamlin. Secretary and Mrs. Alger and their daughter, Miss Frances, were connected with the Presbyterian church in Detroit, of which Dr. Radcliffe was pastor for thirteen years, so it was very natural that they should choose the New York Avenue church, of which Dr. Radcliffe is pastor. They attended that church last Sabbath, and together with Mrs. Radcliffe, occupied what is known as "President Lincoln's pew." Dr. Radcliffe's sermon was on how the belief in the immutability of the soul influences the future, and incidentally he took occasion to utter some harsh criticisms of the professional politicians. Secretary Long and his daughter are Unitarians. Last Sabbath they attended services at the Church of All Souls and listened to a Lenten sermon preached by the pastor, Rev. E. Bradford Leavitt. They have not definitely decided, but it is probable that they will attend this church regularly. Attorney General McKenna, who is a Roman Catholic, attended services at St. Matthew's church. The other members of the Cabinet are not known to have attended any church last Sabbath. C. A. S.

FROM NORTHWESTERN IOWA.

Glidden, Ia., March 8, 1897.

Editor Cynosure:—We want you to lecture and preach at Glidden on the subject of secret orders. The town is woefully lodge-ridden by Masons, Knights of Pythias, Modern Woodmen, Good Templars and Sisters of Rebekah. Some of the members say it cost them $25 a year, and some can scarcely keep up their assessments. The churches seem to have lost their power.

At the funeral recently of a woman who was a Sister of Rebekah, and also a church member, the Odd-fellows and Rebekahs conducted the funeral, sending to Carroll for a minister who

was an Odd-fellow and Mason, and who gave a sermon extolling the lodge and ignoring the church. Even the pastor of the church of which the woman was a member was ignored, although he stood at the door, book in hand, expecting to take part.

A. J. Loudenback.

LETTER FROM D. L. MOODY.

Chicago, Ill., Feb. 26, 1897.

Editor Cynosure:—You have very kindly responded to my request for notices in the past, and I should esteem it a favor if you would announce that the conference for Bible study at our Institute will be in session from Tuesday, April 6th, to Friday, the 30th, inclusive. Pastors will be able to return to their charges for the first Sabbath in May. They will thus have four weeks at the Institute, with but three Sabbaths' absence from their churches.

In the afternoon, at two and three each day, there will be special lectures by Rev. Wm. Patterson, the celebrated pastor of Toronto, Rev. W. W. Clark, the well-known Bible teacher, and R. A. Torrey, superintendent. Rev. W. W. Clark will speak on the following subjects: "The Old and New Testaments Contrasted and Harmonized," "The Plan of the New Testament," "The Special Features of the Gospels" (illustrated by a large chart), "The Gospel of Mark," "Christ in the Hebrews," "The Person and Work of the Holy Spirit," "Law and Grace Contrasted and Harmonized," "The Deep Things of God—Six Layers of Truth," "The Dispensations, Past, Present and Future" (illustrated by a diagram), "The Book of Revelation," and other subjects.

D. L. Moody.

A PRESIDING ELDER'S INITIATION.

Olean, N. Y., March 8, 1897.

Editor Cynosure:—I have secured from a reliable source the proof that the ridiculous performances of the "Day Mare" and "Wild Ass of the Desert" are obtaining largely among various lodges with increasing demands. "About six hundred" of those "side-splitting" machines "have been sold to different lodges during the past year." Who among notables are committed to those lodges? How it hurts to tell it. There are bishops and clergymen of all grades, and laymen in abundance in church and state, from the president-elect down, all endorsers of such consummate nonsense, to say the least.

Can Christ dwell in the lives and hearts of those who lend their influence thereto? Do they not, professing to be Christians, play the harlot and perform the part of hypocrites? Can Christ and Belial dwell together? Can "two masters" be served? Only think of it! A bishop, who should be a holy man, having sport with all sorts of characters all Saturday night, and striding homeward to prepare for entering the sacred desk to preach the unsearchable riches of Christ to an anxious congregation on Sabbath morning, urging upon their attention the divine precepts, "Be ye holy for I am holy. Be ye holy in all manner of conversation," etc., etc.

To say nothing of the degrading nonsense noticed by your former illustrations of the "Day Mare," etc., used by the lodges, a certain man in this city who took the Master Mason's degree informed me but a few days since that he became disgusted, at the time of the initiation, with a certain presiding elder present, and that he lost all confidence in and respect for him. The same presiding elder has since been initiated in the Scottish Rite degree, and now unblushingly wears attached to his heavy gold chain an insignia of his exalted discipleship. Now, which master does he serve, Christ or Belial?

This presiding elder contends that Pres. Finney was a despicable man because he exposed Masonry, which argues that presiding elder is true to the craft. Therefore the order must be his "master" acknowledged. Then the reverend sir has a Christ-denying master. Christ is excluded from Masonry (see ritual by Daniel Sickels). In the lodge, being a true Mason, he is a Christ-denier. If not, he is there playing the hypocrite. Being a true Mason, he is, when in the church professing Christ and preaching him, there also playing the hypocrite.

Dear reader, tell us what he is. Is he not of that class spoken by 2 Tim. 3: 13, "deceiving and being deceived;" and as 2 Peter 2: 13 says, "Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you?" It is not my province to call such hypocrites, but this I am satisfied of, that if I conducted myself thus I would be hypocritical. To his own master he stands or falls; for though he recognizes two masters there is only One who "shall judge him in that day."

Masonry is a religion, but it is pure theism (Mackey's Lexicon, p. 404); and farther, Chase's Digest of Masonic Law, p. 206, says, "To require that a candidate profess a belief in the 'divine authenticity of the Bible' 'or a state of future rewards and punishments' is a serious innovation in the very body of Masonry."

It is this anti-Christ that said presiding elder is aiding and abetting by his influence everywhere. Where does such an one stand? Sworn to defend anti-Christ and professing at the same time to be a friend of Christ! Serving anti-christ and professing to be a friend of Christ! Did Judas do any worse?

When this mighty Mason enters into the lodge and has shut to the door, and the poor desolate man, lame, and blind, and weak, and feeble, and infirm, and hungry, and naked, knocks at the door, crying, "Let me in," a voice from within says, "Who's there?"

"Oh, it's me; a poor, afflicted unfortunate one."

INITIATION OF A PRESIDING ELDER.

A voice again, "We shield none here but the hale and healthy and the athlete. Begone! go to the church."

Another loud knock. "Who comes there?"

"It's me."

"Well, who are you?"

"Don't you know me? Why, I was at one of your open meetings. I keep one of the firstclass hotels on Broad street; and I have a splendid liquor store containing all new brands. Why, you have called on me, and I was at your conference. I am going to help pay your claim. I am Jacobus ———."

"Oh, I see. Wait, we will let *you* in."

Another rap. "Who comes there?"

"Oh, its me; don't you know me? I have been instructing your children in the "science" of dancing, and have laid up something by my profession. Am well and hearty."

"All right."

Hark! Rap, rap, rap. "Who's there?"

"It's us."

"Who?"

"All sorts; only we have strength and maturity and money enough left. We are a respectable class of no-religionists, only we believe in a Supreme Ruler of the universe. We don't know anything about your Christology and have no theological notions. We are free men. We go to theaters, balls, horse-racing, and gamble all we please; visit saloons and fast houses and help support them, and keep fast horses, too. We don't care anything about fanatics nor decalogue of Moses, etc. Our nationalities are diverse, but we are hale and hearty, sound in purse and person."

"Oh, I see, gentlemen. We extend to you the right hand of fellowship."

Hail, fellows, well met.

"Hail, Masonry divine,
Glory of ages shine."

Woodruff Post.

OUR WEEKLY SERMON.

BY REV. J. S. T. MILLIGAN.

It is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart I will send him unto you. John 16:7.

In my previous sermons I have given reasons why I cannot believe that Christ will come and reign in person on the earth during the millennium. Such a theory I think is unphilosophical; the presumption is against it, and it is un-Scriptural. It disparages the sufficiency of the church as a reform organization, and the efficiency of the Bible and the Holy Spirit. It is in the person of the Spirit that Christ dwells richly in every renewed heart; that we are made wise to salvation and quickened into new life. As in nature this quickening agent is sent forth and the stars shine and the ocean as well as earth teems with life, so in grace the word returns not void; Paul may plant and Apollos water, but the increase is by the Spirit.

My fourth objection to this Pre-millenarian theory is, that it has so many wrong conceptions of the kingdom of grace. This kingdom is not meat and drink, but righteousness and peace and joy in the Holy Ghost; that it is not carnal and earthly, but spiritual. It is not in a visible, personal Christ, so much as in Christ formed in us the hope of glory. Christ said, "The kingdom of God is within you." How irreconcilable is this with Dr. Pierson's declaration that Christ had not received his kingdom yet, and will not until the millennium.

Christ's providential kingdom was set up when the first promise was made, and his kingdom of grace when the first family believed. It was set up in heaven when the Father said, "Let the angels of God worship him." It was at hand when John the Baptist preached in the wilderness. In its New Testament sense it was reorganized at Pentecost. In the same sense most of Christ's disciples did not see death until the kingdom of God came. In the same sense we see not yet all things put under him, but we see him crowned with glory and honor, and made Lord of the works of God's hands.

Christ's kingdom in the hearts of men, in families and in the church has long been set up. It is his kingdom in the state, not his providential kingdom over it, that is now the issue. Up to date we see that kings have set themselves, and rulers have taken counsel together against the Lord. There is a vision in Dan. 2, of the stone cut out of the mountain representing the kingdom of Christ smiting the great image or world powers. It would be as proper to say the millennium will be a kingdom of literal stones and mountains, as to say it will be a kingdom of the literal Son of man. Christ himself gave anew the key to this matter in the case of John the Baptist. John had said to the Jews, I am not Elias, meaning in their literal idea of his coming. But Christ told his disciples that John was the Elias predicted, meaning that the prediction was to be understood in a spiritual and figurative, and not in a literal and personal sense. In his own words he came in the spirit and power of Elias.

We see the wisdom of this view in the case of Elias and John. Elias had been received up into celestial and ineffable glory without tasting of death. His work on earth was so grandly finished that he had the honor of translation. How unwise the conjecture that he should either change his celestial and glorified body for one of earth, or be sent back in his glorified body to such a life as John lived, and to such a death as John died. Yet this was the conjecture of the Jews and some of the disciples. So in my opinion is the view unwise that would take Christ from his celestial throne to wear only an earthly crown, and sway a literal scepter here on earth for a thousand years. Too unwise and cruel would it be to bring Christ, and those already glorified with him, back to this mean, sin-cursed earth, even to reign upon it. Their work on earth is done, and the judge himself has pronounced it well done. Their works have already followed them and their celestial reward has been bestowed. Already they occupy with Christ upon the highest and most glorious throne in the universe. God's thoughts and God's plans are heaven-high above such earthly conceptions.

Esther, Pa.

CALIFORNIA ROADS.

$18,000,000 EXPENDED ON THEM IN TEN YEARS.

No Permanent Result From This Vast Outlay—Lack of System Causes Waste of Money—State Bureau of Highways Offers Suggestions For Improvement.

The bureau of highways of California has completed a very elaborate report of its work since it began operations in July, 1895, and sent it in to the governor. The bureau has ascertained from the auditors of the various counties the amount of money spent on roads for the years 1895-6, inclusive, exclusive of many payments for bridges out of other than road funds and private subscriptions to encourage road work, and finds that the amount is $17,919,324, that there remains a very poor lot of roads generally in this state, that the work has been carried on without method or system, and recommends a definite system of highway construction throughout the entire state. To this end the roads should be classified as state highways, county thoroughfares and district roads, the first class to be constructed by the state as main arteries, the second by the counties under direction of the supervisors and the third to serve the needs of localities.

The bureau further says that there is scarcely any permanent highway construction in the state and ascribes this state of affairs to work carried on without method or system and money wastefully and injudiciously expended. The introduction of a definite system of highway construction throughout the state is the remedy prescribed.

Changes and revisions of road laws are recommended with a view to harmonizing conflicting sections, and also penalties for noncompliance with the laws; also the reduction of the limit of taxation from 40 cents to 35 cents per $100 for county highway purposes, and a state levy of one-fourth of a mill per $1 of total assessed valuation for the state highway fund. The bureau is of the opinion that better results can be accomplished through system and economy with this lesser expenditure than is now accomplished with the greater tax levy.

The recommendation for wide tires is three inches minimum width of tire for the ordinary farm and road wagon, four inches for wagons intended for loads between four and six tons, five inches for loads more than six and less than eight tons, six inches for wagons more than eight tons; law not to go into effect immediately; after Jan. 1, 1899, fine for having wagons on sale not in conformity with the wide tire law. After Jan. 1, 1900, use of wagons not conformable to the law to be subject to license.

The bureau favors substitution of bridges and culverts made of stone, concrete or brick for wooden bridges. Where wooden, steel or combination bridges are necessary the floors should be protected by a pavement of asphaltum or bituminous rock; wooden bridges to be roofed over; iron and steel parts to be kept free of rust and painted regularly.

Roads in valleys and rolling country, generally located along land subdivision lines, and in mountains along old Indian trails, should be located along the best grade and alignments which the nature of the country will permit.

Construction and Maintenance of State Highways.—About 4,500 miles of road, varying in cost from $500 to $4,500 per mile.

County Thoroughfare.—The main road of each county to serve the general interest of the county, constructed under the direction of the supervisors and to serve as feeders to the state highways.

District Roads.—Constructed by people of particular localities to serve the immediate necessity; the people to organize themselves into road districts after the manner of the organization of school districts and to construct such roads as they desire.

The bureau is of the opinion that the sentiment for good roads at the present time is such that the movement must result in the early adoption of a definite system, or no improvement will be made for several decades. A definite system must be substituted for the present haphazard methods. The plan recommended is based on the experience of other states and other countries modified by the conditions peculiar to California. The adoption of the plan proposed and the inauguration of the system recommended, together with the minor recommendations, would make the Golden State the ideal highway community of the world.

GOOD ROADS FOR ALL.

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Two or three years ago the farmers allowed themselves to believe that the good roads agitation was wholly in the interest of the wheelmen, and that the burden of providing them would fall upon the farmers' shoulders.

That idea has exploded. While the farmers know that good roads mean increased comfort and pleasure for those who ride the wheel, they have come to understand that good roads mean more than that for them; that they not only mean pleasure and comfort for them, but a high degree of profit—profit in time saved, profit in vastly larger loads while marketing their products, profit in saved horseflesh, profit in a large increase in value of their farms.

They have come to realize that good roads are cheap roads, the cheapest that the farmer can have. They have only to point to here and there patches of good road that have needed no attention, in some instances, for a quarter of a century.

Good roads are a logical, happy necessity for all—not a luxury for the few.

A Wasteful Repair System.

It is a curious fact that farmers, who are the class most benefited by good roads, are usually the last ones to move toward their improvement. They go on, in many communities, year after year working out road tax, doing the work in a slipshod, half way fashion, drawing soft earth up from the roadsides to the middle of the highway, making a thick cushion over which teams and wagons struggle until the yielding mass is ground and cut and crumbled back again to the ditches from which it came. This performance is the regular order, and the results are just what one might naturally expect—almost impassable mud and deep cuts, dangerous alike to vehicles and the faithful beasts that draw them.—New York Ledger.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, MARCH 18, 1897.

THE LATE DR. HENRY T. CHEEVER.

This distinguished preacher and reformer died at his home in Worcester, Mass., Feb. 13th, at the age of 83. He was born in Hallowell, Maine. His mother was Elizabeth Bancroft, aunt of the distinguished historian, Geo. Bancroft. Another sister of his grandmother, Mary Bancroft, was the mother of the anti-slavery pioneers, Elijah P., Joseph C., and Owen Lovejoy. He graduated at Bowdoin College in 1834.

After a tour in Europe he graduated at Andover Theological Seminary and labored as pastor of churches at Lodi, N. J., Chrystie street, New York City, Westbrook, Conn., Greenport, L. I., and at Jewett City, Conn. He was active in literary labors and was a facile and graphic writer. He was a pioneer in the anti-slavery agitation, and for the prohibition of the liquor traffic and of the secret lodge. On almost all subjects of social reform he held radical views, and was persistent in his convictions and earnest in their expression. He was confined to his room but a short time before his death, which at last came suddenly.

TO OUR READERS IN THE WEST.

As you will see by Bro. P. B. Williams' letter in ast week's *Cynosure* he expects to occupy the time rom April 16th to June 15th with a lecture tour extending from Los Angeles, Cal., to Chicago. He will take the Atchison, Topeka and Santa Fe route from Deming or Albuquerque in New Mexico; and all friends living on or near this route have an opportunity to secure a popular lecture on the lodge question from this well-posted, interesting and logical speaker.

His terms for a lecture are entertainment and the small sum of $5, which may be easily raised by a collection or by solicitation among friends. Bro. Williams has the nack of enthusing his audiences and putting them in excellent humor for a collection. We expect a large number will at once avail themselves of this rare opportunity to hear the lodge question discussed. A number of appointments have already been made, and it is expected that meetings will be secured at Pueblo, Colorado Springs, Denver, Loveland, Greely, Evans, La Junta, in Colorado, and at Sterling, Wichita, Newton, Walton, Eskridge, Topeka, Denison and Winchester, in Kansas. Beginning at Kansas City we expect a number of important meetings can be arranged in Missouri; and also at Blanchard, Coin, College Springs, Clarinda and other points in Iowa, as well as at points in Illinois.

We hope friends at these points will respond promptly before Bro. Williams' dates are all taken. Write to Rev. P. B. Williams, Los Angeles, Cal., or to W. I. Phillips, 221 W. Madison St., Chicago, Ill.

TO OUR CORRESPONDENTS.

Salust said the strength of a nation was not in its armies but in its friends. The strength of the *Cynosure* is in its friends. We wish to express our grateful appreciation of the friends whose letters and articles have made these pages so interesting for years past. The number of writers who wish to be heard through the *Cynosure* is constantly increasing so that it is a serious question how to afford the necessary space. Either our pages must be enlarged or our writers must condense what they have to say.

Another reason for condensation is that the arguments against the lodge have been so often stated that to many the repetition grows wearisome. We hope our writers will boil down every fact and argument as much as possible. Before sending your letters or articles for the press, read them over carefully and strike out every redundant word and sentence, and then re-write them. In this age when men talk by lightning and telephone and write letters on postal cards they have not time to read long articles. An article is readable and valuable not in proportion to its length, but to its original and briefly stated facts and arguments. Always remember that facts are God's arguments.

We wish, also, to remind many of our contributors that far too much of our time is spent in putting poorly prepared manuscript in shape for our compositors. It is unfair to require them to waste time in deciphering illegible manuscript. For this reason many of the leading papers require their manuscript to be type written. If you cannot use a type writer then write on one side of the paper in plain, large, legible hand, without interlining, and give your sentences plenty of room. Put your manuscript as nearly as possible in the shape you wish it to appear in print, and above all things be brief. Many good articles have to lie over from time to time because they are too long, and the editor has not time to condense them.

PERSONAL MENTION.

—Rev. Charles R. Hunt is now in charge of a congregation at Union, Iowa.

—Editor M. A. Gault preached last Sabbath morning and evening in the Seventh U. P. church, Chicago.

—Rev. W. L. Farris, so prominent in our anti-secret work in Iowa, has a membership of over 300 in his congregation at Cherokee.

—Rev. Edwin R. Worrell, pastor at Waverly, Kan., has been giving convention addresses recently in the interests of Sabbath-school work.

—Attorney Thomas H. Gault will lecture at 6530 Cottage Grove Ave., Thursday, March 18, 8 P. M. Subject, "Prosperity Dependent on Morals and Religion." All are cordially invited.

—Elder Rufus Smith's fine portrait adorns the first page of the last *Purity Review* of Chicago. The elder has been confined to his home lately by an attack of the grippe, but we are glad to know that he is getting about again.

—Rev. T. C. Sproull, who addressed the Minnesota State Convention, is now preaching at Houston, Ill. He writes: "I find the weather much milder here than in Minnesota, where the snow lies two feet deep on the level."

—Rev. S. A. Manwell, of Pittsford, Mich., preached the funeral sermon of Mrs. S. M. Tuttle, who died Feb. 18, at Eau Claire, Mich. The bereaved husband, R. J. Tuttle, writes us an interesting report of the very comforting sermon.

—Rev. J. M. Faris of New Concord, O., who has done good service for our cause in that State, has been called to a pastorate at Glenwood, Minn. If he chooses Minnesota as his field of labor, Bro. Fenton will find him a strong helper in the State work.

—The Progressive Varnishers' Union has decided to make the trade of varnishing a closed one to every man unwilling or unable to pay an initiation fee of $25 The initiation fee was raised to that amount on March 1. The union is powerful and controls all the work in its line in New York.

—Josiah W. Leeds has written an able essay on the theatre, which H. L Hastings of Boston has published in the form of a booklet of 90 pages, at the rate of two for 15 cents. It deals with a variety of aspects of the theatre, which are usually not discussed in treating of the play-house and its perils.

—The speedy collapse of the A. P. A. is indicated by the fact that at a recent meeting the leaders of the American Protective Association of New Haven, Conn., decided definitely to disband the organization. Two years ago in New Haven there were four councils, with memberships aggregating several thousands.

—Rev. N. R. Johnston, of Oakland, Cal., writes March 8th: "Yesterday the voters of Oakland had the opportunity of saying whether or not they wish the saloons shut up. By an overwhelming vote they said *no*. And so our two or three hundred 'hell gates' will continue open, who knows how long, O morales! O mores!"

—The *Daily Journal*, of Minneapolis, says that the Norwegian Lutherans held a meeting, Feb. 23, at Calmar, Ia., denouncing the orders of Knights of Pythias and Modern Woodmen. They distributed pamphlets containing an alleged expose of the secret workings of the above mentioned societies. A number of the younger members of the church belong to both orders, and every effort is being made to get them to withdraw.

—A lady visited us lately whose husband is a prominent business man in a western town. They are *Cynosure* subscribers and in sympathy with our work. But she said their town was so completely under lodge domination that she could not, for the sake of their business, write us for publication or take any open stand against the orders.

—Master Workman James R. Sovereign in a New York address recently favored civil war as a means for obtaining redress for the enforced idleness of the 2,000,000 toilers who, he says, cannot obtain work. It seems that there are secret revolutionary orders like the "Iron Brotherhood" and the "Industrial Army." Men who carefully read and observe are alarmed at these indications of an approaching revolution.

—Miss Eva M. Sbontz, the proficient elocutionist of the National W. C. T. U., writes from Toledo, O.: "I have a great deal of hard work ahead of me. Six nights in each week are taken up with dates for 'The Temple.' I am to be in Zanesville, Marietta, Delaware, Cincinnati, Dayton, Columbus, Toledo and other places. The State secretary of the old crusade State, Mrs. Clark, of Columbus, has arranged the work. You know it is $150,000 we hope to raise this year, if God will only open up the way and show us where to follow."

—Miss Ellen D. Morris of Kansas City, Mo., Corresponding Secretary of the State W. C. T. U., writes: "Yes, I am at the same old place (serving my tenth year). Your letter and papers were received by Mrs. Hoffman just before she left for the Pacific Coast. In reply to your question as to whether I have 'decided convictions on the secret society question,' I must say that I have; but am not ready to give the same to the public. I have not studied the subject sufficiently. I wish you success in all work undertaken in the Master's name and for his sake."

—The rules of the lately organized Executive Council of the Carpenters' and Wood Workers' Unions of this city put a big tariff upon carpenters and wood workers from outside places who came here to work, although they may be members in good standing of unions in the locality they came from. Each non-resident will be required to pay $5 every three months to the council for a card, without which he will be treated as a non-union man and ineligible to work in this city alongside union men. In addition he will have to pay dues to the union of which he is a member. This is another fact showing how completely labor is enslaved by the lodge.

—Mrs. M. B. Park, of Alexandria, Neb., writes: "I heard a young United Workman, of Ohiowa, say that Rev. Mr. Litherland, our former pastor but now of Council Bluffs, Ia., that he went through all the initiation ceremonies and seemed to enjoy the joke. This young man held up Bishop Newman, who was a Mason, as an example of true Christianity. Oh, that God's ministers could see where they are leading our young men. If these ministers would take a stand against the lodge their members would soon follow. Then the churches would be cleansed and ready for the promised blessing. Let us not weary in well doing for in due season we shall reap if we faint not."

Four quarter sections of land in North Dakota for sale to the highest bidder. Two of these quarter sections are in Kidder County, and there is a good house on one, and a total of 130 acres at present in wheat. They are within five miles of railroad stations. The other two sections adjoin each other and are in Morton County. Address W. I. Phillips, 221 West Madison street, Chicago, Illinois.

—The Minneapolis *Journal*, of Feb. 24, said of the State Anti-secret Convention: "The opening gun of the much advertised Anti-secret Society Convention did not jar any windows in this vicinity. The convention opened by devotional exercises and an address of welcome from Prof. Hilleboe, responded to by Rev. W. Fenton, of St.

Paul, secretary of the association. Rev. C. J. Petri did not arrive, and his address, 'Lodge Life Inimical to Church Life,' was not delivered. Rev. T. C. Sproull delivered a lecture, 'The Religion of Secrecy—True and False,' in the evening, followed by a historical sketch of the different societies, by Rev. Mr. Fenton. There were about 100 delegates present, and, with the exception of Rev. O. T. Lee, of Northwood, Iowa, all are from this State."

—Rev. O. T. Lee, of Northwood, Iowa, writes: "On Wednesday evening, March 4th, your correspondent addressed a full house in Hayward, Minn., on the subject, 'Secret Societies.' Albert Lea circuit had their semi-annual meeting at this place, Rev. T. O. Tolo, pastor. Several pastors were present. The Modern Woodmen turned out en masse and took front seats. They undoubtedly intended to paralyze the speaker by their looks; but apparently the meeting turned out to be a revelation to the Modern Woodmen. They did not expect to meet with their ritual at such a place. They were challenged to deny the authenticity of the ritual, but no one had courage to say one word. Revs. Smeby, Strand and Tolo struck heavy blows on the lodges. The meeting did much to open the eyes of the good citizens of Hayward to the follies of the lodges."

—Prof. Will H. Keil, of Senecaville, Ohio, a teacher and composer of music, is the author of the prohibition song on our second page. He writes: "I mail you a copy of a new Prohibition song book which I prepared and printed myself on a mimeograph. Would you kindly examine it, and if practicable give a brief notice of same in the *Cynosure*? You would be at liberty to publish the words of any of the songs that you think would be of interest and benefit to your readers. I have had in mind the preparation of a few songs on the anti-secrecy reform, a cause which was ever dear to my aged and now sainted father's heart, as was also the prohibition of the liquor traffic. I also regard these two reforms as worthy of more consideration and attention by the Christian and patriot than any other subject that can be brought up before the American people. I wish you abundant success and encouragement."

BOARD OF DIRECTORS' MEETING.

Saturday morning, March 6th, the Board of Directors of the National Christian Association met at the Association building, 221 W. Madison St., Chicago. The following members were present: Pres. C. A. Blanchard, Rev. Dr. J. A. Collins, Ezra A. Cook, Esq., C. J. Holmes, Esq., J. M. Hitchcock, Esq., Rev. T. B. Radabaugh, Prof. Eliott Whipple and Rev. E. B. Wylie. President Blanchard presided. Letters of regret were received from Prof. H. F. Kletzing and Rev. T. B. Arnold. After opening prayer, Mr. Hitchcock for the committee on arrangements of the Annual Meeting made a report of progress containing the following recommendations:

1. That the Annual Meeting be held May 12th, at 10 A M, at the Association building, 221 W. Madison St., Chicago.

2. That a mass meeting be held at noon of the same day at the Willard Hall, in the Woman's Temple, La Salle and Monroe Sts.

3. That a final business session be held at Willard Hall immediately after the noon meeting.

4. That the pastors of the city and vicinity be invited to speak on the subject of secret societies some time prior to the Annual Meeting.

5. That Pres. Chas. A. Blanchard and the president of the National Christian Association, Rev. Samuel H. Swartz, be engaged to speak at the Moody church, La Salle and Chicago avenues, Apr. 20th, at 7:30 P. M. The large auditorium of this church, of world-wide fame, has already been secured for the meeting.

The larger part of the morning was devoted to the consideration of the finances of the Association. That the interests of the Association should suffer in these times when many of its loyal friends are themselves embarrassed, is no surprise. Just men and righteous causes suffer with the unjust in this world. Notwithstanding the great needs of the Association, it was the unanimous conviction, hopefully expressed, that by the blessing of God all necessary means will be forthcoming when those who can help are made acquainted with the facts. Meanwhile there will be an endeavor to reduce the expenses *without decreasing the effectiveness of the work of the Association*

A committee consisting of Dr. J. A. Collins, Prof. Eliott Whipple and E. B. Wylie was appointed to consider the best method of attaining the above object, and to report at a called meeting. After a season of united prayer, lead by Pres. Blanchard, the meeting adjourned.

CHARLES A. BLANCHARD, *Ch'n.*
EDGAR B. WYLIE, *Sec.*

REFORM NEWS.

LET THE PETITIONS CIRCULATE.

WASHINGTON, D. C., Mar. 6, 1897.

EDITOR CYNOSURE: — There is commendable progress being made in the circulation of the petitions. It is evident that time will be required to secure the signatures of friends. It is not surprising that some hesitate and question the propriety of this move. Some reason thus: Many of the Senators and Representatives at Harrisburg are connected with lodges. In the petitions we ask them to legislate against themselves, which we may be sure they will not do. Again: The number who will sign the petitions will not be large. In signing a petition with the few we will hold ourselves up to be laughed at instead of getting what we desire. As suggestions of propriety are always in order, it is well to consider the bearing of all our acts. Were it absolutely certain, which it is not, that no consideration would be given the petitions by those to whom they are addressed, it would be well to circulate them.

1. We are asking for what is just. *We have absolute proof of this.* Those who refuse to listen to a fair presentation of such petitions will show themselves to be unjust. The fair-minded who see this will do what they can to prevent their re-election. We can't tell what they will do until they have a trial. A trial would at least awaken discussion and investigation. When national and other reform petitions have come to Congress, there has always been a Senator Morse, or someone else, to take up and push the matter before that body. It is just that those who are under special obligation to a few should not rule over the whole. Who knows but Senators and Congressmen will want to enact laws to make their successors just, if they are not themselves. Many a drunkard has signed the pledge and voted the Prohibition ticket. Many lodgemen have broken their galling chains, and many others are longing for a good chance to do so. The folly of going before these representative bodies with petitions having but few names attached is such that we are sure only those unacquainted with the leaders of this move could think they would do such a thing.

2: There are at least fifty thousand persons in Pennsylvania opposed to secret societies. If friends will stop doubting and questioning, and all work, at least ten thousand names can be secured in a very short time. You may be sure, friends, when you put your names on the petitions that they are not to be taken to Harrisburg to be laughed at. *Until we have large, strong petitions no names will be presented at Harrisburg.* I cannot take space to enlarge arguments. There are many reasons why the petitions should be circulated, and no good reason in my judgment why they should not. What are the last reports?

Philadelphia.—Beacon Light Misson sends six pages of names: The First Swedish Congregational church, per C. O. Lindrath, sends two pages of names and $2.50. Pastors of Reformed Presbyterian, United Presbyterian, German Baptist Brethren, Free Methodist and other churches there are securing lists among their people.

Pittsburgh has not reported progress. Several pastors in Reformed Presbyterian, United Presbyterian and other churches there are securing names.

Allegheny.—Bro. Coleman, of the R P. church, sends four closely-written pages with additions pasted at the bottom. Others are at work there.

Among those who have sent in petitions, or reported that they are being signed, are Bro. W. W. Kulp, of Pottstown; Bro. Park, of East Stroudsburg; Walter Koening, Pitcairn; Sister S. M. Griffin, Mount Clare; Bro. R H. Shaw, Mrs. Lizzie McClelland and others from New Castle; Bro. Irvine Caldwell, West Middlesex; H. M. Trego, Sundly; Miss Harley, Harleyville; J. H. Beer, Rockton; James Robison, McAlevy's Fort; D. M. Gray, Cambridgeboro; L A. Wickey, Eshcol; Bro. A. Gray, Clarksburg; Rev. J. A. Scraggs, Cannonsburgh: Bro. W. S. Gottshall, Schwenksville; Bro. Fretz, Souderton; Rev. John Purdy, Beaver; Rev. E. Cronnewall, Butler; Bro. J. C. Berg, Scottdale; Blanch L. Dolph, Scranton: Bro. C. A. Bender, Tub; Bro. A. S. Shelly, Bally; Bro. Burton S Fox, Alverton; Rev. J. R. Latimer, Rose Point; Rev. A. B. Dickie, Harrisville; Bro. C. E. Temple, Brockwayville; Bro. D. L. Anderson, New Bedford; Anna Durr, Woodside; David Horning, Penfield; Bro. A. Bonnet, Brookville; Mrs. J. M. Hogue, Grove City.

In answer to various questions, let me say that petitions should be signed not only to the Senate, but to the House. Get the women also to sign them. All residents of the State are invited. Work where it will count best. If any are not supplied with petitions, send a card and they will be forwarded. Let the petitions circulate.

W. B. STODDARD
215 Four-and one-half St., N. W. Washington, D. C.

FROM A MISSOURI REFORMER.

ST. JOHN, Mo., March 8, 1897.

EDITOR CYNOSURE:—About 2,800 years ago there was a man that feared not to declare the whole counsel of God, and this is what he said: "I have been very jealous for the Lord God of hosts. For the Children of Israel have forsaken thy covenant, thrown down thine altars and slain thy prophets with the sword; and I, even I only am left, and they seek my life to take it away." And the Lord said unto him, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

These 7,000 had not the means of conversing then as we have now. They were sustained in their zealous walk by the power of Almighty God, who said to Moses, "I am that I am." I am reminded of this Scripture when I read letters from so many good writers in the *Cynosure*, and especially from Bro. W. Fenton. And here I would like to say for his encouragement, that we have here a church known as the United Baptist church, which has a confession of faith (though the Bible is our discipline), and this confession declares:

"The moral obligation of every intelligent creature to believe what God says and practice the same, by forsaking every appearence of evil, renouncing the hidden things of dishonesty, having no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret; therefore we have no right in the Church of God, unless we renounce all connection with all secret institutions of men or devils, for God's government is public."

'Tis true we are not educated, but we do feel thankful for the knowledge God has given us to know a tree by its fruit, or a child born into the family of God by his daily walk, or his relation to the world. We know that we "cannot serve God and mammon." We know that when a man holds allegiance to secret orders and is bound by the third and seventh degree oaths of Freemasonry he is in positive violation of the laws of God. Therefore to say he is a Christian, or permit him to say it through thu church of which Christ is the head, is undoubtedly lying before the God of heaven.

It was not I that said "Ye cannot serve God and mammon;" neither did I say, "Judge not, that ye be not judged; for with what judgment ye judge ye shall be judged." By this, and other Scriptures, I have a right to say that no man can call an affiliating Mason a disciple of Christ. The judgment is cast already. "Ye shall be judged by every word that proceeds out of your mouth." Paul says, "I was absent in body but present in spirit." Again, "God is not the author of confusion but of peace." Who is raising all this disturbance? Are we that keep the law of the Lord? We are told, "Them that sin, rebuke before all, that others may fear." 1 Tim. 5:2.

But there is a saying of the devil's ripened into a maxim: "If you can't say anything good of a man don't say anything at all." In this God's law and the devil's maxim is contradictory.

J. T. CULLOR.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning March 21.
Comment by Rev. S. H. Doyle.

TOPIC.—How our bodies influence our souls. —Dan. 1, 8-21. (A temperance topic.)

The human body is too much neglected, from the standpoint of religion and of Christianity. Its importance is properly emphasized in the Bible. It is said there to be for the Lord, to have been purchased by Christ, to be the temple of the Holy Ghost, to be cared for by God, and also it is stated that it will be raised. While all this is declared in the Scriptures about the body, how little its dignity, worth and glory are emphasized in Christian teaching! How few sermons are preached upon the subject! How few topics for religious meetings are along this same line! In the light of this neglect, it is not to be wondered at that the body is disparaged, vilified, tolerated by many as a nuisance and used by thousands as a creature of appetite and lust. This indifference and neglect has resulted largely in a misunderstanding as to the true relation of body, mind and soul. In thousands of lives the body rules supreme, while it should be held in subjection—be a mere servant to the higher powers of man. The proper relation is the body in subjection to the mind, and body and mind in subjection to the soul. The change of the order not only weakens and destroys the body, but also the mind and soul.

That our bodies have a tremendous influence upon our souls cannot be denied. Science proves it. The man is composed of the three parts—body, mind, soul—and yet he is one person. And these three parts are so intimately connected with one another that what affects one affects them all. Science cannot explain in all details how the body, mind and soul act and react upon one another, but that they do is an undisputed scientific fact. That the body influences the soul is proved by Scripture. If it did not, why would so much stress be laid upon the subjection of the body? The Scripture constantly exhorts us to mortify the members of our bodies. Paul says, "I keep under my body and bring it into subjection, lest that by any means when I have preached to others I myself should be a castaway" (I Cor. ix, 27). This language clearly declares that one of the means through which he might possibly become a castaway was the body. If the supremacy of the body can endanger the eternal life of the soul, it certainly has a tremendous influence upon it. Experience also teaches the influence of the body upon the soul. Daniel and his companions were all the better mentally and spiritually because they had taken care of their bodies. How much more useful many Christians would be if they did but cultivate physical health! Uncared for bodies become grievious burdens and woeful hindrances. Let us get a proper conception of the relation of the body to Christian living and carry it out in our daily lives.

Bible Readings.—Deut. xxi, 18-21; Prov. xx, 1; xxiii, 20, 21, 29-32; xxxi, 4, 5; Hos. iv, 9-11; Rom. xiii, 12-14; xiv, 21; I Cor. vi, 9-20; ix, 27; II Cor. vi, 16-18; Gal. v, 19-26; Eph. v, 18; Col. iii, 5-8.

Resenting Insults.

There is no need to cringe and ignore insults. We have a right, duty and ability to resent.—Jewish Voice.

Duty.

Duty is a powerful charm and sovereign remedy against all melancholy fits. —Central Presbyterian.

So Close We Cannot See It.

Sin may be clasped so close we cannot see its face.—Archbishop Trench.

The Second Coming.

We hear less about the judgment day than formerly, but more about the second coming of Christ. For that coming His people "look with uplifted head." To them that day is not so much "a day of anger, day of wrath," as it is a day of triumph of the Master and His church. He who is coming will bring His work on earth to a glorious completion. He is not coming only to take vengeance on those who do not believe, but He is coming especially to approve those who have been faithful.—Reformed Church Messenger.

Eternal Love.

The eternal love tireth not, the eternal wisdom knoweth the hearts of men, and, still, to us all crieth very longingly the voice of the Man of Sorrows, who is faithful to perform all He promiseth, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."—Sunday at Home.

No More Wonderful.

It is no more wonderful that we should live again than that we should live at all.—Ram's Horn.

Their Own Salvation.

The saved must become savers if they would enjoy their own salvation.—United Presbyterian.

Christian Endeavor Briefs.

Twenty-seven Albany Christian Endeavor societies were represented in a recent successful service in the penitentiary. After the meeting each prisoner was visited in his cell.

The use of all its car sheds has been granted by the Philadelphia Traction company to the Christian Endeavorers of the city for the holding of gospel meetings.

The Congregational Chinese Endeavorers of San Francisco have within recent weeks contributed $17 toward the international convention fund and $30 to the American board. These Endeavorers support six missionaries in China.

One of Maine's district secretaries is about to go out through his county organizing Christian Endeavor societies and speaking for Christ in places where the name of God is heard only in blasphemy.

The Portland Floating society recently received six comfort bags from a venerable Christian in Andover, Mass., who is 72 years old, but still working earnestly for the Master.

A lad of 13 years, the youngest member of the Presbyterian society of Pueblo, Colo., recently led the Christian Endeavor meeting, and when the organist failed to appear he played the instrument.

The District of Columbia union is considering the advisability of organizing a good literature union in order that the work of this character may be more systematically and thoroughly done.

Hoke Smith as a Missionary.

We learn from the Atlanta Journal that "the Hon. Hoke Smith, ex-secretary of the interior, has returned to active Christian work since coming back to Atlanta to live," and that he has resumed the position of superintendent of the Sunday school of the First Presbyterian church. We do not know a better field for active missionary work than Atlanta, and we wish Mr. Smith the greatest success in his labors.—Charleston News and Courier.

GOVERNOR BLACK.

The Chief Executive of New York a Great Walker.

An Albany dispatch says that Governor Black walks from the executive mansion to the capitol every morning and when his day's work is done walks back home. Governor Flower used to do the same thing, and it was a very rare occurrence for Governor Hill to ride when the walking was good. Governor Morton rarely walked. His carriage was always at his beck and call.

Governor Black won fame as a pedestrian in Troy before he was thought of as a politician. He used to take delight in long jaunts out into the country. His legs are several inches longer than those of an ordinary man, and consequently he can get over a deal of ground in a short space of time. Mr. Black thought nothing a few years ago of a stroll before breakfast to Wynantskill and back, a distance of probably five or six miles.

Before the trolley line was put in operation up Ida Hall way the most leisurely horse car line in the country accommodated the residents of that beautiful section of Troy. It was a ride of more than half an hour from Governor Black's office to his home. The cars went down the hill just as slowly as they crept up it. Unless the weather happened to be stormy the railroad company rarely had occasion to find a seat for Governor Black.

Bright and early in the morning the governor to be could be seen swinging out of Pine Woods avenue into Pawling avenue at a gait which would turn the veteran Weston green with envy. He could always beat the horse car.—Pittsburg Dispatch.

Private Secretaryship Is No Snap.

"Whoever succeeds me will have his hands full," said Private Secretary Thurber the other morning. "I have no idea who it will be, but no matter, he will have to be a hustler to find himself equal to the emergency. It is an erroneous belief that the position of private secretary to a president is a snap. The very reverse is the fact. You have no idea how much trouble and annoyance I have here. Representatives, senators, office seekers and officials in the departments, all wanting to see the president at one and the same time. It takes diplomacy, I tell you, to run this office. The private secretary to a president of the United States is an anvil, on which 70,000,000 of people are continually pounding."

Secretary Thurber was asked what he has in view after the close of his official career.

"I'll go back to the law," he replied. "My post with the firm of Don M. Dickinson of Detroit has been held open for me, and when I leave here on March 4 next I will resume business at the old stand."—New York Sun.

Olive Schreiner's Opinion of Cecil Rhodes.

This is what Olive Schreiner thinks of Cecil Rhodes: "He is Napoleon over again, but Napoleon in a financial, industrial and political world. He has all Napoleon's greatness, not a little of Napoleon pettiness, and he will fall some day, overwhelmed, as was Napoleon, by the corruption of his own tools. What Napoleon did with steel Cecil does with gold. Around him there is a court of creatures who only live to minister to his will, but who would turn and rend him tomorrow if he were tripped up by fate. As Napoleon thought Providence was always on the safe side of the heavy battalions, so Cecil is convinced there is no god so omnipotent as that of the full purse."

Galusha Grow's Eyesight.

Ex-Speaker of the House and Representative Galusha A. Grow of Pennsylvania is 78 years old, but he writes without glasses as readily as a boy of 18. The other day he was writing in the secretary's office of the house some autograph passes to the reserved gallery, and some one complimented him on his good sight. "It is because I began to wear glasses as soon as I needed them," said the veteran Yankee, for he is a native of Connecticut. "I have at home the ones I wore when I was much younger, and they still fit me. I use them sometimes for reading the newspapers."—Washington Post.

Suggestions For Story Writers.

E. F. Andrews writes for The Cosmopolitan some useful hints for the great American army of persons young and old who would like to be successful novel writers. It is certain there is a need just now of somebody who can write novels. The ranks of the authors whose fame is already made are thinning rapidly, and thus far there appears none to take their places.

To begin, Mr. Andrews mentions the two classes into which works of fiction are divided—the romantic and the realistic. The realistic school of novelists depicts life as it is, or thinks it does. The romantic school paints life as it may be. To this we on our own account would like to add a third class—that which represents life as it ought to be. The novelist who should successfully do this would be sure of immediate and lasting fame. Humanity is dead tired of the repulsive and painful scenes which so called "realistic" writers paint for us. It is likewise dead tired of that kind of romance on which the 16-year-old girl is so fond of feeding her silly and morbid imagination. The great success of Bellamy's "Looking Backward" and one or two other stories with a like motif is proof that the race wants, even in fiction, something happier, brighter and better than it has known.

Mr. Andrews tells us that the three principal ingredients of a novel are plot, incident and character. Of these the most important is character. The novelist must have every one of the personages wrought out into a character of his own. It will not at all do for a writer to follow the mere type in this matter, as a typical old maid or a typical politician. He must struggle with his mind and produce a type of his own. Thackeray and Dickens were the most successful character painters.

Furthermore, the novelist must not follow real life too closely in his character painting or in his incidents, says Mr. Andrews. And he is quite correct. We have observed that the most successful characters in a story are not those who really have existed, but who might exist almost anywhere. The most successful incidents are not those which really have happened, but those which might happen. Mr. Andrews says one theme never wears out—that of love between the sexes. And yet the most successful novels recently have been those in which either occult or economic questions have first place in importance.

In the sixth century of the Christian era a chronologist named Dionysius established a system of dating the years and centuries which has been followed ever since. He was the first to systematize the reckoning of time from the birth of Christ. Later investigations, however, and more accurate ones, demonstrated that he had fixed the birth of Christ four years later than he should have done. In the textbooks of chronology, therefore, the curious fact is recorded that Christ was born four years before Christ—that is, four years before the commencement of the Christian era. Teachers do not always stop to explain that this happens because Dionysius made a mistake in his dates. That being the case, The Outlook points out that we are actually already living in the twentieth century. Instead of being the year 1897 of the Christian era, this is really 1901 of that era.

The very rich should not be taxed at any higher rate than the poor, but the very rich should be forced to make honest returns of their property. To make them do this is the task now before lawmakers, ministers and reformers. When the laws, the assessing officers and assessment methods are alike so lax that a man worth $15,000,000 may escape year after year the payment of all taxes beyond $20,000, as happened recently in a well known instance, it is time something or somebody was reconstructed. The voters of this republic have the remedy for such dishonesty and perjury in their own hands. They have only to elect honest and competent men to manage the assessment and collection of taxes. Yes, there is one other little point, too—they will have to make honest returns of their own property. That will set a good example to the millionaires.

Read what a Massachusetts tax assessor writes about his business and then take it to heart: "Take the majority of people, whom I call in everything else just about as honest as they can be, and they would not misrepresent for the world. But when it comes to taxation they are about as dishonest as they can

be, and it is not in any class either. They lie about different things. They will lie about their real estate just as they will lie about their personalty."

A letter can be sent from one part of Paris to another more quickly than a telegraph message. It can be shot through a compressed air tube in a flash, faster than a telegraph message can be transmitted, copied out and delivered.

The Nebraska legislature must receive the credit of having before it for official action thereon the queerest bill introduced into any lawmaking assembly this winter. It is a bill to suppress football.

Very much has been done to civilize man in his outward surroundings. Now there should be a crusade to civilize him inwardly.

RELIGIOUS THOUGHT.

Gems of Truth Gleaned From the Teachings of All Denominations.

America, because of her geographical position, should be the arbiter for other countries. But Americans must convince other nations that they are not moved by a spirit of aggrandizement.—Bishop Lawrence, Episcopal, Boston.

Biblical History Is Reliable.

The truthfulness of the historic records of the Bible has often been assailed, but it has come forth from the attacks untouched, and is receiving confirmations daily in all the recent discoveries of the buried records of Egyptian monuments and tombs, and of Assyrian cylinders, tablets and the hardened bricks covered with inscriptions. The penknives, scalpels and microscopes of the critics have been no match for the picks and shovels of the archæologist, and the biographies of the Bible show us the heroes as they were with all their defects and sins, and reveal them as representative men, standing as types of life and conduct manifest in all the past and the present. There is in all of them the one "touch of nature that makes the whole world kin."—Rev. T. Beeber, Presbyterian, Norristown, Pa.

Doubt and Laziness.

Doubt is a good thing if honest, but as a lazy habit of the mind, to excuse one from investigation, is a mean thing. The man who believes in God as a tyrant will hate him; who believes in him as easy going, will do as he pleases and then run and ask for forgiveness. But the man who loves God as a father will obey him. The Bible is the chart of life, which shows all the reefs and all the headlands, that you may sail safely into the harbor. Alas for him who hopeless lays dead away!

It does not make a difference what one believes. It is one's duty to train the intellectual faculties to know the right from wrong; to free his mind from prejudice; to come to some decision on religious matters as well as political, and then stand for it, even if one is on the unpopular side.—Rev. F. O. Hall, Everyday Church, Boston.

Natural Inequalities.

The great inequalities of the world are the natural ones, for which God or the universe is responsible. Much unreasonable discontent might be cured if people would only learn to estimate the real value of the things that are within their reach. I would not have any one contented with today as a finality, and yet I would have every one contented with today as one step in the ever upward ascent in the growth of the soul. The ideal condition of society should be one of practical content and happiness with the day, and yet such a discontent with all imperfect conditions that makes man strive for that kind of growth which looks toward the perfecting of humanity.—Rev. J. M. Savage, Unitarian, New York.

The Modern Church.

The cemetery—the home of the dead—is not this the symbol of many of our churches today? As we enter one of these ecclesiastical graveyards no one meets us at the door. Tremblingly we take a seat, and in a few minutes the cultured pastor occupies his accustomed place, when a quartet away up in the organ loft rolls out the demisemiquavers of some unintelligible piece of music. The pastor's carefully prepared essay on some abstruse problem in theology has a soothing effect on many of his hearers, for already several have have taken refuge in slumber, to be awakened only by the screaming soprano, who is earning her salary by calling back into consciousness those who have fallen asleep.—Rev. C. H. Fitzwilliam, Baptist, Pittsburg.

CAUSES OF MISERY.

Alcohol and Narcotics Entail Vice Upon the Children of the Users.

We live in a sensational age, because the nervous stamina of our people is lessened—the very brain is going. And why? The silly cry is, "We live too fast!"—silly because it is in itself an effect. With less brain force, stronger outward appeals to excitement are necessary—sensational playbills, sensational amusements, sensational books, even sensational songs and sermons. What are the elements of this fast life? A fast life is a life of waste, of exhaustion, both morally and physically, and this has been going on in spite of temperance education and shortened hours of labor. What, then, are the chief constituents in this causation which can possibly account for the terrible effects? They are not far to seek, and they are vices entailed upon the children, cursing them evermore with each generation.

A tablespoonful of alcohol diluted, taken in the 24 hours, causes 4,300 extra heart beats, and in secondary effect narcotizes the recuperative forces. Consider the effect of £130,000,000 in value of this poison yearly consumed by 12,000,000 adults and then calculate the possible effect upon the nerve and brain of £16,000,000 worth of the narcotic tobacco consumed by another 20,000,000 of our population.

Gambling finds in these people a lowered tone of moral life and intellect, which responds to the temptations of custom, example and interest, flooding our country with corruption and crime and filling our homes with heartbreak and misery far beyond our skill to describe. Thrift is natural to the Celtic race, but the unnatural appetite for narcotics, on which brewers, wine growers and distillers thrive and grow wealthy, counteracts nature. First conquer alcohol, and then will foresight and economy resume their happy reign of amelioration and true glory.—Union Signal.

Alcoholism In Children.

M. Lancereaux, who takes an active part in the struggle against alcoholism, is now engaged in demonstrating its influence on children. On growing children its effects are particularly lamentable. M. Lancereaux has closely studied two young girls from 13 to 14, born of alcoholic parents, and accustomed to drink a liter and a half of wine per day since the age of 8 years. They are victims to visceral lesions typical of alcoholism and present all the signs of well marked "infantilism." These cases confirm the results of experiments on animals. The stunted growth frequently met with, especially among recruits, the increasing number of weak, sickly children, arrested alike in their moral and in their physical development, and the increase of crime, are all to be laid at the door of alcoholism.

Titled Rumsellers.

There are said to be 10 Scottish dukes, 5 marquises, 20 earls and 5 lords—40 in all—who have a direct financial interest in the continuation of the drink traffic. In England and Wales the names of no fewer than 172 members of the upper house appear as owners of one or more licensed places.

EVIL ASSOCIATES.

The Sad State to Which Drinking and Gambling Brought a Young Man.

"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear and I am afraid they gamble. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid for me, father," replied the boy laughingly. "I guess I know a thing or two. I know how far to go and when to stop."

The lad left his father's house twirling his cane in his fingers and laughing at the "old man's notions."

A few years later, says The Youth's Temperance Banner, and that lad, grown to manhood, stood at the bar of a court, before a jury which had just brought in a verdict of guilty against him for some crime in which he had been concerned.

Before he was sentenced he addressed the court and said, among other things: "My downward course began in disobedience to my parents. I thought I knew as much as my father did, and I spurned his advice, but as soon as I turned my back upon my home temptations came upon me like a drove of hyenas and hurried me into ruin."

Hear that, boys, you who think you are wise enough to do without father's advice. Don't disobey your parents; I beg of you, don't.

Influence of Drink.

I think it would astonish many persons if they know how large a proportion of crime is traceable, directly or indirectly, to drink. I am almost afraid to name the proportion, but my own impression is, derived from constant experience in every county in England, that more than one-half of the crimes that are brought before us are to be ascribed to the influence of drink—sometimes the influence of drink upon the guilty person, sometimes the influence of drink upon the victim. The condition of the victim tempts the criminal into crime.—Lord Chief Justice of England.

The combined railroads are among the most powerful practical prohibition organizations in existence. Some employees doubtless regard the rules against intoxicants as offensive "sumptuary legislation," but the millions who travel on trains are well pleased with the existence and the rigid enforcement of the rules.—Chicago Record.

SABBATH SCHOOL.

LESSON XIII, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 28.

A Comprehensive Review of the Quarter's Lessons — Golden Text, Acts xii, 24—Commentary by the Rev. D. M. Stearns.

LESSON I.—Christ's Ascension (Acts i, 1-14). Golden Text—Luke xxiv, 51, "While He blessed them He was parted from them and carried up into heaven." The golden text for the review, "The word of God grew and multiplied," describes the work of the Holy Spirit through the apostles after the ascension of Christ. We must keep before us the great fact that it was and still is the purpose of God to bless the whole earth through Israel (Ps. lxvii, 1-7; Isa. lx, 1-3; Jer. iii, 17, 18; Rom. xi, 12, 15); but, Israel having rejected and crucificed their King, the kingdom is postponed until the King shall return (Luke xix, 11, 12; Acts iii, 20, 21). In the meantime we live in "the mysteries of the kingdom."

LESSON II.—The Holy Spirit Given (Acts ii, 1-13). Golden Text—Acts ii, 4, "They were all filled with the Holy Ghost." Although these disciples had been daily under the teaching of the Lord Jesus for several years, yet they were not qualified to be His witnesses, but had to wait until filled with the Holy Spirit, for He alone could accomplish in and through them what the Lord required. No wisdom or power of man can accomplish the work of the Lord, but only the Spirit of the Lord (Zech. iv, 6). When filled, they spake as the Spirit gave them utterance (Acts ii, 4).

LESSON III.—A Multitude Converted (Acts ii, 32-47). Golden Text—Acts ii, 39, "The promise is unto you and to your children and to all that are afar off." When the strangers at Jerusalem from all parts of the world heard these unlearned men speaking in all languages and declaring the wonderful works of God, they were amazed, and some said that the disciples were full of wine. Peter, then standing forth, declared in the power of the Spirit the facts of the case, and from the Scriptures preached Christ unto them with the result that about 3,000 believed and were baptized, and the Lord continued to add daily those being saved (verses 41, 47).

LESSON IV.—The Lame Man Healed (Acts iii, 1-16). Golden Text—Acts iii, 16, "His name, through faith in His name, hath made this man strong." The disciples seem to have frequented the temple, probably for the purpose of teaching, even as Jesus had done (see chapter v, 20), and on this occasion the Lord through them gave health to a man over 40 years old who had never walked a step (verse 2 and chapter iv, 22).

LESSON V.—The Boldness of Peter and John (Acts iv, 1-14). Golden Text—Acts iv, 12, "There is none other name under heaven given among men whereby we must be saved." As the power of God is increasingly seen the devil's anger increases, and the apostles suffer imprisonment and threatening.

LESSON VI.—True and False Giving (Acts iv, 32, to v, 11). Golden Text—I Sam. xvi, 7, "Man looketh on the outward appearance, but the Lord looketh on the heart." With such great power gave the apostles witness of the resurrection of the Lord Jesus that the grace of God was upon them all, and many sold their property and put all the proceeds in the common fund that none of the believers might lack anything; for then, as now among the Jews, those believing in Jesus would probably be cast off by their friends and find themselves destitute of temporal things. God's hatred of deceit is seen in His judgment of the liars.

LESSON VII.—The Prison Opened (Acts v, 17-32). Golden Text—Acts v, 29, "We ought to obey God rather than men." Satan's rage increases, and again the apostles are imprisoned, but no walls or bolts or soldiers can hold them unless the Lord is willing that they should be held; so He sends an angel, who delivers them and sends them to the temple to continue teaching the words of life. When again arrested in the temple in the morning and brought before the council, Peter again preaches Christ crucified and risen, and, although beaten for it, when let go they continued daily to teach and preach Jesus Christ both in the temple and from house to house.

LESSON VIII.—The First Christian Martyr (Acts vi, 8-15; vii, 54-60). Golden Text—Rev. ii, 10, "Be thou faithful unto death, and I will give thee a crown of life." The power of the Holy Spirit is as necessary to serve table as to preach the gospel, and if one is willing to serve whole heartedly in humble service he will be led forth to greater things. The wisdom and spirit which they were not able to resist was not any wisdom of Stephen, but that of the Holy Spirit in Stephen, even the wisdom and Spirit of God. Stephen's sermon, like Peter's, was chiefly quotations from or references to Scripture, and having given his testimony he went home to be with Jesus. He is the first recorded as seeing Jesus after His ascension.

LESSON IX.—The Disciples Dispersed (Acts viii, 1-17). Golden Text—Acts viii, 4, "They that were scattered abroad went everywhere preaching the word." The last words of Christ ere He ascended were, "Go ye into all the world and preach the gospel to every creature," and "Ye shall be witnesses unto Me unto the uttermost part of the earth" (Mark xvi, 15; Acts i, 8), yet up to the time of our lesson the witnesses do not seem to have left Jerusalem.

LESSON X.—The Ethiopian Convert (Acts viii, 26-40). Golden Text—Acts viii, 35, "Then Philip opened his mouth and began at the same Scripture and preached unto him Jesus." Perhaps none of the scattered abroad had gone to Ethiopa, but the Lord had His chosen ones even there and will somehow reach them also.

LESSON XI.—Saul, the Persecutor, Converted (Acts ix, 1-12, 17-20). Golden Text—I Tim. i, 15, "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners." Things impossible with men are possible with God, and there is nothing too hard or wonderful for God (Luke xviii, 27; Jer. xxxii, 17). The time came for this blasphemer to be stopped, and in His own way, by His own power, the Lord humbled him and brought him to Himself.

LESSON XII.—Christian Self Restraint (I Cor. ix, 19-27). Golden Text—I Cor. ix, 25, "Every man that striveth for the mastery is temperate in all things." Salvation is the free gift of God through the finished work of Christ, and no works or strivings of ours have any part in our redemption (Rom. iii, 24; iv, 5; Eph. ii, 8, 9; Titus iii, 5), but when saved through Christ it is that we may abound in good works (Titus iii, 8; Eph. ii, 10), as the evidence of our redemption, and for these works which God prepares for us we shall be rewarded at the coming of Christ (Luke xiv, 14; Rev. xxii, 12; II John viii; I Cor. iii, 14, 15. The special work of our lesson is denial of self.

HISTORY OF A WEEK.

Tuesday, March 9.

Obituary: At Elkton, Md., Thomas A. Price, of the Wisconsin Central. At Lansing, Mich., James B. Porter, 72. At Rockford, Ills., Charles Perkins.

John Butterfield, a switchman for the Illinois Central at Chicago, engaged in a lively encounter with two highwaymen, who held him up on the top of a box car attached to a moving train.

Judging from the value of the gold ore mined at Cripple Creek, Colo., in the first two months of 1897, this year's output will reach fully $15,000,000.

The Oakland (Me.) wool mills began running on full time yesterday. It employs 250 operatives and had been running on short time for several months.

Prince Hohenlohe, premier of the German empire when Kaiser Welhelm is asleep, wants the reichstag to spend about 180,000,000 marks on forty-six new war vessels of various kinds.

Wednesday, March 10.

The Idaho legislature has adjourned.

A. S. Trude has formally withdrawn from the race for mayor of Chicago.

Emigration to Siberia has been so great from eastern Russia that it has been forbidden summarily. Revenue was falling off too rapidly.

The Texas Live Stock association has passed a resolution giving the Chicago stock yards thirty days in which to abolish the $2 terminal charge on each car.

Americans who travel in Turkey must provide themselves with passports.

It is estimated that not less than 40,000 rabbits have been killed in Bingham county, Ida., this winter. The bounty of 2½cents a scalp has encouraged the slaughter.

Eighteen and one-half hands is the height of a horse owned at Plymouth, Neb. The horse is said to be the largest west of the Mississippi river.

Justice Lawrence, of the supreme court of New York, has declared invalid the divorce secured by J. G. Driscoll, in Oklahoma.

Thursday, March 11.

Senator Hanna's daughter is engaged to be married to Mr. Beery, a successful young bridge builder of Toledo, O.

This year's graduating class in the United States Indian industrial school, Carlisle, Pa., numbered twenty-six, and represents many tribes.

General Frederick Colomon, late of the United States volunteer army, died in Salt Lake City.

G. B. Neveu, of Chicago, died at his home without medical attendance. He was 84 years old.

Ex-Senator Dolph, whose leg was amputated at Portland, Or., is dead.

Emperor William of Germany has been ordered by his physicians to take more out-of-door exercise. The emperor is growing stout and his blood is bad.

Expert diamond nippers who are probably en route from the east to Carson to relieve the sports of their jewels during the big fight, remained at Los Angeles long enough to accumulate $2,000 worth of gems.

Friday, March 12.

Comptroller Eckels has issued a call for a statement of the condition of the national banks at the close of business Tuesday, March 9.

Professor Henry Drummond, the author of "Natural Law in the Spiritual World," is dead at London. He was born at Sterling in 1851.

John MacDonald, a veteran pressman, formerly employed on The Times and other Chicago papers, fell down stairs at Dubuque, Ia., and broke his neck.

Young Garret A. Hobart, Jr., the 12-year-old son of the vice president, is the head of the firm of Garret A. Hobart, Jr., & Co., electrical jobbers and supply house of Paterson, N. J.

General alarm has been caused among the rural population in the neighborhood of Salsak bay, near Foo Chow, China, by the extraordinary boldness of tigers prowling about night and day. Two men have been carried off by the animals.

The Bullion-Beck mine, Utah, has declared a monthly dividend of $50,000 and the Mercur Mining company has declared its regular monthly dividend of $25,000.

Saturday, March 13.

The losses in Kentucky and Ohio by the recent flood aggregate over $6,000,000.

Captain Day has arrested about a dozen intruders on the Uncompahre Indian reservation and will take them to Fort Duchesne. No resistance was offered. The agency officials destroyed all the monuments and locations.

Fire broke out in the Chicago House at Buffalo and two men were suffocated in their beds. They were Teddy O'Donnell and William Hanrahan, boarders.

The snow of Thursday night in the Dakotas and Minnesota did more actual damage than any other of this winter, especially to railways.

The fact has just been made public at Pittsburg that the Hoop Iron association has been dissolved.

K. H. Wade, general manager of the Southern California Railway company, was found dead in the bathtub in his apartments at the Hollenbeck hotel, Los Angeles. Apoplexy.

Oregon and Colorado delegates seceded from the Sovereign Camp of Modern Woodmen of the World at St. Louis and are now organizing a separate body.

Monday, March 15.

The Marquis of Bute has celebrated his silver wedding by giving £1,000 to the town council of Cardiff, the income to be given to poor girls to assist them to marry.

Godfrey Hunter has been nominated for United States senator in the Kentucky Republican legislative caucus.

The India famine fund in England has now reached £425,000 ($2,125,000). During last week the queen added £500 ($2,500) to the original and similar sum which she had contributed.

The upper house of the Arizona legislature has passed a bill making legislative sessions hereafter to be at ten-year intervals.

The first official celebration in connection with the queen's jubilee was held in Dublin Saturday night. The lord lieutenant gave a brilliant state banquet.

Johnson, the wheelman, is out of his sick bed. He has lost twenty-eight pounds and will go home for rest and recuperation.

VICTIMS OF A DISASTER ON THE E. AND T. H. RAILROAD.

Fireman Caught Under the Engine and Killed—Several Passengers in the Smoker Plunged Into the Water with the Car, Which Is Entirely Submerged

Princeton, Ind., March 11.—The southbound Chicog and Nashville limited train over the Evansville and Terre Haute railroad was wrecked about 4 o'clock yesterday morning at a point about a quarter of a mile south of the railroad bridge across White river, which is two miles north of Hazelton, this county. Backwater from the river had risen up to within a few feet of the road bed, which is on a very high embankment or levee. Other trains had passed over this place a few hours previous, and the road bed was then thought to be safe. This ill-fated train crossed the bridge and was running about twenty-five miles an hour. Without warning the embankment gave away under the train, precipitating the engine and the combination mail and baggage and the smoker into the ditch.

Released Just in Time.

In an instant the water from upstream rushed with terrific force through the break, tearing the levee away rapidly. The mail car went down end first, and the smoker plunged under it. By this plunge the entire top was torn from the smoker. Brakeman Haueisen was caught in this car between the stove and the end and was held fast. The car hung over the brink of the washout for several minutes. The brakeman finally released himself and escaped only a few minutes before the car plunged into the flood.

Terrible Fate of the Fireman.

It is certain that Conductor George Sears was in there and probably four or five others. All met death either by the concussion or drowning. A valise was found bearing the name "W. B. Phillips, Fort Wayne, Ind.," and cards inside indicated that the owner was traveling for this house, selling shirt waists. The ladies' coach was derailed, but did not turn over, and all the occupants escaped to the sleepers on the rear of the train and were taken back to Vincennes. The engine, No. 94, in charge of Engineer John McCutcheon, and Fireman Joseph Bowman, turned over on the east side into five feet of water. McCutcheon was thrown westward and fell into the water, but swam out. Fireman Bowman jumped with the engine and was caught when it fell. He lies buried under several feet of water and the body has not been recovered.

Smoking Car Their Sepulchre.

The wrecked smoker sank from view several hundred yards from the track, and the bodies in that car cannot be recovered until the water recedes. One of them is believed to be Herbert Allen, of Evansville, doorkeeper in the late legislature, returning home. The baggageman, Harry Hill, had a miraculous es...id was not injured. His car lies buried in water. The wreck-train with railroad officials arrived after some delay. A large force of men was put on work trying to keep the remainder of the embankment from washing. Waves fifteen and twenty feet high leap through the breach, and nothing dumped into the breach seems to be of effect in stopping the washing. Present indications are that it will be several days before traffic can be resumed over this place.

Four-Cornered Fight at Chicago.

Chicago, March 13.—The mayoralty contest in Chicago was made a four-cornered fight last night by the formal nomination of Washington Hesing at a non-partisan convention. A complete city ticket which will go on the official ballot under the caption "Business Administration of Municipal Affairs," was nominated.

Lieut. Sawyer Badly Hurt.

Boston, March 15.—Lieutenant Sawyer, U. S. N., who was seriously injured in the gas explosion in the Pittsburg foundry last week, is in a critical condition. The lieutenant reached here Friday evening, and since that time a physician has been his constant attendant.

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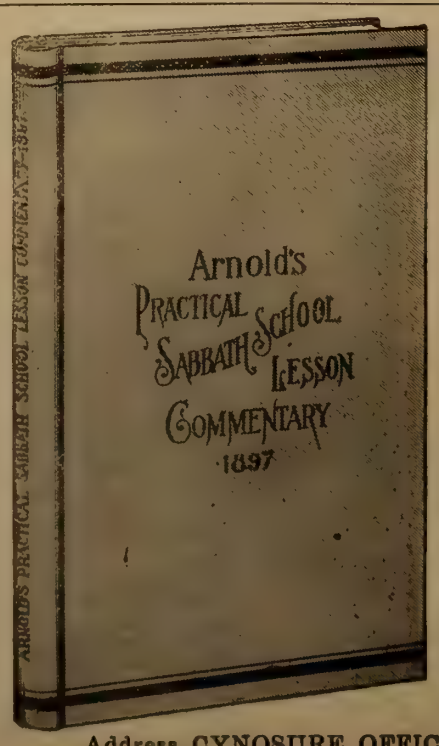
A pamphlet of 20 pages. 5c.
An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too."

A Booklet of 107 pages. 25c.

"The Martyr's Own Monument," by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association; "Christian Politics," by Rev. J. Blanchard, late Editor of *Christian Cynosure;* "The Mysterious Machine: Was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what?" by Prof. E. D. Bailey, of the Civil Service Dept. U. S. Government.



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STATE LEGISLATURE.

WHAT THE LAWMAKERS ARE DOING AT SPRINGFIELD.

Procceedings in the Senate and House Boiled Down—Bills and Resolutions Introduced and Other Matters of Interest to the People of the State.

Springfield, Ills., March 10.—The senate adopted a resolution providing for committees to visit the state institutions to ascertain their needs. Bills were introduced: Appropriating $124,000 for the Normal Orphans' Home; to incorporate and regulate pawners' societies; to give people accused jointly of crime separate trials; for police regulation of private banks. Committees were appointed to draft resolutions on the death of Senators Herb and Wells. Adjourned as a further mark of respect to Senator Wells.

In the house a resolution was adopted for a committee to investigate the doings of the Chicago drainage board—56 to 52. A bill was introduced to prohibit six-day bicycle contests without regular rests. Another bill introduced fines members absent without leave $5 per day. A number of other bills were introduced and others read a first time. The $250,000 loan bill came over from the senate and was advanced to second reading.

Springfield, Ills., March 11.—In the senate yesterday a large amount of routine business was transacted. A number of bills were introduced, others were advanced on the calendar, while several were passed. A petition from the railway employes of McLean county protested against the 2-cent fare railway bill. Bills were passed: Providing for the release of an assignee by transferring unsettled accounts to the county treasurer; providing that a wife shall be a competent witness to testify in a case of wife abandonment; authorizing the establishment of houses of correction outside the corporate limits of cities.

In the house bills were introduced: Providing for an inspection of beer, to see that nothing but pure beer is sold; providing for the payment of wages to convicts in all the prisons and reformatories of the state, the wages so earned by the convicts to be paid over to their wives or families; providing that no express company shall charge extra for the delivery of a package from the railway station or express office to the consignee; to regulate the sale of cocaine; providing that the minimum wages paid to laborers working on state contracts shall be $2 per day.

Springfield, Ills., March 13.—The senate was in session just five minutes yesterday, without a quorum present. Bills were introduced: Authorizing cities, villages or incorporated towns of organize under the general law by an election; providing for a library commission of five to promote free public libraries; to compel railroads to carry bicycles as common baggage. Adjourned to Tuesday. In the house there was scarcely a quorum. A bill was introduced to prohibit department stores and one to establish a court of conciliation to settle law suits. Adjourned to Tuesday.

CONDITION OF ILLINOIS WHEAT.

Much Damage Done by Winter-Killing All Over the State.

Springfield, Ills., March 13.—Owing to the rumors prevailing over the state since early in January as to the extent of the injury to winter wheat by winter-killing, the Illinois state board of agriculture asked for reports on the subject from correspondents in the wheat belt, the summary of which is given below. The reports corroborate the prevailing opinions and a very unfortunate condition is noted. The reports of damage from this source vary from 15 per cent. of the area seeded to the entire amount, the average being 59 per cent. of the area. Last fall 1,497,000 acres were reported seeded, and if the stimate of damage is confirmed but 682,000 acres will be left for harvest.

In many counties the entire area seeded will be plowed up. A reduction of the area seeded of 1,000,000 acres, which is reported, leaves by far the smallest area ever harvested in Illinois. Under the most favorable conditions from now on to harvest there is little reason to hope for more than 10,000,000 bushels yield in thes tate, which is not nearly enough to supply the home demand for consumption and seed for the next year's crop. But six counties report injury to wheat by Hessian fly, and to such a small extent that it cuts no figure in the result.

Death of a Great Land-Owner.

Keithsburg, Ills., March 15.—William Drury, known as the millionaire land owner, died at his country place, north of this city, Saturday night. He was the largest individual land owner in this country, having hundreds of thousands of acres in Colorado, Nebraska, Texas and Kansas, besides 6,000 acres of the richest farming land in this county. Mr. Drury was 87 years old, and came to this county in 1831.

Rabid Dog Bites a Drove of Hogs.

Springfield, Ill., March 15.—The Illinois Live Stock commission has been notified by the authorities of Sumner, Lawrence county, that a rabid dog has bitten a large drove of hogs in that locality, spreading hydrophobia, and that every hog bitten has been rabid.

State Notes.

Joseph R. Dunlop, editor of the Chicago Dispatch, has been sued by Theresa D. Dean, the divorced wife of Dr. W. Louis Tallman. She charges criminal libel in an article which refers to an alleged escapade at the Plaza hotel.

John Clemenger has been awarded $21,000 against the Chicago and Eastern Illinois and Chicago and Western Indiana Railroad company for injuries received at Chicago.

The Hodcarriers' council, comprising four unions, and the Plasterers' union held meetings and declared the building trades' strike at Chicago off.

LATEST ORDER OF WEYLER.

Will Abandon Towns Where He Is Not Provided Free Volunteers.

Havana, March 11.—Captain General Weyler has ordered all the regular Spanish troops to abandon the towns in which the merchants and landed proprietors do not provide, free of cost to the government, three volunteers for every government soldier of the garrison. He has been in communication on this subject with the proprietors, merchants and prominent people who are most interested in preserving their fortunes.

General Gonzalez Munoz, chief of the general staff, sailed yesterday for Puerto Rico with his family. From thence he will sail for Spain during the month of April. Tomas Armas Carrillo, Eduardo Hermandez Falcon, Victor Miranda, Julio Carbo and Miguel Cespedes, all well known in connection with the insurgent cause, with seven other prisoners, were sent to the Chaffarine islands yesterday and ninety-eight members of the Nanigo society from Matanzas were sent to the island of Fernando Po.

Senate Adjourns Sine Die.

Washington, March 11.—The senate yesterday adjourned sine die so far as the Fifty-fourth congress is concerned. The appointment of A. T. Wood as senator from Kentucky was announced and the credentials sent to committee. Hoar offered a change in the rules providing that when any bill or resolution had been under consideration more than one day any senator could demand that debate be closed. If a majority of the senators so decided, there should be a vote without further delay, and no motion should be in order pending the vote but one to adjourn or take a recess. In the executive session W. R. Jewett was confirmed as postmaster at Danville, Ills. His is the first appointment.

Injunction Against a State Law.

Topeka, Kan., March 15.—Judge Foster, of the United States district court, has granted a temporary injunction restraining the Kansas City Stock Yards company from putting into effect the rates fixed by the legislative act which has just become a law.

Cleveland Bicycle Race.

Cleveland, March 15.—Harry Wood, the Oberlin boy, won the six-day bicycle race with ease. The final scores were: Wood, 728 miles, 5 laps; Schoch, 728; Gifford, 727, 8 laps; Ashinger, 726, 5 laps; Dench, 715, 10 laps.

Don't Need Three Trains.

Chicago, March 15.—Arrangements were originally made to send out three special trains from this city to Carson City carrying the sporting men of Chicago and vicinity to the fight. The sales of tickets, however, were not nearly as large as had been anticipated, and the special trains resolved themselves into three excursion parties, consisting of about thirty each, or in the neighborhood of 100 in the aggregate.

They Will Quarrel No More.

Little Rock, Ark., March 10.—Orlando Howe, of this city, quarreled with his wife, and they decided to separate. Being without money, Howe took his twin sons, aged 10 years, and started to walk to Stillwell, Mo. A train struck the father and two sons on a trestle near Oliphant, instantly killing Howe and one son, and fatally wounding the other boy.

Hunter's Election Nearly Assured.

Frankfort, Ky., March 15.—The sudden death of State Senator John P. Salyers at his mountain home was announced by telegraph yesterday, and it created a profound sensation among the legislators. Salyers was a Democrat and prominent in the senatorial fight of last winter. His death removes nearly the last doubt that Hunter, the present Republican nominee for United States senator will be elected whenever the joint ballot is had.

SUBSCRIPTION LETTERS.

The following have made remittances o the *Cynosure* from Mar. 8 to Mar. 13:

Geo M Wildin, W J Phelps, J B Turner, G L McCoy, Rev P B Williams 4, T H Gault, Rev Geo Link, Mrs H W Bourne, A G Tewe, S C Hart, B T Pettengill, J N Durr, Robt Jones, Rev M Bowman, Jerome Howe, T Fraser, Robt M Wilson, Joseph Bradford.

The Mystic Tie or Freemasonry a League with the Devil. 15c.
This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason.

Reminiscences of Morgan Times. 10c. each.
By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry.

The Broken Seal. In cloth, 75c. Paper covers, 40c.
Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene.

Pres. H. H. George on Secret Societies. 10c. each.
A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

Narratives and Arguments, 15c. each.
Showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple.

Sermon on Secret Societies. 5c. each.
By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

College Secret Societies. 25c. each.
Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett.

Eminent Men on Secret Societies. 326 pages; cloth, $1.00.
Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials."

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1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

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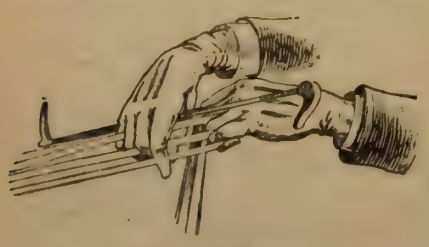
There is today a demand unsupplied for this animal. The best saddle horses produced the past five years, as attested

TALLMADGE AND HIS HORSE.

by the awards in the gaited classes at the largest fairs and shows, have all been good drivers, and the majority of them saddle bred on one side only. This makes the breeding of the combined horse within the reach of all, provided they insist upon stallion owners adding a saddle horse to their studs. A colt that is intensely saddle bred will decline to trot. This is to be avoided, as the trot is the foundation of all gaits. Therefore a toppy, square gaited, active trotting mare is a good beginning for a combined horse. Speed is not essential here. Spirit, together with what is known as a level head, is much to be preferred.

Pacing mares should never be used as a medium to bring forth a combined colt. The trot and the rack are similar. When performing at the rack, each leg moves independently of the other, the front legs out straight, with very much the same action as the trot, except that they move faster. When you trot the saddle horse, you improve his rack. Therefore it is not harmful, as many stoutly affirm, to work or drive a saddle horse. On the other hand, no saddle horse is altogether safely and properly broken until he has had sufficient ex-

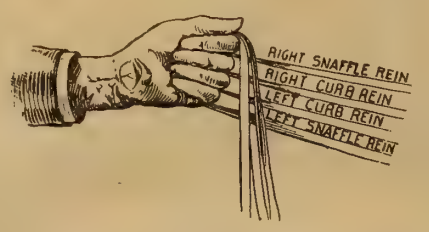


HOLDING THE REINS.

perience in harness to teach him that what is behind him will not hurt him. By careful work with your horse, both under saddle and in harness, you will be surprised how soon he will understand to properly perform in the dual role. A snaffle only should be used in harness. And as it is the same bit he has been trotted on under saddle, he will take and keep this gait without a word from you.

Use the double bit when riding. These two bits, when properly adjusted, are much less severe on the horse than the single curb, and by its use you are better enabled to communicate to your horse, he knowing what gait you wish him to take from the lines you give the pressure on. To properly handle the lines with two bits, take the reins in the left hand at the place where they are joined, the curb lines being sewed together and held inside the snaffle lines, which are buckled. When seated in the saddle, put the fingers of the right hand inside the curb rein, the thumb on outside of snaffle, simply holding the reins while you take them up properly with the left hand by putting the little finger between the snaffle and curb reins on the left side, the third finger between the two curb reins, the middle finger between the curb and snaffle on the right side and bringing all four reins which have passed between the fingers up on the side of the index finger and held firmly in place by the thumb of the same hand, with right hand. After drawing the reins in as much as needed (never having removed it from the ends of the reins) put the third finger between the two right hand reins, the second between the snaffles and the first finger between the two left hand reins, all held in front of the left hand, leaving the thumb and little finger free to grasp the whip, which must be carried as nearly horizontal as possible.

Always ride with both hands on the reins, the right in front of the left, but



LEFT HAND.

always take your right hand away from the reins if you wish to use your whip or hand for any other purpose, returning it to place as soon as possible. The reins are always held firm by the thumb of the left hand holding them in place. All this can be put into action much easier than one would suppose. Practice holding the lines by first placing the bridle on the doorknob with the door ajar. The door will respond to the turning movements.

To make a double bridle take your single curb bit riding bridle. It is to be supposed that this bit is a mild, straight stem curb with chin curb strap. Slip a bridoon with snaffle bit through the brow band-loops. With a set of lines for each bit, place both bits in the horse's mouth. By holding your snaffle lines a little short you will get the best results, except in the rack, when the greater pressure should be on the curb reins. This manner of bitting is all essential for the proper handling of the combined horse.

With a very little extra time, which to a lover of a horse should be a pleasure, colts can be nearly doubled in value by the additional training under saddle if intended for the market, but if kept at home they will be a source of pleasure and health to every member of the family. The combined mare Lou Chief, with bad color marking, but with size, style, dash, good conformation and manners, sold for $3,000. Patsey McCord sold last month for $1,500.—Frank Tallmadge in National Stockman.

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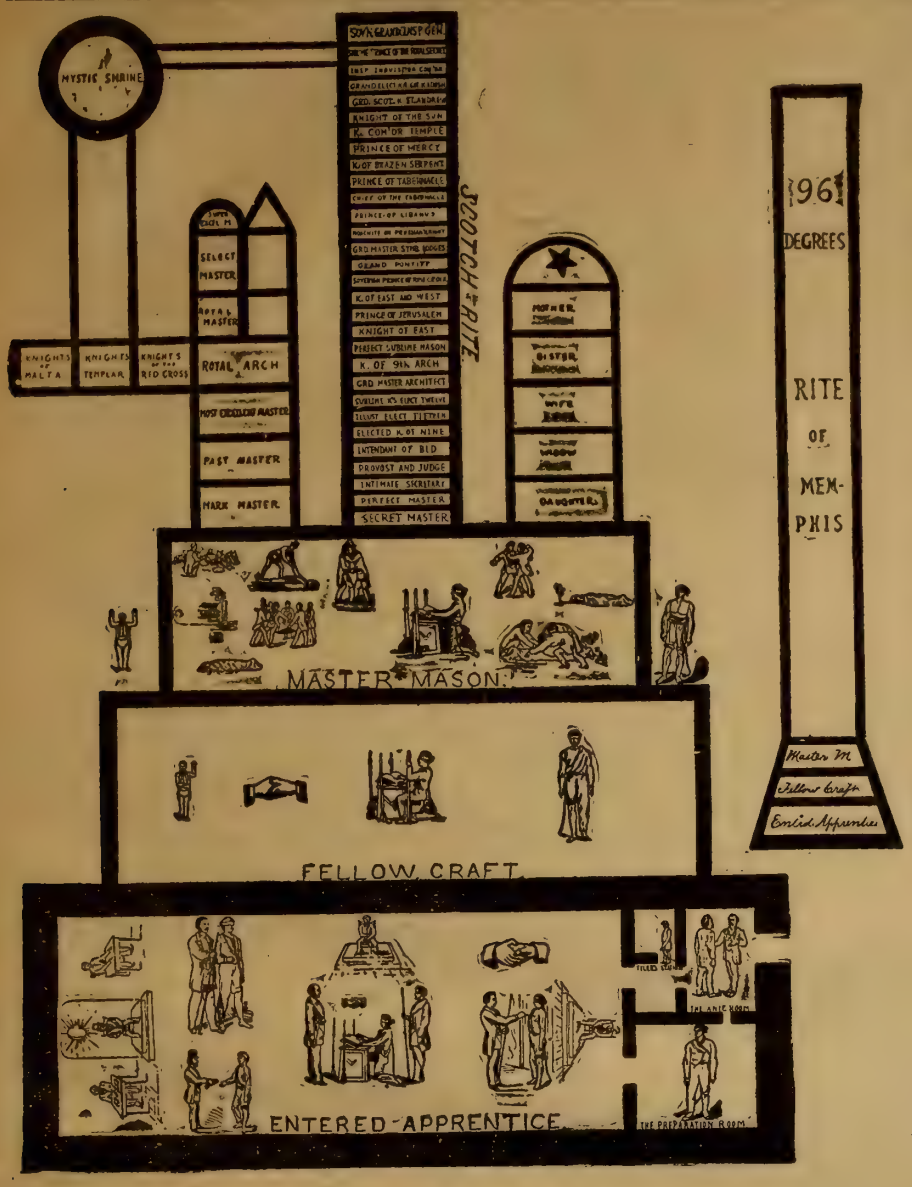

MASONIC CHART.

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Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason.

Morgan's Exposition, Abduction and Murder and Oaths of 33 degrees. 304 pages, cloth, $1.00,
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IS READY FOR WORK.

FIFTY-FIFTH CONGRESS MEETS TO PASS A TARIFF LAW.

Intention Is to Put the Measure Through by Next Saturday Week — Probable Course with the Vetoed Bills—Character of the New Revenue Measure.

Washington, March 15.—The Fifty-fifth congress met in extraordinary session today, in pursuance of President McKinley's proclamation. The house organized by the re-election of Thomas B. Reed as speaker and practically the remainder of the officers of the Fifty-fourth house, as decided by the caucus Saturday night, when Reed was given the renomination unanimously. The Democrats nominated Bailey of Texas The work before this congress—the passage of a tariff bill—is pretty well cut out in advance, but the indications are that it will be a stormy session, and its length and scope are yet mere matters of speculation. The present secretary of state remarked several years ago on a memorable occasion in the senate that the president, like Alladin, could rub the lamp and cause the genii to appear, but that once they had appeared they were masters of their destinies. So that congress once in session may go much further or not so far as the president may wish.

Reed Is for Rapid Work.

So far as the house is concerned the present determination of the leaders is to direct the energies of the lower branch to the accomplishment of the task before it with all expedition, and throw the responsibility for any complications which may arise out of delays in the senate upon that body. This was made manifest by Speaker Reed's speech at the Republican caucus Saturday, when he spoke of the necessity of bringing the work of the session to a speedy close. Whether the leaders will emphasize any inaction by the senate when the bill reaches that body by a programme of three-day recesses remains to be seen, but it seems likely that the speaker will—at least for the present—refrain from appointing any save the actual committees necessary for the transaction of the businesss in hand.

Arbitration Treaty in the Senate.

Vice President Hobart rapped the senate to order at noon today for the beginning of the work of the new congress. The week does not now promise to be a busy one in the senate except for talk on the arbitration treaty between this country and Great Britain. Davis, chairman of the committee on foreign relations, said that he would force the question of ratification to as speedy a determination as it would be possible. The treaty will be considered in executive session. There will be considerable opposition to it, even in its attenuated form, but the friends of the treaty assert that there will not be to exceed twenty opposing votes when the final result is announced.

NEW TARIFF BILL IS COMPLETE.

Bare Possibility of a Few Changes, but Will Be Practically as Outlined.

The new tariff bill upon which Republican members of the ways and means committee have been working laboriously for three months, is complete and will be formally introduced this afternoon. It will then be printed and submitted to the Democratic minority and receive formal consideration by the full committee. It is not expected that this will require more than three or four days at most, although the Democrats say, and probably will, protest vigorously against such expedition. At any rate the house leaders hope to enter upon the consideration of the bill in the house before the end of the week. Some of them fix Thursday as the day on which the debate would probably commence. Although the limits of the debate have not yet been decided upon the prevailing opinion is that it will not last over ten days.

Work on the bill was concluded last night. It is possible that changes may be made in some of the most important schedules even at this late hour, particularly the wool schedule, over which there are differences of opinion in the committee. The reciprocity scheme has not been formulated into words and some features of the plan are still subject to change. Apart from this possibility of revision the important features of the bill will stand as they have been heretofore determined upon and as they have been outlined from day to day by the Associated Press.

It has been quite customary to say that this bill is the McKinley tariff over again. This expression is misleading. The sugar schedule, for instance, is just the reverse of the McKinley policy. The largest single item in the new customs will be from sugar. This is very different from putting that article on the free list and then $9,000,000 or $10,000,000 a year for bounties to home sugar producers. The duty on iron ore under the McKinley law was 75 cents a ton; under the new bill it is 40 cents a ton. Iron in pigs was taxed $6.72 a ton under the McKinley law; under the new bill the tax is $4 a ton. Steel ingots valued at 1 cent a pound or less were put at .4 of a cent a pound under the McKinley law; under the new bill they are but .35 of a cent. Steel ingots valued at from 1 to 1.4 cents a pound paid a duty of .5 of a cent a pound under the McKinley law, though they will pay only 1-6 of a cent under the Dingley law.

Unless one unexpected hitch occurs the new tariff bill may be sent to the senate a week from next Saturday, or a fortnight after the session opens. There are in the house 206 Republicans, 122 Democrats and 29 fusion, silver and Populist representatives. The percentage of new members is unusually large. There are 148 new men. Of these 132 have never served in congress before and sixteen served prior to the Fifty-fourth.

AS TO THAT SCRIP DECISION.

Facts of Its Publication Made a Sensation in the Department.

Washington, March 15.—The McKee scrip decision written by Commissioner Lamoreux has raised the loudest "buzz" in the interior department that has been heard there for years, and it may become louder. Meanwhile Secretary Bliss has ordered the case to be reopened, and people who thought they owned about $50,000,000 worth of property in Chicago, which was swept out of their ownership by the decision of Lamoreux, breathe with more freedom. The secretary's order is made because Lamoreux in opposition to all the rules procedure delivered a copy of his decision to one of the parties interested.

The man who got the copy was, it is said, P. J. Somers, of Milwaukee, of the counsel for the scrip locators. The fact that the original decision was found locked up in the commissioner's safe makes it, so the department lawyers say, the same as if it had been locked up in his bosom—it is no decision until it is promulgated, and its promulgation was forbidden by Secretary Francis. The statement is made also that the whole of the original decision except the signature is in the handwriting of one of the counsel for the scrip locators.

Another fact is mentioned that makes the case peculiar, and this is a fact: On Aug. 3 last Lamoreux was asked for a hearing on an exactly similar case—scrip location on the same land—and refused even to hear the locators, saying that the case was not different from several other land scrip cases that had been decided adversely to the locators. The first knowledge of the higher officials of the department that the opinion had been formally drawn up and signed is stated to have been when ex-Secretary Carlisle, retained as associate counsel for the scrip side, came down to the department on the afternoon of the day that Secretary Bliss took the oath of office and asked that the opinion be promulgated. The department absolves Carlisle from wrong connection with the case.

MYSTERIOUS SHOOTING AT CHICAGO.

Gen. Bragg's Sister-in-Law Has a Bullet Through Her Head.

Chicago, March 11. — A bullet was sent through Mrs. Catherine E. Bragg's head as she lay in bed yesterday morning. Her adopted daughter, Josephine, sleeping with her, did not hear the shot. The police are inclined to think that Mrs. Bragg attempted to commit suicidee. They arrested the adopted daughter, however, and locked her up. Mrs. Bragg made a will some time ago, leaving nearly $50,000 to this daughter. The police were not notified for eight hours, and the woman lay bleeding all the time, yet she may live. Mrs. Bragg is the widow of Frederick A. Bragg, brother of General Bragg, of Wisconsin. Detectives searched the house, but neither found the bullet nor the revolver.

Chicago, March 13.—The mystery of the shooting of Mrs. Caroline Bragg is no nearer solution now than when first reported to the police. Absolutely nothing has been discovered upon which to base clues. Mrs. Bragg will probably recover. Late last evening Josephine Bragg, the adopted daughter, was released from custody.

QUART SHOP LAW A FAILURE.

Lawyers Find a Flaw in the Act That Makes It Ineffective.

Indianapolis, March 12.—Representatives Willoughby and Peckinpaugh and City Attorney Curtis made an examination of the law and declared at the close of their conference that the Nicholson law passed this session to abolish quart-shops and whisky-selling drug stores was ineffective, from the fact that it failed to amend the penal clause of the old law which this law seeks to amend. The Nicholson law amends the statutes of 1881 in three sections, so as to declare it unlawful to sell liquor in quantities less than five gallons without taking out a county license. These gentlemen are of the opinion that, because the new law fails to strike out of the old law in the section imposing a penalty the word "quart" and insert "five gallons," the law will be ineffective.

Scovel Is in Great Luck.

Washington, March 10.—Consul General Lee yesterday cabled the state department that Sylvester Scovel, the American newspaper correspondent who has been under arrest in Sancti Spiritus for several weeks, will be released. This action is taken as the result of strong representations this government has made in Scovel's behalf on the ground that he was in Cuba solely in a newspaper capacity, and was in no sense a combatant or abetter of the insurrection.

Chicago Democratic Ticket.

Chicago, March 12.—The Democratic city convention was held yesterday and resulted in the nomination of Carter H. Harrison, son of the late Mayor Harrison, for mayor: Ernest Hummel, for city treasurer; William Loeffler, for city clerk, and Miles J. Devine for city attorney. Harrison was nominated in the convention by A. S. Trude, who had been his chief competitor. The platform confines itself to local issues and reforms.

WILL RESIST TO THE DEATH.

Orders Given the Greek Cruisers in Cretan Waters—Warlike Situation.

London, March 13.—The correspondent of The Times at Canea says: The commanders of the Greek cruisers Alphios and Pinios are still in Cretan waters, and in a most difficult position. Their express orders are only to retire from Canea bay under protest, but on no account to leave Cretan waters. They are ordered to "resist to the death any attack upon them, for the honor of the Greek flag and the nation which reposes confidence in the sons of heroes." This latter allusion refers to the fact that the Greek commanders are descendants of the Greek chiefs Kondouriotis and Miaulis.

The crusiers are hourly expected to be fired upon. They are not allowed to revictual their crews. The men are living on biscuits and beans and the officers have not slept for three nights. Every man has written a letter of farewell to his relatives. It is probable that the Alphios will take the risk of a visit to another port for the purpose of revictualling.

Rome, March 15.—It is officially announced here that the rtsult of the pour parlers of the powers Saturday is a definite agreement not to reply to the Greek note, but to issue orders to the foreign admirals to establish an immediate blockade of Cretan ports, which will probably be in full operation today. This agreement is somewhat in the nature of a concession to Russia and France. Russia during the middle of last week proposed, with France seconding the proposal, another joint note to Greece insisting on the withdrawal of the troops, instead of an immediate resort of the powers to force.

Costly Fire at Chicago.

Chicago, March 13.—Fire broke out last evening in the building occupied by John A. Tolman & Co., wholesale grocers, corner of Michigan avenue and Lake streets. Driven by a strong northwest wind the flames quickly spread to the upper stories of buildings at 10, 12 and 14 Lake street, occupied by Chase & Sanborn's coffee and spice house. The adjoining buildings also caught fire several times from flying sparks, but were not seriously damaged. After three hours' hard work the fire was gotten under control. The Tolman company stock was valued at $400,000, and is probably a complete loss. Chase & Sanborn's loss will not be heavy. Both were fully insured.

Well-Known St. Paul Man Dead.

St. Paul, March 12.—Ex-State Auditor W. W. Braden of this state, one of the best-known Republicans of the northwest, died Thursday at Los Angeles, Cal., where he went over three years ago to recover his health. His death was not unexpected.

THE MARKETS.

East Buffalo Live Stock.

EAST BUFFALO, March 13.

Dunning & Stevens, Live Stock Commission Merchants, East Buffalo, N. Y., quote as follows:

Cattle—Receipts, 1 car. Hogs—Receipts, 20 cars; market opened strong, closing firm; bulk sales, Yorkers mixed, mediums, $4.10; heavy, $4.00@4.05; pigs dull, $3.80@3.90; number of latter unsold. Sheep and Lambs—Receipts, 40 cars; sheep steady and firm; lambs 10@15c lower; top lambs, $5.30@5.40; culls to good, $3.50@5.25.

Chicago Grain and Produce.

CHICAGO, March 13.

Following were the quotations on the Board of Trade today: Wheat—March, opened 71⅝c, closed 72⅜c; May, opened 72⅜c, closed 73⅜c; July, opened 70¾c, closed 71¼c. Corn—May, opened 24⅜c, closed 24⅛c; July opened, 25¼c, closed 25⅛c; September, opened 26¾c, closed 26¾c. Oats—May, opened 17¼c, closed 17¼c; July, opened 18¼c, closed 18¼c. Pork—May, opened $8.57½, closed $8.60; July, opened $8.67½, closed $8.70. Lard—May, opened $4.25, closed $4.25; July, opened $4.35, closed $4.35.

Produce: Butter—Extra creamery, 18c per lb.; extra dairy, 16c per lb; fresh packing stock, 8c. Eggs—Fresh stock, 10c per doz. Poultry—Turkeys, 9½@12½c per lb; chickens (hens), 7½@8½c; roosters, 4@5c; ducks, 9@11c; geese, 6@8c. Potatoes—Burbanks, 22@25c per bu.; Hebrons, 19@22c. Sweet Potatoes—Illinois, 75@$1.10 per bbl. Honey—White clover, 11½@12c per lb; imperfect, 7@9c. Apples—Common to fancy, $1.00@3.00 per bbl. Cranberries—Jerseys, $2.50@3.50.

Chicago Live Stock.

CHICAGO, March 13.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 9,000; sales ranged at $3.40@4.00 pigs, $3.80@4.00 light, $3.55@3.60 rough packing, $3.75@3.97½ mixed, and $3.65@3.97½ heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 500; quotations ranged at $5.10@5.45 choice to extra shipping steers, $4.60@5.10 good to choice do., $3.90@4.55 fair to good, $3.60@4.05 common to medium do., $3.50@3.90 butchers' steers, $3.25@3.80 stockers, $3.70@4.15 feeders, $1.80@3.70 cows, $2.40@4.20 heifers, $2.25@3.75 bulls, oxen and stags, $2.90@4.20 Texas steers, and $2.75@6.25 veal calves.

Sheep and Lambs—Estimated receipts for the day, 2,500; sales ranged at $3.30@4.25 western, $3.00@3.40 Texans, $2.60@4.30 natives, and $3.50@5.35 lambs.

Milwaukee Grain.

MILWAUKEE, March 13.

Wheat—No. 2 spring, 72½c; No. 1 northern, 78c; May, 73¾. Corn—No. 3, 19½c. Oats—No. 2 white, 18¼@19¼c. Barley—No. 2, 31½c; samples, 22@31½c. Rye—No. 1, 34c.

St. Louis Grain.

ST. LOUIS, March 13.

Wheat—No. 2 red cash elevator, 93c nominal; track, 95@96c; May, 89c asked. Corn—No. 2 cash, 20¾c bid; May, 22c bid. Oats—No. 2 cash, 17c bid; May, 18c bid. Rye—33¾c track.

Detroit Grain.

DETROIT, March 13.

Wheat—Cash white, 88c; cash red, 88c; May, 89¼c asked; July, 74½c.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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An important onward movement was planned at the Board meeting last Saturday, which will be announced in our next issue.

The California State convention will be held in the Women's Temperance Temple in Los Angeles, April 14, 15.

The convention will begin Wednesday evening the 14th, and will hold three sessions on Thursday. Among the speakers are Bishop Dillon. Rev. Dr. Bresee, Rev. E. Leonardson, and pastors Logan and Roberts of the United Presbyterian and Free Methodist churches.

If the church had treated the vice of intemperance as it has the vice of Freemasonry or lodgery, rumholes might have been as honorable and as carefully let alone as lodges.

The tendency of Masonry to destroy some of the men who join, must be well known. It is naturally adapted to do this. The brother stumbleth or is made weak. Let us then do no joining while the world standeth.

The Annual Meeting of the National Christian Association occurs May next. The first meeting to be held in connection with our convention is in the Chicago Avenue church. There will be a day session in Willard Hall as well as in our own—the Carpenter Building. We expect to report progress each week.

It seems a dangerous thing to call a Mason to the pastorate of a church, if for no other reason, because the distrust of honorable young people toward the false system of Masonry may render him not only powerless to help them, but actually liable to harden them, if not to develop skepticism.

Retrenchment is the order of the day. Even the devil is feeling the financial pressure, for theatres and impure literature and saloons are lowering their prices. Much more is the strain being felt by churches and Christian workers, and most of all by missionary and reform organizations. The latter suffers most because churches do not realize the vital importance of reform work, which is like preventing the enemy from breaking an army's center and destroying its base of supplies.

D. L. MOODY.

This world-renowned evangelist, it is announced, will hold two revival meetings a day for four days in the largest auditorium in Chicago, beginning Tuesday, March 30. These meetings will be free to the public, seats being reserved till fifteen minutes before the services for those that have tickets. There will be a monster chorus exceeding the choir of 900 now assisting at the service conducted by Mr. Moody in Cincinnati. No doubt these meetings will tend much to quicken the Christian activities of this city.

Mr. Moody shuns not to testify in his preaching against the lodge, saloon, theatre and other popular evils, although not as frequently and fully as many could desire. He applies the Gospel to individuals rather than to corporations. We attended his meetings twenty years ago in the Old Rink in this city when 8,000 were in attendance and were powerfully impressed. The fact that since then the saloons, lodges, theatres, houses of prostitution, divorces, murders and suicides have more than kept pace with our population has raised serious inquiries as to his method being the best to secure permanent results. But certainly no evangelist of our day has so stirred the religious thought of the world as D. L. Moody.

We will next week begin the publication of a postal card symposium on the question, "How to Withstand the Influence of Secret Societies?" We request as many as possible of our readers to write us an answer to this question. Write about what you can conveniently on a postal card. The response to this will show who are truly interested in the cause. It will be highly instructive to our workers, and will give our readers a chance to express their sentiment. Let us hear from you all as soon as possible.

Monday's dailies bring reports of very serious disorders at Tokat in Asia Minor. It is said that many Armenians and Turks have been killed. As we go to press there are no details as to the exact cause of the outbreak. Tokat is in the heart of the old province of Armenia, and has a population of 60,000.

It is claimed that the famine in India many years ago, in which two and a half million died, was like the present famine, caused by English capitalists storing the produce of the country in seaport towns, and making no provision for the supply of the inland population when their crops failed. This same money power has loaned an immense sum of money to Turkey. For this reason from various quarters comes the statement that the comparative clemency of the powers and slowness in applying coercion to Turkey is due to British influence.

Some of our readers are anxious to know if the Sultan of Turkey and his officials are not Freemasons, and if this has not much to do in preventing the murdering Turks from being brought to justice. The *Cynosure* believes that Freemasonry has much to do with it; but another factor that is too much lost sight of is that Turkey is under mortgage to Great Britain, France and Germany to the amount of $600,000,000. The principal part is held by the English Syndicate. Besides this Turkey owes Russia $155,000,000. If Turkey was wiped out as she deserves, it would be a loss to European capitalists of $755,000,000, and this has much to do in regulating the policy of the powers toward Turkey.

The following from the Chicago *Record* of March 22 indicates how much secret societies have to do with the present collision of Greece with Turkey: "Some details of the secret organization, Hetniki Heteria, or National League of Greece, which is playing an important part in Hellenic politics, are published. At first the organization consisted merely of a small secret committee of adventurous officers, but it has since grown rapidly, until in 1896 it showed its power by fomenting trouble in Crete and Macedonia. It now counts 1,300 out of 2,000 officers of the Greek army among its members, besides nearly the entire Greek nation. Its extraordinary development was greatly facilitated by the Olympic games, which aroused considerable patriotic feelings. The Hetniki Heteria is divided into four degrees. The members of each obey the orders of a superior degree without knowing wherefrom they emanate. It is stated that King George doubted the power of the league until some of its leading members told him plainly that if he did not march resolutely at the head of his people the Hetniki Heteria would depose him. It is believed in many quarters that this organization will really decide whether there will be war with Turkey or not."

A GRAND OLD WAR SONG.

This beautiful Psalm has lost none of its inspiration though sung by David and his men as they fought the battles of Israel and by our Lord and his disciples. It was a favorite hymn of Martin Luther and of Savonarola, the Italian martyr. It was Cromwell's battle song, and a favorite hymn of the persecuted Scotch Covenanters and of the English Puritans. It was sung by the Pilgrim Fathers as they embarked in the Mayflower, and after they landed in New England. It is still a favorite hymn with hundreds of thousands of Christians in this and other lands.

God is our refuge and our strength,
in straits a present aid;
Therefore, although the earth remove,
we will not be afraid:
Though hills amidst the seas be cast;
though waters roaring make,
And troubled be; yea, though the hills
by swelling seas do shake,

A river is, whose streams make glad
the city of our God;
The holy place, wherein the Lord
most high hath his abode.
God in the midst of her doth dwell;
and nothing shall her move:
The Lord to her an helper will,
and that right early prove.

The heathen raged tumultuously,
the kingdoms moved were:
The Lord God uttered his voice,
the earth did melt for fear.
The Lord of hosts upon our side
doth constantly remain:
The God of Jacob's our refuge,
us safely to maintain.

Come, and behold what wondrous works
have by the Lord been wrought:
Come, see what desolation he
upon the earth hath brought.
Unto the ends of all the earth
wars into peace he turns:
The bow he breaks, the spear he cuts,
in fire the chariot burns.

Be still, and know that I am God;
among the heathen I
Will be exalted; I on earth
will be exalted high.
Our God, who is the Lord of hosts,
is still upon our side;
The God of Jacob our refuge
forever will abide.

DR. TALMAGE'S FALSE HEADLIGHT.

BY REV. WM. FENTON.

The *Christian Herald and Signs of our Times*, edited by Rev. T. DeWitt Talmage, D. D., dated Feb. 24, 1897, has the following question and answer:

SUBSCRIBER, Glens Falls, N. Y.—Is it possible for a man to be a true Christian and a Freemason?

The editor of this journal does not belong to any secret order, so he is not in any position to state of his own knowledge whether there are any obligations that a Freemason has to perform which are inconsistent with a Christian profession He knows, however, several eminent Christians, both ministers and laymen, who are members of the Masonic order, who would not be members of it if they were required to do anything contrary to Christian principle.

What does Dr. Talmage mean by knowledge? If one reads the Koran will he know what Mohammedanism is? Or must one become a Mohammedan and slaughter a few Christians to know what that false religion is? "Let God be true and every man a liar" is a necessary truth.

Freemasonry is the same religion that Cain had,—the same that the prophet Ezekiel saw when, at God's bidding, he looked through the hole in the wall. When, of them that worshiped that religion, God said, "Therefore will I also deal in fury; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them." Ezek. 8: 18. Therefore, to say that "eminent Christians" can be Freemasons, as the doctor does, would make God a liar.

Dr. Talmage is in a position to know, and he is in a better position to know, what Freemasonry is than if he had had the hoodwink over his eyes, and, on his naked knees, sworn to the Mason's god to forever conceal the "hidden (?) mysteries" of Masonry. It is the business of the Mason's god to blind men so that they cannot see truth; and he does that as, for example, he has done in the doctor's case, without leading them into a Masonic lodge and swearing them blind.

The Masonic fraternity has published the hidden mysteries of their religion in their books "Ecce Orienti" and "Cabala." If the doctor says these books are printed in cipher that I cannot read, let him get Jacob O. Doesburg's expose of Masonry, which is the same as the fraternity has printed.

About sixteen years ago I interviewed Dr. Talmage on this subject. His affinities then, if he had any in this matter, were not on the side of truth. He seemed to be too much like a man chasing butterflies to care for what wrung with anguish the hearts of holy men of God—the prophets—who spoke as they were moved by the Holy Ghost; or, there was no butter on that side of the bread upon which the truth lay.

His subscriber's question is answered by the Word of God: "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen." Deut. 27: 15. "And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it." Ex. 32: 19, 20.

"Israel joined himself unto Baal-Peor, and the anger of the Lord was kindled against Israel." "And those that died in the plague were twenty and four thousand." Num. 25: 3, 9. "And I will come near you to judgment; and I will be a swift witness against.....false swearers." Mal. 3: 5. "Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand..... The things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that you should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot partake of the Lord's table and the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he?" 1 Cor. 10: 7, 8, 20, 21, 22.

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron."..... "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables." 1 Tim. 4: 1, 2, 6, 7.

Now Dr. Talmage, so far from warning the people against "these things," he encourages them in the practice of them; and that, too, at the same time that he says he does not know what Masonry is. Nobody but himself is responsible for his ignorance of the fact that Freemasons, such as he calls "eminent Christians," are "false apostles, deceitful workers, transforming themselves into apostles of Christ;" Satan's "ministers transformed as the ministers of righteousness." 2 Cor. 11: 13–15. The principles of Freemasonry published by the Masonic fraternity abundantly prove that Freemasons are precisely such as the Apostle Paul describes as Satan's ministers. And Freemasons that pretend to be Christians wear the stolen livery of Christ; they are lying impostors, and insult the truth.

But the doctor is not content to give his subscriber a merely negative answer based upon his professed ignorance of Masonry; he must needs speak a good word for that blasphemy by declaring such notorious lying impostors to be "eminent Christian ministers." Is he following the way of P. T. Barnum, the showman, who based his success upon his idea that the people loved to be humbugged?

74 South Robert Street, St Paul, Minn.

FREEMASONRY ORGANIZED SELFISHNESS.

BY EX PRES. JOHN G. FEE, OF BEREA COLLEGE.

Another reason why we should be opposed to Freemasonry is that it is a supremely selfish institution—not benevolent, but selfish and clanish. It was organized not for public good, but for individual self-interest; and men now join such fraternities not to promote public good, but for supposed self-interest; as aid when traveling, success in business, promotion to office, care in sickness, burial in death, etc. No man should seek such aid by doing that which is wrong in principle and injurious to society and civil government.

Soon after I came to Madison county, where I now am, I was assured by a friend and a Mason, that even as an Abolitionist I would be protected from mob violence if I would join the Masons. Masonry, as such, knows no man by his sentiments—rebel or savage—but by his oath and Masonic relationship. I declined any such protection, and chose rather to do what I conceived to be my duty, and trust God. I had previously passed through the hands of two organized mobs, and afterward through the hands of five more, still more violent, and yet I live; and it is probable that few men in the county are so secure as I now am; and all the persecution and supposed danger "have turned out to the furtherance of the Gospel." We do not need to put our trust in the hands of ungodly men.

The selfishness of Freemasonry and like institutions is further seen in the fact that they invite into fellowship only those who can be of benefit to the fraternity—men who are "able-bodied and with visible means of support"—can take care of themselves and contribute to a fund of millions, as will be seen. The very objects of charity they reject—they help those who can help them. This is clanish—done for those who are members of their order and have paid for such benefit to themselves and their children. This benefit goes to such members as have paid up "their dues." Such an institution can no more claim to be a charitable institution than a savings bank—nor as much so; for a savings bank pays back all put into it, but most of these secret orders expend more than two-thirds for themselves, and less than one-third for the sick and the orphans.

Dr. Carradine is authority for saying "the United States statistics for 1883 show that the fraternity of 550,000 members received $5,000,000; of that sum $2,000,000 were paid out for help to members and orphans. So it took $3,000,000 to give away $2,000,000, and that to those who had paid their dues, and to orphans whose parents had paid for them. Odd-fellowship is reported as giving still a smaller proportion of the amount received. Some of our mission boards expend only five cents in the collection and disbursement of a hundred. All the sums gathered by these ungodly societies ought to go into the church and be carefully distributed in the name of Christ.

Here I may add, that to me it is a sad fact that the colored people of the South are as much fascinated with and deluded by these secret societies as the white people are. This I lament; for though the colored people, under adverse circumstances, have made commendable progress, yet they spend more money and time for these secret societies than for their churches or for the education of their children. This is especially true of the Kentucky towns and cities. I may notice another defect in Masonry—its proclaimed protection of chastity is like its proclaimed charity—it is clanish, not for chastity as such, but for those associated with its clan. A man who does not regard chastity as such, as a matter of principle, cannot be trusted anywhere.

Berea, Ky.

FACTS ARE GOD'S ARGUMENTS.

BY REV. J. M. FOSTER.

When Representative Morse, of Massachusetts, and Senator Frye, of Maine, introduced a joint resolution in Congress last December proposing an amendment to our National Constitution acknowledging Christ as king, the president of the A. P. A. at once sent out a manifesto opposing the measure. The reason was his order is secular. President McKinley received before his election a delegation from the A. P. A. to secure their favor, but afterward he denied all knowledge of them to save the Catholic vote.

We remember the fable of the fat dog and the lean wolf. The wolf asked the dog to take him home. As they trotted along the wolf noticed ugly marks on the dog's neck, He stopped and asked what it meant. The dog said, "They put a collar on me at night and keep me chained, but

they feed me well." "Oh!" said the wolf, "I prefer the woods." President McKinley has the collar of secret orders around his neck. How humiliating that a nation of freemen send a man to the White House with a collar around his neck and a chain held by men hidden in the secret chambers of the lodge. The A. P. A. forges chains to bind freemen. What a shameful business! How base to submit to it!

Wendell Phillips said, in 1852, in a speech delivered near this place: "Men blame us for the bitterness of our language and the personality of our attacks. It results from our position. The great mass of the people can never be made to stay and argue a long question. They must be made to feel it through the hides of their idols. When you have launched your spear into the rhinocerous hide of a Webster or a Benton, every Whig and Democrat feel it. It is on this principle that every reform must take for its text the mistakes of great men. God gives us great scoundrels for texts to anti-slavery sermons. See to it, when nature has provided you a monster like Webster, that you exhibit him—himself a whole menagerie—throughout the country."

Mr. Moody has been holding meetings in Boston. He has no halter around his neck, but his meetings were held in Tremont Temple. The pastor of that church, Rev. Dr. Lorimer, is a 33-degree Mason. He did me the honor to reply to a sermon preached against the lodge, and said, "If ever the Masons went out of the church he would go along." Will the Holy Spirit work through the lodge in preference to the church? Will the Holy Ghost honor such a man as a channel for saving souls? Is there no difference between the synagogue of Satan and the church?

Dr. Lansing used this illustration: "A block of ice has force, but it is locked up. Melt the ice and the power begins to be set free. Put the water in the boiler of the locomotive and kindle the fire in the furnace and the water is changed into steam, and let into the steam-chest it moves the engine." In the Chicago riot, engineers drew the fires and left their locomotives and trains standing on the tracks. The power was locked up. Many churches have the fires drawn and the power locked up. Every church that is lodge-ridden is a church with its power locked up.

Last summer the Orange Lodge in Waltham, Mass., branded two men with a hot iron in the process of initiation. The case was taken to the courts and the penalty of a fine was the verdict. Yonder in Des Moines, Iowa, last November 18th, the Order of the Elks, in initiating a man named E. W. Curry, placed him in a sheet-iron chair heated by lamps. They expected him to get up, but he sat still and roasted. He died soon after.

56 Pinkney St., Boston.

TESTS.

BY J. M. HITCHCOCK.

Economists say it is possible to so fertilize and cultivate the soil of Illinois as to cause the State to produce sufficient foods for the inhabitants of the entire world. This may or may not be mere speculation. The theory without the test is emptiness. We who live in this commonwealth would be glad to witness the proof. Should the experiment be made, and the prediction verified, it would probably insure to the benefit of this one State—possibly to the disadvantage of some other States.

Though expensive, such a scientific test would not be without its compensations to the whole world. Farmers, fruit-growers, gardeners, herdsmen and other food producers everywhere would be interested and helped in knowing the possibilities of the soil under the most favorable circumstances and utmost tension of cultivation. Such an assay of the soil's productive wealth would be invaluable to all peoples for all time and a provocative stimulus to better work. Similar experimental tests are helpful in the domain of religious and reform activities.

During the long centuries between the gardens of Paradise and Gethsemane an expectant people anxiously awaited the advent of the world's Redeemer. At length he came. One after another of the prophecies were fulfilled. Christ was betrayed—crucified and coffined in the flinty tomb. Now comes the crucial test of God's scheme of redemption. Unless he bursts asunder the walls of that charnel house and comes forth, hope is blighted and the world is lost. What three days of expectancy! With what breathless solicitude is the verdict awaited. The redemption of the world hangs in the balance. What tiptoe of anxiety was there until it is heralded that the tomb is tenantless and that Christ is risen. The test verifies the doctrine of the resurrection and faith triumphs. "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen then is our preaching vain, and your faith is also vain."

In the year 1873, when the name of D. L. Moody was scarcely known outside the smoke of his own wigwam, he and Henry Varley, the English lay evangelist, first met. One beautiful June morning, before their breakfast hour, as these two young men, whose names have since become household words, were leisurely sauntering through a London horticultural and botanical garden their attention was called to the luxuriant growth of the plants and flowers. The man-made conditions by which they were surrounded made it possible for God to give such an exhibition of his love and power as they were then witnessing.

Mr. Varley remarked that God's power had never been exhausted nor fully tested as to what he would do with and through his servants who are wholly consecrated to his service and whose all is laid a willing sacrifice upon the altar. As if the thought were new to Mr. Moody, he at once suggested that they two, then and there, at that early hour, by the grace of God, dedicate themselves, their families, their reputation, time and talents for time and eternity, unreservedly and without condition, to the service of the Master. This was accepting God's challenge as made in Malachi 3:10: "Bring ye all the tithes into the storehouse," etc. The covenant seems to have been entered into and ratified in that garden by God himself of the first party and these evangelists of the second party. How God's faithfulness has been tested, and how he has kept his covenant and set his seal to the labors of these two men in all these years, let the church witness.

As less is known in America of Mr. Varley than of Mr. Moody, let us speak only of the latter. That the life and labors of this devout evangelist have been a benediction and rich legacy to the church is without controversy. That this man, who covenanted with God to do his bidding, has been permitted to preach the Gospel in this generation to more people than any other man living, or that has lived, is universally conceded. But the vast multitudes who have come within the compass of his voice are scarcely more than a tithe of those with whom he has come in touch through his printed proclamations, Gospel hymns and other messages. His publications are to-day wellnigh ubiquitous. Into whatever land the missionary enters with the Bible, the simple a b c Gospel sermons of Mr. Moody, with their companion hymns translated in their native tongue, soon follow. Were this evangelist to be suddenly incapacitated from further ministry, his works would continue a faithful witness for time and eternity.

165 Howe St., Chicago.

(To be continued.)

DIFFICULTIES IN THE WAY OF CHURCH UNION.

BY HENRY M. HUGUNIN.

Finding in the *Christian Statesman* for March 6th an article entitled "Doctrinal Conditions of Church Membership," presumably from the pen of Rev. Dr. McAllister, the editor-in-chief of that paper, and considering it primarily a plea for a union of all orthodox Christian churches upon a common basis of belief, some of the hindrances that lie in the way of such a desirable consummation have suggested the following thoughts:

The origin of the early church founded by Christ and his apostles is forcibly related in the first and second chapters of the book of the Acts. From the Saviour, Peter had previously received the keys of the kingdom of heaven, and on the day of Pentecost, aided by the power of the Holy Spirit, he opened the doors of the church of the first-born, admitting on that day 3,000 members, and subsequently 2,000 more, with as many others daily as should be saved.

This church, thus founded, was strictly a united body of Christians, for they lived together, had all things in common, and devoted their possessions to the support of the church and its membership. It was the substance of which the lives of Adam and Eve in the Garden of Eden, before the fall, were the type.

But, as in the Garden of Eden, the devil invaded the new church immediately, and made hypocrites of Ananias and Sapphira; and God has left on record their fearful fate.

Since the expulsion of Adam and Eve, the Garden of Eden has been swept from the earth; and since the fatal defection of Ananias and Sapphira, the imperfection of the human element in the Church of Christ has been a serious hindrance to its advancement and purity.

Not long afterward, as recorded in the book of the Acts, disturbing heresies began to creep into the various branches of the church, and the apostles and Paul had a busy time in striving to suppress these elements of separation. Paul's epistles bear strong evidence of these dissensions of doctrine and departure from the fundamental spirit of the church. "Oh, foolish Galatians," wrote Paul, "who hath bewitched you, that ye should not obey the truth?" and his rebuke of their declension is very pungent and well-deserved.

Before the death of the Apostle John, the Lord delivered to him those wonderful epistles to the seven churches in Asia, showing the great diversity existing among them, and their various faults or defection.

The deduction I have reached from the foregoing summary of church history is, that seldom since the Pentecost has there been a time when the Church of Christ was in a condition to unite all its disturbing elements and maintain its primary purity of doctrine and practice. Even our Lord, in his letters to the seven churches, seems to have found much to commend as well as to condemn; and the same mixed condition of good and evil in individual churches has always existed, even unto this day.

Dr. McAllister lays considerable stress upon the variance of the doctrinal standards of the numerous modern denominations for the "terms of ecclesiastical communion as a condition of church membership." This is undoubtedly a serious hindrance to church unity. The apostolic conference at Jerusalem had the same difficulty to contend with in relation to circumcision and the eating of meats offered to idols; and thus it has been ever since, while the heresies have increased and widened in every succeeding generation. Can this be remedied so far as to admit of universal church union? Not now, but in the future it will.

Space will not permit me to dwell longer upon these points of past difficulties. We turn, therefore, to the reasons why church union is impossible in these days.

Dr. McAllister, while approving the most careful preparation for membership in orthodox churches, denies "the right of any ecclesiastical court to exclude from the privileges of the Lord's house.....any one who gives good evidence of being united with Christ by a living faith, and who is willing to walk according to the practical rules of the church." Again: "The belief in Christ which made a man a true member of the Lord's body in the first century makes such a member now, and will to the end of time." That belief, according to Peter's sermon in Acts 2:38, 39, required repentance—something that, like the resurrection from the dead, is seldom taught now in the churches. But the doctor's remark reflects the carelessness of the modern church in the admission of proselytes as well as Christians to her communion. Will the doctor notice the distinction between proselytes and Christian, because it is a vital point in true church membership? A man may *profess* a "simple belief in Christ," without possessing a single spark of vital Christianity. He may hire a costly pew, give liberally to the church finances, and actively engage in the work of the church, and yet be unsaved. Too many of this class have memberships in our orthodox churches, and are spiritually unfit to commune with the true followers of Christ. They carry money and influence into the churches; and "Verily they have their reward."

"Whatever is of sin is not of God;" whatever is not of God has no business in his church. "Whatsoever is born of God overcometh the world" and sin. "Every spirit that confesseth that Jesus is come in the flesh is of God." This does not mere-

ly mean that a man may acknowledge that Jesus Christ once lived on the earth in human form. It has a deeper spiritual meaning. If a man can truly say, "I can do all things through Christ, who dwelleth in my flesh, guiding, directing and strengthening me," he makes the real confession that "Jesus Christ has come in the flesh." The Mason and the Odd-fellow, though they may rank high in church societies, in their secret lodges ignore the existence of Christ, despise his divine offices and do not allow lodge prayers to be offered in his name. Yet these Masons and Odd-fellows throng the churches; the churches not only tolerate them, but give them honor; and then mourn the loss of spirituality and revival power. The sanctuary needs to be cleansed of these "fraternal" abominations before union with Christ and his bride will be possible. This is a mighty hindrance to church unity and prosperity.

I am not slandering Masons by my accusations. James Hardie (Mason), in a Masonic "Monitor," says that the fraternity first borrowed the secret worship of Baal as a substitute for the religion of Christ; then they interspersed into its ritualistic jugglery the names of Solomon and Hiram, to recommend it to both Jew and Gentile; and lastly, they unblushingly appropriated the Holy Bible and the names of the Saints John, to render it acceptable to the Christian public. The whole system of Freemasonry is a deception and a mass of hypocrisy. What business have its members in a Christian church? "What fellowship hath light with darkness?" Freemasonry is, to say the least of it, as popular to-day as Christianity itself, while its pagan mysteries are as much respected and upheld, even by ministers of the Gospel, as are the mysteries of the Christian faith. (See Ronayne's "Master's Carpet," pp. 335, 336.) I believe that Dr. McAllister will hardly care to dispute these facts, or deny that this is one great hindrance to Christian progress and unity.

The basis of the true Christian church is found in Paul's desire to "win Christ and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." His desire did not stop here. He desired to "know Christ, and to magnify him, counting all things but loss for the excellency of the knowledge of Christ Jesus my Lord," the Head of the Christian church, the Lamb's wife.

The Christian faith and practice, as set forth by the Saviour himself, is, Thou shalt love the Lord thy God with all thy heart, soul and strength, and thy neighbor as thyself. On these two commandments hang all the law and the prophets, and the life of the church.

It is well enough to say that "God is love," for so he is; but men and women in the church must love him also to complete the harmony betweeen him and themselves. Without that harmony and love for the neighbor there can be no salvation, and consequently no God-loving and no God-loved church.

The church has yet to develop the idea in its practices that it has a direct mission to fight all the sins of the world, the flesh and the devil. When all the churches do this and cleanse their sanctuaries, they may hope for Christian unity to be universal, and not before. It is not doctrines alone that are keeping them at variance; it is their sinfulness in not obeying the Gospel and abjuring the practices and errors of the world and the flesh. "He that saith he abideth in Christ ought also to walk even as he walked—holy, harmless, undefiled and separate from sinners." So must his church.

491 W. Madison St.

A SKETCH OF MY LIFE.

BY ELDER S. C. KIMBALL.

CHAPTER I.

Thoroughly convinced of the anti-Christian character of Freemasonry, and being personal witnesses of its degrading tendency among professed Christians, and stimulated by the noble example of Elders J. P. Stoddard and D. P. Rathbun, Bro. J. F. Browne and I determined to make a systematic attempt to enlighten our fellow-Christians and fellow-citizens as to the evils and dangers of organized secrecy.

Much credit is due Bro. Browne for whatever good resulted from these efforts. Radical, enthusiastic, conscientious and brave, Bro. Browne, who had come from Wisconsin to attend school under my instruction, proved a valuable ally in the reform cause. We lectured against lodgism in churches, town-houses, school-houses and halls as the Lord opened the way. It would too much enlarge this sketch to name the towns and villages in which we held meetings. The general monotony of these meetings renders a description of many unnecessary.

At the convention in Lake Village, when Bro. Rathbun related the mob violence he had encountered in New York State from the lodge, I stated with great assurance that any man could go the length and breadth of New Hampshire and say what he pleased about Freemasonry or any other lodge without fear of violence.

Bro. Rathbun quietly replied, "Then I must reconstruct my theology. I have been taught that there is one devil; but if what Bro. Kimball says is true, the lodge devil of New Hampshire is not the same as the lodge devil of New York." Subsequent events, as will be noted in these sketches to follow, proved that Bro. Rathbun's theology was correct. Satan's character is not changed by change of climate.

I will close this sketch by alluding to a very curious occurrence at one of my lectures. As illustrating how Freemasonry corrupts the church and tramples under foot the laws, I cited the case that had recently come under my observation of one Smith, a dentist in a neighboring village, a Free Baptist church member, superintendent of the Sabbath-school, of pious parentage, and soon to be made a deacon; but he was a Freemason. This Smith committed a rape upon a young lady who came to his office to have her teeth repaired, having first administered an opiate, contrary to her protest. Her father charged it upon him and he confessed the outrageous deed, and offered a great sum of money to hush it up. The indignant father proceeded at once to secure his arrest. By the evident collusion of the sheriff, Smith fled to the woods. His brother Masons followed him, hooting and howling as though in hot pursuit; but he has never been heard from by his neighbors from that day to this, although nearly thirty years have passed.

At the close of the meeting a fine-looking gentleman invited me to go to his home for entertainment. Being among strangers, I gladly consented. On the way home my new-found friend asked me if I knew the name of the young lady of whom I spoke. I told him I never learned her name.

He said, "She is my daughter."

Of course my astonishment knew no bounds. I said, "Did I state the facts correctly?"

He said, "You did, substantially," adding some important particulars and emphatically confirming the main point, that undoubtedly the Freemasons aided Smith in making his escape.

This outraged father had never before heard of the N. C. A. anti-secret movement, but subscribed for the *Cynosure* and proved a fast friend of the cause until his death. There is no end to such instances of Masonic villainy.

Newmarket, N. H.

REFORM NEWS.

THE DOCTRINE OF DIVINE HEALING.

APPLYING IT TO THE BODY POLITIC.

VERA CRUZ, Pa., March 18, 1897.

EDITOR CYNOSURE:—I am again at work in the Pennsylvania German section. I am much cheered in seeing the progress our cause is making here. Friends who came to a knowledge of our work but a few years since are now staunch supporters. Some who have been rescued from lodges remain firm in maintaining the truth. It seemed wise that I be at home during the week of the inauguration to welcome the friends who favored us with a call at that time.

Leaving Washington March 8th, I spent a few days in Philadelphia. I always like to go to the city of "brotherly love." There are many grand Christians there willing to aid in every good word and work so far as they understand it. I must refrain from individual mention. To report all who favor and help would occupy all the space granted for my report.

In response to the kind invitation given by Bro. Heckler, I attended a Tuesday evening meeting held at Bro. Wilhide's mission on Lehigh Ave. This mission has been opened to call special attention to the doctrine of divine healing, and to help those who may desire anointing and prayer that they may recover from sickness. Passages from the Bible bearing upon this subject are presented together with the argument. The devil is shown to be the author of all sin and sickness. Christ is the one who came to destroy the works of the devil. Several testified that Christ had healed them in answer to faith and prayer. Those with whom I spoke regarding anti-secrecy, all expressed their disapproval of the lodge system. I noticed some who have been working against the lodge for years. Bro. Wilhide but recently expressed his opposition to secret societies in his article published in the *Cynosure*.

I learned that a story has been circulating in Montgomery county, that a man answered me in good shape at the meeting I held in Burrs' Sabbath-school house some months since; that I agreed to return and discuss with him at an appointed time, and had failed to do so; thus showing that I was completely whipped out. The facts are, at the meeting held at this place there were some eight or ten present, all men. The night was dark and stormy. After talking for a while I suggested that some might have questions to ask or remarks they would like to make. Two or three expressed themselves as in favor of secret societies; asked some questions and made some remarks. A man who manifested evidence of dissipation and lack of ordinary sense (seeming to be utterly unable to comprehend an argument), was running over in praises of the lodge. He presented no arguments, nor did he answer any that I had presented. I suppose that his talk gave rise to this report. I made no appointment for a discussion, nor a meeting in that place. I remarked that I hoped to speak there again in the near future, and hoped we could have a meeting when the weather and roads would favor.

Of course I would not discuss with a man of this kind. I have no time or talk to throw away. What's the use of discussing with a windmill, or a man that can not or will not recognize an argument? My only reason for noticing this report is that a few who might credit it may know the facts. It is thought that some unacquainted with lodge lies, who have not known the writer or our work long, may judge the report true. It is my purpose to speak again in that house as soon as circumstances will permit.

I have visited Chalfont, Souderton, Pennsburg, Bally, Bartos, Palm, East Greenville, etc., in this section. Sabbath morning I preached in what is known as the Washington Schwenkfelder church. Sabbath evening I preached in the New Mennonite church, Bally. Tuesday afternoon I addressed the professors and students of the Perkiomen Seminary. Tuesday evening I lectured in the United Evangelical church, East Greenville. Last night I spoke in the Mennonite church, Zionsville. To-night I give a second lecture in the United Evangelical church, East Greenville. To-morrow eve I lecture in the Evangelical church, Emaus. These meetings have all been attended with interest. Prof. Kriebel, at the head of the Perkiomen Seminary, kindly offered to give up the class recitations for an hour after dinner that I might address the students and professors. One hour proved to short, and our discussion was extended nearly a second hour. Many questions were asked. While a majority of the professors and students did not favor the lodge there were some who did.

That miserable little excuse of a secret society called the C. M. A., starting with the Masonic Hunter in Oak Park, Ill., has found a foothold here. A few of the boys wear ribbons and strut round imagining they are the "Coming men of America." I was requested to speak of this concern to-night, and expect to do so. How any one with two grains of common sense can be fooled by the miserable lies this Hunter sends forth is surprising. Surely *Puck* may continue to write, "What fools these mortals be."

The church was crowded at East Greenville Tuesday night. Unless all signs fail, the people who will want to hear the lecture to-night cannot all get into the house. Schwenkfelder, Mennonite and other friends are renewing as usual for the *Cynosure*. New names are being added to the list and the work moving right along. I write

at the home of Henry N. Shelly. He has taken splendid care of me. He is now getting the horse and carriage to convey me to Emaus, where I get the train to Allentown, and later to East Greenville. Our good friends, Dr. Backenstoe and his mother, are advertising my lecture in Emaus Friday night. I find the best people in the country are either on our side or coming. That's the advantage the reformer has. He always gets the best, even if it comes in the shape of affliction at times. The Spirit of Christ within makes and keeps one happy. For Christ and reform, W. B. STODDARD.

THE WORK IN PENNSYLVANIA.

ROYERSFORD, Pa., Feb. 11, 1897.

EDITOR CYNOSURE:—It seemed best that I spend a week looking after the interests of reform in this part of Pennsylvania. I find the wheat generally growing in spite of the weeds. There has been much sickness and some deaths. The brother of Elder Jesse Zeigler, at whose home I write, was taken in young manhood. His death occurred about one month ago. Last August, when I held meetings here, he became interested in our work and subscribed for the *Cynosure*. It is believed by those who knew him best that he lived the life of a humble Christian, and that their loss is his eternal gain.

I spent a few days in the "City of Brotherly Love." Found a welcome, as always, at 457 North Sixth street. Beacon Light Mission reported good meetings and a growing interest. A Bro. Wilhide, who has been assisting Dr. Dowie in Chicago, has opened a mission at 1515 Lehigh avenue, Philadelphia. Interesting meetings and many answers to prayer are reported. I was glad to respond to Bro. Falkenstein's invitation and preach for his people Sabbath morning. He is in charge of the German Baptist Brethren church, Germantown. When leaving he slipped a bill into my hand to aid our work, for which I felt thankful.

Sabbath evening I listened to an excellent sermon preached by Elder I. D. Bowman in the Brethren church. He presented thoughts suggested by the life and death of Samson. The probability that when Samson at last told Delilah the real secret of his strength, he made her pledge never to reveal, was suggested. When people do that which is wrong they naturally say, "Don't you tell." I stopped over night with our tried friend, Elder J. Z Gottwals, at Oaks. Friends there are much pleased with the results of our recent convention.

I have given considerable attention to the circulation of the petitions. The objections are being overcome and this work is moving along nicely. Over five hundred names are already secured. The letters and conversation with friends show that the confidence is growing. Many think this move will be a grand success. Let all who have petitions circulate them. If there are those who can aid this move who have not been provided with blanks, if they will drop me a card they will be supplied. I hope to give a report in detail soon. I remain over Sabbath (D. V.) in this section. Bro. Milligan, pastor of the U. P. church near Beaver, Pa., invites me to preach for his people Sabbath, Feb. 21. I hope to do so. So much to be done and so few willing to do! What a blessed privilege to be a co-worker with Him who has done so much for us.

W. B. STODDARD.

[The delay in the publication of the above letter was occasioned by its being mislaid.—EDITOR]

CORRESPONDENCE.

COLLEGE FRATERNITIES AGAIN.

SENECAVILLE, Ohio, March 16, 1897.

EDITOR CYNOSURE:—I notice in your issue of March 11th, that a correspondent from the State University of Iowa states that he has not seen anything in the paper in exposition of the evil of college fraternities, and thinks the editor has failed in giving warning against the evil influence of such societies over young men. I at once take it for granted that Bro. Arthur has not been a reader of the *Cynosure* as long as I have, or it would have been the farthest from his thoughts to have made such a statement, either directly or by implication.

Having been a reader for a series of years, and, I may say, a pretty diligent one, I am prepared to affirm that college fraternities have received merited antagonism and faithful ventilation in the columns of the "Pole Star" from time to time. If any one supposes that these fraternities have been ignored by the *Cynosure*, such an one labors under a great mistake, to my certain knowledge.

No paper in this broad land of ours has made such a specialty of exposing and opposing all secret organizations and fraternities as the *Cynosure* has. And in this its course is worthy of all commendation. From week to week its columns are loaded with warning against the works of darkness and the secret abominations that so infest our country, and other countries as well. I feel well assured that if these hidden orders should ever be the means of our country's ruin, in any way, or have any part therein, the *Cynosure* will stand acquitted and clear of guilt in the great day of settlement. And I make no doubt will have well-earned the applause in that day, "well done, good and faithful servant."

I would that it were permitted to enter multiplied thousands of homes from which it is now excluded. Oh, how much good it would be, the agent in doing those unsupplied families. Long may it live to bless the world by opposing sin and exalting virtue. The blessings of grace and love abide on editor, publisher and agents.

E. THOMPSON.

WHITHER DRIFTING?

ROSE POINT, Pa., March 12, 1897.

EDITOR CYNOSURE:—We are moving along in about our accustomed way here. Times are financially hard. Money is close. It is about all that my little congregation seems able to do to keep up the necessary expenses. I often wish we could do more to help on the good work in all departments. When I see so much need how I long for more of the gold and silver that I might make larger contributions. But the Lord knows best. If I had large means perhaps I wouldn't have the spirit of liberality.

I don't know what this nation is coming to. What sums of money are spent in show and in sumptuous living and feasting. What a vast sum of money was spent in the inaugural ball, and that is only one item of the many sinful ways in which money is spent. Then Congress has again trampled God's law of the Sabbath under foot. Then the whole nation almost is, in a sense, worshiping McKinley as its Saviour.

The family is being gradually undermined, and that by law. The lax divorce laws of the land are terrible. Human life is coming to be held less and less sacred, as seen in the alarming increase of suicides and murders. Murders have increased more than 700 per cent in a few years. Last year it is said there was one murder to every 8,000 of our population.

Political corruption is on the increase in bribe giving and bribe taking. Secretism is evidently largely in control in church and state and in our courts, etc. The church is doing little to oppose. It accepts secret societies, national atheism and Christlessness, etc. It exercises no discipline against any of these. Its members who are in political life can do just about as they please in that sphere and nothing is said.

Where is the Christ-likeness of the church? It preaches what it calls the Gospel, but it is not the Gospel in full as Christ preached it, as it has no "Woe to you scribes and Pharisees, hypocrites." J. R. LATIMER.

AN EDITOR IS AROUSED.

From the following letter to the New York *Examiner*, we learn not only how the editor of a prominent paper is aroused by our agitation, but how the liniment should be rubbed in by the friends of the cause as they have opportunity—and such chances are frequent.

HAMPTON FALLS, N. H., March 17, 1897.

EDITOR EXAMINER:—Referring to two sentences in your issue of March 4th, will you please explain in what respect "the Anti masonic craze, so disastrous to our churches," differed from "Dr. Parkhurst's direct and merciless exposures of evil-doing," which you commend? Perhaps in your opinion a mere matter of taste and self interest, as at different periods people have espoused one side or the other of the Nazarene "craze," or the Protestant, the dissenter, the Abolition or the Prohibition "crazes."

On the other hand I recently listened to a very able discourse on "Divine Madness," presenting the truth that the Divine Spirit in fitting any man for important reform work inspired him to the extent of reputed madness or insanity. The speaker was a regular pastor addressing a Christian Endeavor convention.

Aside from the principles of the Christless devil's church, if I should send you the record of its member whom here I best know, it would be too indecent for your columns; not a low-down fellow but a college graduate, the only son of his father, a Baptist deacon, and an influential member of that un-Scriptural adjunct of a Baptist church, "The Society." He was never to my knowledge accused of robbing a hen's roost, but he did counsel the seduction of his own niece, and that was a sample of the man's moral character. But she was not the daughter of a Mason, and so perhaps fair game according to the principles of the creed. More's the pity if you have not learned what life-long experience has deeply impressed on my mind.

Imps of Satan, to fraternity true,
Are rum, tobacco and secrecy too;
Designed for the ruin of mortal man,
They're triplets after the Siamese plan.

GEO. D. DODGE.

WHERE THE PRESIDENT ATTENDS CHURCH.

WASHINGTON, D. C., March 17, 1897.

EDITOR CYNOSURE:—The Metropolitan has been selected as the "President's church" during the present administration, but it is understood that the President and Mrs. McKinley will retain their membership in the Canton, Ohio, church. Up to less than a week ago the officers of Foundry church thought they had good reasons for expecting that Mr. McKinley would accept their offer of "the President's pew" and attend that church. That is what I intended to write last week, instead of saying, as I did, that "the President and Mrs. McKinley expect to attend Foundry." There is, of course, more or less gossip among the members of the two churches as to why the President chose the Metropolitan, but as there are probably none who know, excepting the President and Mrs. McKinley who are not likely to be asked to tell, certainly not by me, no good can come of repeating it.

The Metropolitan church has a peculiar and interesting history. It is a national church, having been built by contributions made by the Methodists of the country, and not by its congregation. Its relations with the Baltimore Conference, which has jurisdiction over the other M. E. churches in Washington, differ from those of the other churches. Its pastor is selected by the board of bishops, and the conference merely ratifies the choice. When President Grant attended the church, a pew was set apart for the President of the United States, and the sum of $5,000 contributed by a friend of the church to dedicate the pew to the use and convenience of the President. The church has rented pews, and the President's pew has been rented, along with the others, since the retirement of President Grant, but always subject to the wishes of whoever may have been President. Although the corner-stone of the church was laid in 1854, the building was not erected until twelve or thirteen years later. It also has pews set apart for the Vice-President and for the Chief Justice of the U. S. Supreme Court, and for some of the States and large cities, all rented under the same conditions that govern the renting of the President's pew. C. A. S.

MASONRY AND THE TURK.

LEBANON SPRINGS, N. Y., March 15, 1897.

EDITOR CYNOSURE:—Perhaps readers of the *Cynosure* may remember an article on this subject that appeared in your columns a few months ago, expressing the opinion that more than all else (outside the Turkish Empire) Freemasonry is responsible for the wholesale butcheries of the Christian Armenians. Recent developments, though not offering positive proof, yet tend strongly to confirm that opinion.

As was stated in the article referred to, it is a fact, boasted of by Masons everywhere, that "the great Powers" of Europe (Russia, and possibly

Austria, excepted) *are Masonic Powers;* that is, their chief dignitaries, from their sovereigns, down, are Masons; that all, alike, have taken the same tremendous oaths, and have all invoked the same fiendish penalties, and so are, each and all, sworn to stand by and defend any and every Masonic "brother," in any case, *"whether he be right or wrong."* And what is the outcome?

No intelligent reader of the papers needs to be told that probably more than 100,000 innocent Christian Armenians have been massacred, with the connivance, and probably, too, by positive command of the Turkish Sultan. Yet those same great Masonic Powers, "Christian Powers," they call themselves, and Russia and Austria with them, look on calmly and even with apparent complacency.

The N. Y. *Advertiser* of September 27, 1896, reports from "the Berlin correspondent of the *Chronicle*" that "the *Frankfurter Zeitung* asserts that ten days after the massacre in Constantinople, the German Ambassador there presented to the Sultan, *in the name of the Emperor William,* a large photograph of the German Imperial family." He adds, "The gift was received as a special mark of friendship." All this while the hands and the garments of the haughty Turkish Potentate were yet red, even dripping, with the blood of those 2,000 victims of Moslem bigotry and hate!

Again, the *Advertiser*, of the same date, reports that "A dispatch to the *Times*, from Berlin, says a well-known Armenian professor was advertised to address a meeting there, to protest against the Armenian outrages, but the police warned him to desist, on pain of expulsion from Germany."

Why all this? Why does that Emperor thus promptly (only ten days after that frightful massacre of more than 2,000 Armenian Christians), why hasten to thus practically assure that bloodiest of assassins and murderers that with him and his government, he, the Sultan, is still cherished and honored as "a brother beloved?" Why with the groans and cries of wounded, murdered men and the screams and moans of affrighted, outraged and murdered women and children still ringing in his ears, and the horrible image of that gory monster almost before his eyes; we ask again: why that unseemly haste; why in the very face of a horrified world is that Emperor so free, so effusive in his expression of his own personal, fraternal regard? Ah! those fiendish, those Satanic, Masonic oaths.....They tell the story. The report (evidently well-founded) is that both Emperor and Sultan are Masons! That recognition of the Sultan by the Emperor and the suppression of the Armenian professor by the German officials were—only too evidently—inspired by Masonry. They show that crimes, however great, if only committed by Masons, be the perpetrator or perpetrators peasant or Sultan, are condoned and defended by Masonry, and so by Masonic potentates and princes, and therefore by minor Masonic officials; that the criminal, if only a Mason, however black and damning his crime, can never lose caste or fellowship with "the fraternity." Whether "guilty or not guilty," "murder or treason not excepted," he may always count upon all the "aid and comfort" in the power of every true, adhering Mason to bestow. It proves what "loyal" Masons generally deny, whether infidels, or, as too often happens, professing Christians, that the revelations by Morgan, Pritchard, Bernard, Finney, Ronayne and a host of other "good men and true," are true; that Masonry is a vast mass of organized, oath-bound deviltry and violence and lies.

But this is not all. The promptness with which the great European Masonic powers, France, England, Austria and even Italy, now freely affiliate with the "Russian Bear" in his defence of Turkish and other Moslem oppressors and murderers, their boasted determination that Greece shall not defend the Cretans, even already using naval and military force to keep the people of that ill-fated island under the iron, bloody heel of their cruel Moslem oppressors, is another, a conspicuous and not very specious method on the part of those "powers," of yielding "strict obedience to the precepts and obligations of the fraternity."

All appearances now seem to indicate that by the connivance and co-operation of those allied Masonic powers, Greece, the would-be deliverer and protector of Crete, is to be driven away, and under the specious but deceitful promise of "autonomy," poor Crete is to be given back to the tender mercies of one of the worst, the bloodiest tyrannies that have ever cursed the world.

Such is Masonry. Such, too, is its influence whenever and wherever it can be brought into play. As "a religious institution," a counterfeit and a fraud. Its pretence of "charity," a deception and a lie. Though a pretended philanthropist, she is ever ready to crush and trample upon all, whether nations or individuals, who will not bend the knee to her arrogant, oppressive claims and will; and, with all the power at her command, to favor, protect and defend the bloodiest of tyrants, assassins or murderers, be he potentate or peasant—if only a "brother" of "the mystic tie." C. A. S. TEMPLE.

ARE ALL LODGE MINISTERS LIARS?

EAST LYNN, Mass., March 8, 1897.

EDITOR CYNOSURE:—Some time ago in conversation with my own Methodist minister, at that time preaching in the Cissna charge, and in my own house, he told me at one time he belonged to the Masonic order but had left it; he said he would not advise any one to join the Masons. While he had taken the third degree he really could not see any harm nor any real benefit to be derived from them.

He said he would not join the lodge but it didn't cost him anything, and had a curiosity to find out the the inside workings of the order. But in less than three weeks from the time I had the conversation, Mr. Jamson, as that was his name, attended the Rankin Masonic lodge and helped to initiate a young minister, at that time preaching at that place. At least Mr. Jamson told this in the presence of two good, reliable men who told me.

I have also had sufficient evidence since to fully demonstrate to me that Mr. Jamson is and was a Mason at the time he told me he was not. Only a few weeks ago I was told, by a reliable church member, that a certain elder of the Methodist church told her that he did not belong to any secret organization; but have been informed since, he is a high Mason.

I ask, do all ministers belonging to lodges lie? I will just say, since knowing the above to be facts, I have decided I haven't got one cent more to pay any ministers, knowing them to belong to secret organizations, as I don't care to have any of my money to go into these reservoirs or build lodge halls or Masonic temples. S. C. JUDY.

EXTRACTS FROM LETTERS

GEORGE M. WILDIN, LYNDON, KAN., MARCH 4, 1897.—Times are so hard it is almost impossible to raise money, but I must have the *Cynosure.* I can't take a Christian, or a so-called Christian, paper that won't fight the devil in and out of the lodge.

REV. A. M. FRETZ, SOUDERTON, PA., MARCH 11, 1897.—I am receiving the *Cynosure* regularly and am anxious to read the news it brings from the anti-secret battlefield. While I get many religious papers, and in my manifold duties as pastor cannot read everything, yet I am sure to go through as much as possible of the *Cynosure.* Keep at it, Mr. Editor. God bless you. Bro. W. B. Stoddard made a short stop with me to-day. He is on his misson, and does it flying sometimes. Your issue of March 4th was an excellent one.

JONATHAN H. GALLOWAY, MILTONVALE, CLOUD CO., KAN., MARCH 7, 1897.—I was in the war of the Rebellion nearly four years, and was in Louisiana when our army captured a large number of the Knights of the Golden Circle, an interesting account of which order I have just read in the *Lodge Lamp.* These captured Knights of the Golden Circle mentioned as their brother the editor in Chicago which you name in the *Lodge Lamp.* I have believed for the last four years that a simular movement is busy in our midst to-day.

—Do not confine your attention all the time to Morgan and others Masonically murdered or persecuted long ago. Remember them, but do not forget Bro. Griswold, of Connecticut State Prison. Don't forget Hartford Lodge and Connecticut Grand Lodge, with their third point of fellowship expulsion.

OUR WEEKLY SERMON.

BY REV. J. B. GALLOWAY.

And this Gospel of the kingdom shall be preached in all the world for *a witness* unto all nations; and then shall the end come. Matt. 24:14.

Simon hath declared how God at first did visit the Gentiles, *to take out of them* a people for his name. Acts 15:14. See also parable of sower, Matt. 13. Pre-millenarians are not higher critics. We yield to none in our estimate of the power, sufficiency and efficiency of the written Word, of the preached Word, and of the ever present spirit. They are omnipotent for the accomplishment of that for which they were sent.

We believe also in the present power and future glory of the church which Christ loved and gave himself for; that it is the pillar and ground of the truth; that it is the body of Christ, the complement of Him "that filleth all in all;" "and that the gates of hell shall not prevail against it." But what has all this to do with the universality of righteousness in this present evil age; or with that nonsensical, un-Scriptural expression, the conversion of the world? It would be just as Scriptural to speak of the conversion of the devil or the flesh. The Word itself, and not man's vain philosophy, must decide what these agencies will accomplish.

1. As to the Word, and the Word preached. It will accomplish that for which it is sent. It is the power of God unto salvation to every one that believeth, but to no one else; and it must be manifest to all that the masses do not believe. It has been, and will be, preached as a testimony unto all nations, but toward the end of the age, with much the same effect as in the days of Noah. For nearly nineteen hundred years the seed has taken effect as indicated in the parable of the sower, and we defy any man to prove that the effect will be different as long as the devil is loose to catch away the word, or the earth under the curse to bring forth thorns and thistles to choke it.

2. The visible church is instrumentally the sower of the seed, but the great mass of Christendom is to-day in apostasy, and has corrupted the Word of God with its traditions. We might almost say that you can count the denominations on the fingers of one hand that are holding fast the faithful word, and administering the ordinances according to Christ's appointment.

Yet in the face of all this the poor, silly, deluded, optimistic Post-millenarian believes that everything is going on grandly, and the world will soon be converted to Christ. They say God by his Word and Spirit through the church has the power. Yes, and in all the past he has had the same power, but has he and will he exercise it before the Parousia of Christ? Give us the Word for it, brethren. The church or ecclesia is the called-out ones, and will never be greater than the election of grace.

3. Gentile governments are wild beasts, and will continue to be so until they are merged into the nondescript one, which, together with the false prophet, is cast into a lake of fire. Rev. 19: 20. Is that conversion?

4. What has, and what will become of God's most mighty and faithful witnesses? The greater number of them have and will seal their testimony with their blood. Even the last two (Rev. 11:2) mysterious and probably supernatural witnesses must spend their three years and a half clothed in sackcloth; and although endued with superhuman, and for the time, invincible power, are finally overcome and slain by the beast from the pit; and the dwellers on earth make merry over them. But if men will not hear and believe these two sons of oil, how can we expect the pigmies of to-day to overcome and convert the powers of darkness that now exist?

But every faithful witness is himself an overcomer, and God is glorified by them whether men will hear or forbear. This is all the encouragement we need to fight anything and everything that is evil. Amen.

Against me though an host encamp,
my heart yet fearless is:
Though war against me rise, I will
be confident in this.
One thing I of the Lord desired,
and will seek to obtain,
That all days of my life I may
within God's house remain.

Poynette, Wis.

A BIRD CITY.

An Illinois Poultry Farm Where Thousands of High Bred Fowls Are Raised.

Near Quincy, Ills., is a farm whose fame is known to poultry fanciers all over the world. It is the largest of its kind and is a wonderful place.

Forty-eight acres of land and a number of fine brick buildings are devoted entirely to the raising of thousands of high bred chickens, ducks and geese, of which 3,200 were sold last year.

This farm for 17 years has been sending fowls for breeding purposes to all parts of the world. Only fancy breeds of fowls are dealt in.

More time and trouble are spent by the proprietors in getting proper food and water for their feathered charges than are spent by many a head of a family with half a dozen children to provide for. Each particular breed of chickens, ducks or geese has its own houses and yards. These latter are long runs, fenced in with wire screenings or neat palings. Big trees afford shade to the feathered population and in that portion of the farm devoted to the web footed fowls large artificial ponds and winding brooks have been constructed, through which there is flowing a constant stream of water.

Each yard or run has its own proper house so constructed that it can be heated by steam in winter and cooled by cold air in summer, thus insuring an even temperature throughout all seasons. Large fields are each season planted with wheat, barley and buckwheat, and through these the fowls can roam at all times, free to eat all they please of the tender young green sprouts or of the fully developed grain.

One peculiar feature of this farm is that all of the fowls are raised by artificial means. The incubator house is a long, low structure, excellently ventilated and lighted and kept at an even temperature throughout the year. Down the center of the long, narrow room are set two rows of what at first appear to be old fashioned dressing tables. They are hardly that, however, but are instead the most improved incubators, and each one is constantly filled with high grade eggs in a more or less advanced stage of incubation.

As soon as the tiny puff ball-like chicks emerge from the shells, be they ducks or geese or chickens, they are removed from the incubator and placed in another house, well lighted and scrupulously clean. Here they are kept for a few days until they familiarize themselves with the appearance of the world outside of an egg and until there is no doubt as to their health and strength. Then they are allowed outside in the runs if the season be warm, or if it is winter time they are kept in the house until springtime.

Each year, between the 1st of December and Jan. 15, competent judges visit the farm and "score" all the stock. When this is completed, such birds as are not up to the standard or are disqualified by any little mark or imperfection are at once crated and shipped to market. Although eggs can be hatched at any time of the year, most of the eggs are put into the incubator in February, March and April.

There are practically two farms in one of these big ranches, what is known as farm No. 1 being devoted principally to the hatching of eggs and the raising of fancy poultry. Farm No. 2 is given up almost exclusively to the raising of Peking ducks and Toulouse geese. There are altogether between 8,000 and 10,000 fowls raised annually on this farm; and they are sent all over the earth.

Make Use of the Scraps.

A small flock which receives the scraps from the table produces eggs when larger flocks are unprofitable. The fact is plain that the smaller flock receives better feeding. Table scraps are not grains. They contain a variety not found in the rations of a large flock. Bread, meat, potatoes, cooked vegetables of several kinds as well as the sour milk, and even cake and pie, are included, to say nothing of peas and beans, which are the best of all egg producing vegetables. This variety not only provides the hens with the elements needed for egg production, but it promotes digestion and prevents disease. This kind of food would be costly if it were not the waste of the table, for it requires labor to prepare it. But as the result of feeding scraps is a production of eggs it is safe to say that if the same food, labor and care could be bestowed on a thousand hens as a small flock receives the profits would be proportionately larger.

White Guinea Fowls.

White guineas are profitable fowls, and it pays to have a few on the farm. The egg is not large, but it has a fine flavor and comes in greatest abundance about the time your prize Plymouth Rocks are molting. The white guinea is not to be despised as a table fowl, having a rich yellow skin and delicate, fine grained flesh.

Poultry Points.

Because binding the legs of chickens and cats, carrying them with their heads down, does not kill them outright, it does not follow at all that it does not cause much suffering.

The biggest poultry ranch in the world is to be located near San Francisco. It is expected to yield 90,000 broilers and 2,000,000 eggs a year.

Russia has 57,000,000 hens. They average a yearly output of 4,000,000,000 eggs and beat the French and German layers by about 500,000,000.

When the hens are slow to lay, one of the best invigorators is a mess of lean meat twice or three times a week. About an ounce for each hen is sufficient at a meal.

A fresh egg has a limelike surface to its shell.

Boiled eggs which adhere to the shell are fresh.

Overfeeding is expensive. It not only costs more for the feed, but the hens get too fat and lay no eggs.

Too much soft cooked food is not good for fowls. They need some employment for the gizzard.

A western farmer made a small test in December of what his 28 Barred Plymouth Rocks were doing, charging them with every cent's worth of food and 10 cents an hour for the time taken in looking after them. At the end of the month the margin of profit was $3.37½.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, MARCH 25, 1897.

PROPHECIES NOW BEING FULFILLED.

In Rev. 11:2, it is declared that "the holy city shall they tread under foot forty and two months." The period forty-two months is used as equivalent to 1,260 years. The power that has been treading Jerusalem, the holy city, underfoot for more than twelve hundred years, is the Mohammedan power. They took Jerusalem and built the Mosque of Omar on the ruins of the Temple in the year 636 A. D. If we add to this date 1,260 years, it brings us to 1896 as the period when Jerusalem will be emancipated from Moslem rule.

What are the prophecies that indicate how the Turkish power is to be overthrown, and how do these predictions tally with the signs of the times?

In Dan. 11:40, we read, "And at the time of the end"—that is at the end of the 1,260 years—"shall the king of the South push at him;" who is meant by the king of the South? Some have supposed this king was Egypt, others Italy, but in the light of recent events does he not seem to be the king of Greece? In his defiance of the Turkish empire has he not pushed most energetically at the great European power which is Turkey's mightiest support—the Czar of Russia? Who else are we to understand by the king of the North who "shall come against him like a whirlwind with chariots and with horsemen and with many ships; and he shall enter into the countries and shall overflow and pass over." Is not this the same power predicted in Isa. 41:25, "I have raised up one from the north and he shall come from the rising of the sun." And in Isa. 46:11, "calling a ravenous bird from the east"—the imperial flag of Russia is emblazoned with two ravenous eagles.

It is remarkable that this one who is to destroy the Moslem power now dominating the holy city is described as being raised up from the north, and as coming from the rising of the sun. Russia is in a northeasterly direction from Greece, but if he comes by way of Turkey and Austria with "his chariots and horsemen"—his land forces; and by way of Constantinople with "his ships" or naval forces, as is clearly indicated, then he will literally come from the east. "He shall enter into the countries and shall overflow and pass over," and shall finally destroy the Mohammedan system. "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him." For here in the Valley of Esdraelon, in all probability, will be fought the great decisive battle of Armageddon. All this is more clearly predicted in Ezek. chapters 38 and 39. Then says Daniel, "there shall be a time of trouble such as never was since there was a nation even to that same time."

Surely the dark storm clouds so fast gathering in eastern Europe indicate wonderful overturnings in the near future and a rapid fulfillment of these remarkable prophecies.

THE YOKE.

There is a yoke that is easy, but there are yokes that gall. Some are unequal, forcibly and unnaturally joining together things that God had put asunder. Now and then men set free are again entangled. Entitled to be free in Christ Jesus they feel too often the weight of the galling yoke of bondage. Never pagans before, they became consecrated and outspoken Christians; they are again entangled in the world, and their last state is worse than the first. For they become sun-worshiping Freemasons, committing the abominations seen in Ezekiel's vision where elders of Israel were bowing toward the east. Bound by the bonds of Masonry they are slaves, and wear a yoke of bondage.

This yoke is the unequal one that binds them to the world,—a card-playing, smoking, drinking, swearing class of men claiming them as "brethren." When a man "belongs" to the Masonic society he does belong to it indeed, and it has him in its possession. It is a poor position for a Christian man, who ought to be redeemed from the world, its sins and its bondage, and to be Christ's freedman. He wears the yoke, and to the authority that locked it on his neck the slave belongs.

The yoke is a galling one. How many Masons have detested and hated Masonry. Its abominations are intolerable, its falsehoods contemptible, its puerilities and profanities alike insulting to God and man. How can a real Christian fail to find such a vile yoke galling? Alas for him! He discovers to what master he has sold himself, but thinks his discovery has come too late. Forever the odious yoke galls.

The yoke compels service to Satan and compels treason. Partaker of other men's sins, yoked up with sinners, the citizen is no longer free to do his duty, but must go wrong when the yoke requires; and the Christian must consent to disloyalty to Christ, apostasy from Christianity or its rejection by his Masonic "brethren." He must be a devotee of a religion that is avowedly not Christian. There must be prayer, yet it must be Christless prayer. There must be pagan rites and worship, and there must be pagan fraternity. Religiously he must fellowship Mohammedan lodges, and the twenty lodges of Bombay. He must consent to the outrageous moral principles of Masonry, which are pretentious but immoral. As a citizen he must agree with the Hartford lodge, which kept as an unimpeached "brother" Goodrich, who went to Wethersfield State prison, but expelled Jackson, whose testimony in a Connecticut court convicted Brother Griswold. What a yoke for loyal citizens, conscientious Christians or decently moral men to bear.

THE MOST CRUEL MONOPOLY.

There is no such dangerous monopoly in these times as the liquor traffic. It exerts a more blighting curse upon more people than any other evil. The most alarming feature of this monopoly is that it is fast being entrenched behind the capital of the great English syndicate. Our readers are aware that in all our large cities the great majority of the saloons and breweries are now owned and controlled by English capitalists. The Cincinnati *Enquirer* of Jan. 31, says:

"Three representatives of a gigantic London syndicate are in this city for the purpose of gobbling up all the biggest breweries here, and success has so far crowned their efforts. They have purchased an option of sixteen, and the deal has progressed so far that most of the brewers have been taking stock and summing up all the saloon chattel mortgages they hold for the purpose of knowing just how they stand. The deal will be closed during the coming week. The amount to be paid for the lot aggregates $9,000,000. One-half will be paid in cash and the other half in preferred stock, with guaranteed interest, so that the present owners will have some voice in the future administration of affairs.

"The syndicate intends consolidating under the laws of the State and make them all one grand corporation. The older brewers were the most eager to make the sale, owing to the condition trade has been in generally for some time.

"The deal has been under way with local brokers several months. One of these brokers was in London during the summer. It is stated that the syndicate also has options on the Fay-Egan Woodworth machinery plant of this city, the Hooven, Owens & Rentschler engine works at Hamilton and other factories."

A FRIGHTFUL LODGE INITIATION.

What new scare will Satan next invent to terrify the deluded lodge victim is difficult to tell. While candidates for initiation into secret societies usually nerve themselves for a pretty lively time and expect trouble of various sorts before escaping from the lodgeroom, a Quincy man, who joined one of the secret orders week before last, had more excitement during the evening than he had run across in all his life before.

After the initiation ceremonies, a brother arose and said that he considered it his duty, while the good of the order was under discussion, to inform the lodge that a brother visiting from another city had borrowed $10 from him a few days before and when asked for it had denied the obligation most vehemently. The speaker added that it was his belief that the visitor was in the habit of going around from place to place, getting acquainted in lodges of the order and borrowing money. When this charge was made the accused sprang to his feet and shouted: "You lie!" At the same moment he pulled a revolver and began firing over the heads of the jurors toward his opponent. The accuser also drew a gun and the bullets began to fly. In the excitement some one turned off the gas and there was a wild scramble in the darkness for safety.

The members dived under the tables and chairs and the new candidate squeezed in behind the stove, where he was almost choked to death. One member made a desperate effort to raise a window, and as the hall was on the forth floor it was just as well for him that he did not. In a moment everyone had found some place of hiding and the revolvers banged away until they were empty. Then the lights were turned on again and the duelists were discovered shaking hands in the center of the room and laughing heartily.

The whole thing was a cleverly arranged hoax, in which only two or three of the lodge members were concerned. It was conceived to make things interesting for the members and especially for the candidate and to determine whether he had any nerve. As he was pretty well roasted when they hauled him from behind the stove they agreed to let the matter drop there, but the story was to good to keep, and Quincy has been laughing over it ever since.

A GOOD MAN PASSES AWAY.

We learn with sorrow of the death on Thursday, Feb. 25, of Royal G. Wood, at his old-time residence near Brattleboro, Vermont. He was a faithful supporter for many years of the anti-secret reform. He was born in Brattleboro in 1807, and was near ninety years of age. He was of Puritan and Revolutionary stock, his father, Philip Wood, having been a soldier of the Revolutionary war. He was one of the most proficient Bible students in his community.

He was a friend and associate of the late Gen. John W. Phelps, and was an earnest sympathizer and co-worker with him in the anti-secret agitation. His views he held as a matter of conscience and religion, and he argued his principles in such a keen, incisive way as commanded respect for his sincerity, and put his opponents on their mettle. He had five children; three daughters survive, and two sons and their mother preceded him to the better land.

IMPEACHMENT OF FREEMASONRY.

Prof. Simpson Ely, of Kirksville, Mo., writes the following strong impeachment of Freemasonry.

I impeach it because it is secret.

I impeach it because it is Christless.

I impeach it because it is a mixture of Biblical and pagan influences.

I impeach it because of its horrible, un-Christian oaths.

I impeach it because husbands are oath-bound to keep its secrets from their wives.

I impeach it because its votaries are pledged to protect one another in all crimes, except murder and treason, and even these are optional.

I impeach it because it has the same burial service for Christian and infidel.

I impeach it because the wickedest member of the lodge is taught that he will go to the grand lodge above when he dies.

I impeach it because Christians, Jews, Mohammedans, deists and infidels are all brought into its fellowship.

I impeach it because it teaches only personal purity toward the wives and daughters of Masons.

I impeach it because it establishes lines of caste in society.

I impeach it because it belongs to "the unfruitful works of darkness."

I impeach it because thousands of its members substitute the lodge for the church.

I impeach it because of its lying claims to great antiquity.

I impeach it because it murdered Morgan.

I impeach it because its prominent members have told me that Masonry is Christ-dishonoring.

I impeach it because prominent Masons have told me that the lodge is draining the church of

the money, energy and influence that properly belongs to it.

I impeach it because it violates the teaching of the Apostle Paul, that "all that we do in word or deed should be done in the name of the Lord Jesus."

I impeach it because it boasts of a "benevolence" that is unadulterated selfishness.

I impeach it because it is intolerant toward all who oppose it.

I impeach it because its votaries will not come out into the light and defend it in honorable discussion.

I impeach it because it gives itself to ways that are dark and to tricks that are vain.

I impeach it because it is clannish, and so opposed to the common brotherhood of humanity.

I impeach it because it excludes from its benefits (?) the poor, the outcast, the deaf, the dumb, the halt, the lame and the blind. Those who were the especial objects of our blessed Saviour's love and benevolence would be black-balled by Masonry.

I impeach it because it excludes woman.

I impeach it because its recognition of God is a farce, a delusion and a snare.

PERSONAL MENTION.

—Bro. T. B. Arnold's wife, who has had a severe spell of sickness, is recovering.

—Christianity is truth; Masonry is falsity. Masonry silences Christianity in the lodge, but is thus only like all error in contact with truth.

—Rev. Chas. Clyde, a good friend of the cause at Velencia, Pa., has recently received calls to the pastorate of churches at Jonathan's Creek, O., and at Lochiel, Canada.

—Attorney H. Scott Howell, of Keokuk, Iowa, is a brother of Capt. A. O. Howell, of Champaign, Ill., and was a delegate to the Pan-Presbyterian Convention at Glasgow last summer.

—Bro. P. Bacon, of Hartford, Conn., says that any person who would be glad to co-operate in a plan now being inaugurated to save a few of the many starving children in India, can learn how by writing to him at Hartford.

—Bro. E. M. House, West Somerville, Mass., writes in renewing for the *Cynosure:* "I do so, gladly, not only to help a righteous cause, but because I get great good from reading its pages. May God bless this work and help us all to do our part in pushing the agitation."

—Mrs. Elizabeth A. Reed, author of two vols. of Hindoo and Persian literature, addressed the students of Wheaton College, Thursday of last week. She is lecturing in the interests of a University Extension Movement along the line of harmonizing the Bible with science.

—Rev. M. C. Pearson, of Leland, Idaho, writes: "I do not see how I can do without the *Cynosure* as a reform paper. It helps me greatly in my lectures and preaching, and I scatter many of them over the country as I go about. Some are pleased and interested, while others are offended."

—Bro. L. Desmarais, of Los Gatas, Cal., writes that he was surprised to read in March 4th *Cynosure* that some foreign missionaries when sent out to preach the Gospel had organized Masonic lodges. He thinks such news will effect the contributions for missions on the part of Anti-masons.

—Bro. Geo. Dudley Dodge, of Hampton Falls, N. Y., in referring to the New York *Examiner's* phrase, that "the Anti-masonic 'craze' was disastrous to the churches," writes: "I have yet to learn that even the Jews blamed Jesus for the manner in which Satan treated his victims in leaving them."

—Bro. A. O. Howell, of Champaign, Ill., writes: "I want to know if the Sultan of Turkey is a Freemason and if any of the Armenians are Masons, and how far the present attitude of the European powers may thus be accounted for. I am writing a small pamphlet on my observation and experiences in the army."

□—The corner-stone of the new court house in San Francisco was laid recently with Masonic ceremonies. More than 5,000 spectators and 1,000 Masons were present to witness the pagan rite of pouring the corn, oil and wine. Why send all our missionaries to Africa, China and India to instruct pagans when America is alive with them?

—Mrs. Elizabeth Blanchard Cook's "Bible Readings" are now used in the public schools of Philadelphia, Detroit, Minneapolis, Omaha, Dayton, Trenton, Arkon, Lincoln, Middletown, Terre Haute and Knoxville. Prof. A. G. Lane, Supt. of Chicago public schools, says he always speaks a good word for "Bible Readings."

—Malcolm McNeil, chaplain and superintendent of the Chicago Sailors' Institute and Mission, at 35 East Chicago Ave., conducts meetings every night, and is doing a much-needed work in looking after the moral and spiritual wants of sailors. He is an ex-Mason and shuns not to declare the council of God against the lodge wherever opportunity presents.

—Rev. Dr. James Kerr, of Glasgow, Scotland, sends us a list of ministers in Great Britain interested in our work and adds: "I am not sanguine as to the issue of our efforts, but duty is ours, and certainly the secret empire, against which America through your society has first put on her armor, has done much damage here; and its power for evil is not likely to abate. A few here may be able to dam the torrent in some slight directions at least."

—Bro. Jasper J. Tucker, of Spring Arbor, Mich., writes: "I was specially interested in your issue of March 11th. It was a heavy blow on the secret insurance orders. I am glad you are exposing the Modern Woodmen; they are strong here, and their members make no pretensions to religion. A Presbyterian minister lectures for them here Friday night. It was through the influence of a minister that I once joined the Masons, and I could not afterwards have any confidence in a Masonic minister's piety."

—Dr. Wm. Lawrence, D. D., in a recent lecture in Association Hall on "What is the Matter with the Churches?" indicated his estimate of Freemasonry by using the threadbare statement that bad men in the church do not vitiate its claims any more than bad men in the lodge vitiate the claims of that "noble institution, Freemasonry." Yet if the church would, like the lodge, attract so largely the vicious elements of society, the conclusion would be there must be something radically defective with a tree bringing forth such corrupt fruit.

—Ex-President Harrison, whose articles in *The Ladies' Home Journal* are creating such widespread interest, will write about "The Social Life of the President," in the April issue of that magazine. The ex President will tell of the dinners, receptions, etc., that are given by the Chief Executive, and detail the great social demands made upon him. He also gives a peep into the White House dining-room and silver closet, and notes the beauty of the service used for state dinners, which was bought at secondhand. It is said that he also pays heed to the oft-repeated question, "How much of his salary can a President lay aside?"

—Governor Thornton, of New Mexico, has placed the local company of infantry on guard at the penitentiary at Santa Fe, on account of the discovery of a plot to blow up the building by a party of friends of the four members of the Borrego gang of assassins, who were condemned to be hanged Tuesday, Feb. 23, but who have been granted a respite for thirty days by President Cleveland. Another ominous feature of the trouble is the appearance of the cabalistic chalk figures "B—302—40," on the pavements and on the doors of officials' houses, which the knowing ones describe as similar to the calls for meetings of the Secret Button gang, which appeared frequently in 1892, just prior to the assassination of ex-Sheriff Frank Chavenz.

—Bro. A. O. Swinehart, pastor of the Evangelical Lutheran church, Washington, Kan., writes: "Several months ago I sent to the *Lutheran Standard* a copy of W. B. Denton's article on 'Fraternal Life Insurance Organized Robbery,' with the recommendation that it be republished. This was done several weeks ago. This is a most excellent thing to give light to all who want to see. I have little doubt some will also read it who will almost gnash their teeth at it now, all the more so because their little knowledge and conscience tells them that it is correct, but they do not want truth and honesty. After a while some of these who will be among the losers will be just as angry at themselves for not having acted on this and similar warnings—'all things come to them that wait.' I suppose that inside of 20 years there will be a general downfall of the great institutions that are now uppermost in the minds of thousands of people. Then I suppose that a great many churches and people who now connive at, or even openly promote these damnable things, will fairly fall over each other in their haste to get on the other side."

—Freemasonry is said by some not to be a religion nor to interfere with it; while many others believe it to be a religion and class it as such, as will appear from the following item from a New York paper: "Directors of the New York German-American Non-Sectarian Orphans' Dowry Society, it has been announced, will meet at the house of Lazarus Morgenthau, No. 178 East Seventy-second street, to-day to make arrangements for the first four weddings to take place under the auspices of the union. They are scheduled for February 22. On that day the announced program is that one bride will be a Catholic, one a Protestant, one a Hebrew and one the daughter of a Freemason. Each bride will receive $100."

—The corner-stone of the new Sabbath school for the revival of the lost mysteries of antiquity was laid on Point Long near San Diego, Cal., Feb. 24. The theosophic crusaders who have just returned from a trip around the world took a prominent part in the exercises. Mrs. Katharine A. Tingley, of New York, head of the esoteric cult, officiated, assisted by E. T. Hargrove, President of the Theosophic Society in America and Europe. Mrs. Tingley poured oil and wine upon the stone, at the same time uttering some mystic words. She then scattered dust, water and fire as emblems of man's qualities. The pronunciation of the sacred word "Aum" by the company and a chant in Sanscrit concluded the ceremonies This Theosophic order is designed to establish in this country the paganism of heathen lands.

—The Masonic Grand Lodge of California laid the corner-stone for the Affiliated Colleges of the State University at two o'clock Saturday afternoon, March 20th. The Regents of the University invited the Grand Lodge to officiate on that occasion. The Grand Lodge convened in special session at the Masonic Temple at 12:30 P. M. The Grand Commandery and Grand Consistory were invited to participate, and California and Golden Gate commanderies accepted invitations to act as escorts to the grand bodies. Ten special cars were placed at the disposal of the Regents and Masons to convey them to Golden Gate Park. At the western terminus of the Haight street cable line the bodies disembarked, formed the procession and marched to the site of the colleges where the corner-stone was laid with Masonic rites and ceremonies.

—We have a neat little 135 page volume of sermons, entitled, "Sermonica," from the pen of Dr. Baldwin, which are the products of over a quarter of a century of hard study under the high pressure of missionary, itinerant and evangelistic Christian work. His voice has been heard in many States; thousands have sat entranced, thrilled by his eloquent utterances in proclaiming the "unsearchable riches of Christ," and have wished and urged that these utterances might be placed before them in a permanent form. These discourses are a response in part to these wishes. They who desire to renew their acquaintance with the thought of the author, or the young minister in search of a model, or who seeks the reflection of a peculiar denominational life, or the excitation to a higher realm and exalted cast of thinking, or they who build fortresses against the onslaughts of infidelity, and the insidious attacks of dangerous heresies, or any who desire to more fully equip themselves for hand-to-hand work with sinners, will find much in the following pages very helpful. Nuggets of truth, brilliant illustrations and strikingly clear comments one may here glean and add to his general stock of knowledge. That this initial volume is worthy of a wide reading is the judgment of all who are acquainted with the ability and sincerity of the author, and it is believed that all others acquainting themselves with it will corroborate this judgment. The price of a single copy is 60 cents. Send for copy at once and for prices of quantities, to Rev. B. Baldwin, Montpelier, Oh

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning March 28. Comment by Rev. S. H. Doyle.

TOPIC.—What Christian heroism is and does. —Luke ix, 18-26, 51-62.

Christian heroism consists of principles and not of definite, specific actions. What may be heroic at one time or in one place at another time or in another place may be the merest commonplace action. In Christian America it is an honor and a privilege to confess Christ. In heathen China or India confession of Christ may require the noblest kind of heroism. To kneel in prayer at our bedside when surrounded by loved ones of our own Christian homes is a matter of no thought so far as courage or boldness is concerned. To do the same in a room occupied by companions or schoolmates who are not Christians may demand a martyr spirit indeed.

The principles of Christian heroism are expressed by Christ when He says, "If any man will come after Me, let him deny himself, take up his cross daily and follow Me." These are the principles which He Himself followed, and the servant is not greater than his Lord. The Christian hero is not necessarily the one who is burned at the stake or slain by the sword or left to rot in damp prison cells. He is the one who, in will, surrenders his life entirely to God and daily bears the cross of Jesus and follows Him.

1. Christian heroism includes self denial. "Let him deny himself." The man who becomes a Christian hero must deny himself. He must lose himself absolutely in the will of God. He must be able to say with Paul, "I am crucified with Christ, and it is no longer I that live, but Christ liveth in me." When we lose self in Christ and God, hardships and sacrifices become easy for us, for it is no longer a question as to what we want to do, but what God in Christ wants us to do.

2. Christian heroism includes cross bearing. "Take up his cross daily." Christ not only denied Himself, but He also bore His own cross. So must it be with His disciples. Every life has its crosses—yea, even its daily crosses—and we not only have to deny self, but to take up and carry these daily crosses that come to us in the home, in the schoolroom, in the office, in the workshop and even in the church itself.

3. Christian heroism includes following Jesus. "And follow Me." As the Alpine tourist places his foot in the footprints of his guide, so we are to follow in the footsteps of Christ. To do so the dead may be left to bury their dead, the farewells may be left unsaid, yet still Jesus is to be followed.

And what is the result of such self denial and cross bearing? It saves the life. Those that debase themselves shall be exalted. They that lose their lives shall find them. The cross on earth will bring the crown in heaven. It will pay to be a Christian hero, though it costs us dearly.

Bible Readings.—Ps. xxvii, 1-6; xxxi, 1-5; Math. v, 10-12; x, 28; John xvi, 33; Acts v, 29-42; xiii, 44-52; xiv, 19-24; xv, 25, 26; I Cor. xv, 27-33; II Cor. xi, 21-23; Gal. vi, 17; Phil. iv, 13; Heb. xi, 32-40; Rev. ii, 10.

Young People's Proverbs.

Fretting raises the temperature a few degrees higher.

The world smites by heat of excess or freezes by icy neglect.

Man hears only what he heeds.

The disciple of Jesus looks at the world through the Master's eyes.

The ice decreases, but the comfort increases.

To be holy is to be wholly from sin.

Envelop your prayer with praise, and soon all will be praise.—Christian Standard.

He Who Truly Loves.

Some one has well said that he who truly loves the church of God is he who truly loves the God of the church. Church membership is a solemn obligation, and he who neglects the house of the Lord does so at a fearful risk. On the other hand, he who becomes a faithful attendant upon the services of the sanctuary will find a constantly increasing delight in taking his place among the people of God.—Presbyterian Messenger.

For Christians to Ponder.

A convict in the Indiana state prison has written these words, that are worth pondering by every Christian: "Had the same care and interest been manifested in my behalf in bygone years that Brother Curry and our prison Christian Endeavor society now afford me I would never have been a convict."

Shadows.

As a father in a garden stoops down to kiss a child the shadow of his body falls upon it. So many of the dark misfortunes of our life are not God going away from us, but our Heavenly Father stooping down to give us the kiss of His infinite and everlasting love.—T. De Witt Talmage.

Neglect of the Church.

The blood of Jesus was shed for every man, and every man that goes down to eternal ruin because of the neglect of the church will at the judgment bar of God stand as an accuser of the church for the wasted blood of Jesus.—Lutheran.

A Duty Enjoined.

It is not an act of charity to contribute to the support of the gospel minister, but a duty enjoined by him who calls men to the work of the ministry. —Free Methodist.

RELIGIOUS THOUGHT.

Gems of Truth Gleaned From the Teachings of All Denominations.

Love is a necromancer of the best school and changes by a magic touch calamity into blessing, stormclouds into the glorious hanging curtains of divine promise, darkness into noonday, dirges into diapasons of praise, adversities into angels of blessing, and sullen despair into voiceful praise.—Rev. J. F. Stout, Methodist, St. Paul.

For Free Cuba.

In Cuba today they cry to be free. It comes from hearts almost crushed by ignorance and superstition of the worst form. Allow me to say our nation will be held responsible before God if we quietly stand by and hold the clothes of those who are now trying to destroy the liberty loving people, who cry for the God given right to have opportunity to know God's word and serve him as the only King eternal.—Rev. Charles H. Thomas, Baptist, Philadelphia.

Reverence For Goodness and Purity.

Reverence for a perfect character must be the basis of all development of human character. We must get a glimpse of God's perfect life that we may know our need of him. We must believe in an absolute goodness, purity and truth, by which we test ourselves before we can long to draw near to it. This consciousness must start with a sense of awe in the presence of infinite holiness. Peter's cry, "I am a sinful man, O Lord," was the true shrinking of one who felt himself in the presence of the holy Christ. It was the first step to his better service of the Master. It is true we dwell most today upon what we call the drawings of infinite love. We think, and rightly think, that the gospel emphasizes the attractive power of the cross. But we can have no mighty stirring of love in our hearts except for what we feel to be strong in its goodness.—Rev. Dr. Joseph N. Blanchard, Episcopal, Philadelphia.

What Is Luck?

The man who fails says "that's just my luck" or "it's my fate." The man who succeeds is entirely willing to take all the credit to himself. It is strange, however, that unsuccessful people use luck and fate as synonomous terms. Luck has a German origin, fate a Roman. There is a deal of honest faith in one's lucky star and in one's unlucky star. The Greeks built a temple to fortune, or good luck. The Romans consulted oracles or the entrails of animals for the omens of fate. We refuse to sit down to a table with 13 persons, to undertake a journey on a Friday, and say, "Beware of the third time." At Baden Baden, when the games were on, old gamblers would beg the youngest person present to take for them the first throw at dice. In Italy a highwayman will repeat a prayer before plundering a traveler. A good Christian in doubt about a question of diet will open the Bible at random and take the first text his eyes lights upon as a divine revelation. Today we shudder to see the new moon over our left shoulder and examine our teacups to see if a stranger is coming. We are troubled by strange dreams and believe in spirit rappings and faith cures. How shall we account for all these queer impressions and actions? Think they are a part of the inheritance we receive from the past. They are the remnants and fragments of superstitions cherished by our remote barbarian ancestors. It is not strange, therefore, that a belief in luck or fate still survives among us in many proverbs and customs.—Rev. W. W. Boyd, Baptist, St. Louis.

Reason.

The reason of one age has been the unreason of another. The deepest thinkers, thinking honestly and at their best, have differed widely. Reason, as the news which the senses bring of truth, is equally fallible. Every sunrise is a deceit of the senses. Every perspective in paintings is a deceit which experience must correct for the senses. Reason, however you define it, is better authority than tradition, but reason at its best is not infallible.—Rev. R. A. White, Universalist, Chicago.

Law For the Indians.

The dirtier and meaner the Indians are the more they need law to punish and elevate them. Their dirt and meanness ought not to debar them from the protection of law when they deserve it. Educate them by all means, lift them up in the scale of civilization, as President Cleveland in his message to congress advises, but underneath all this work place a firm basis of law, for upon this alone can any society successfully rest. The Dawes bill looked to this consummation, but further action of congress is necessary to establish courts of justice among the Indians.—Rev. William J. Harsha, Collegiate Reformed, New York.

"Books In the Running Brooks!"

There is no knowing where the Bodleian library at Oxford will leave off. At present it is literally overflowing with the literature, if not the learning, of the age. It has, like the library of the British museum, to be supplied with a copy of every work published, and naturally the strain put upon its limited resources has been too great for it.

A long time ago the library itself could hold no more books, and the Radcliffe camera was called into the service of the librarian. That got full, and then the basement of the Sheldonian theater was obtained. This is also full now, and the basement of the Ashmolean museum is now a home for what would otherwise be homeless books.

At the present rate it is not improbable that the library will spread and spread until it completely overflows and swamps the whole university town itself. That, however, is not likely to be just yet, in spite of the activity of the "lady novelist."—Pearson's Weekly.

Life In a London Shop.

"Assistants who consult their own interests will refrain from talking about their salaries." Such is a notice posted up in the dining and recreation rooms of a large drapery establishment in London. The evidence is unimpeachable, for it is that of Miss Collet, one of the assistant commissioners of the labor commission. Two things might be deduced from the possibility of such a notice existing. One is what a vast market of unemployed assistants there must be to draw from, and how hard it must be to get a situation, if men submit to be silent on the subject of their grievances, which even the fellahin of Egypt are not debarred from airing. The song which they sing in the very ears of their taskmasters is anent their cruel treatment and scanty wage. Another thing that notice testifies to is that the life of shop assistants must be duller than one thought. Think of their standing from morning till night, with their tranquil air of politeness unruffled by the fidgets and fuss of thoughtless customers, not daring to stretch or yawn as a relief to the nameless weariness of the stuffy shop, and the long day, and the gas, and the crowds of new and unsympathetic faces, the taking out and putting back of endless things, not permitted to speak to one another without risk of a fine (it is 2s. 6d. in some shops), and then to think they are not allowed that solace of every Englishman in all his troubles—viz, to grumble! Life in a mine must be easy, life in a factory bliss, life in a kitchen liberty, compared to life in a London shop or showroom.—Churchman.

Expensive Benevolence.

There is a venerable and benevolent judge in Paris who at the moment of passing sentence on a prisoner consults his assessors on each side of him as to the proper penalty to be inflicted. "What ought we to give this rascal, brother?" he says, bending over to the assessor on the right.

"I should say three years."

"What is your opinion, brother?" to the assessor on the left.

"I should give him about four years."

The judge, with benevolence: "Prisoner, not desiring to give you a long and severe term of imprisonment, as I should have done if left to myself, I have consulted my learned brethren and shall take their advice. Seven years." —London Telegraph.

Poisonous Serpents.

All poisonous serpents have movable fangs, which are found in the upper jaw, and when not in use close up like the blade of a penknife. The fang is provided with a duct leading to the poison sac, and the virus is ejected through this duct by pressure. At the base of every poison fang there are numerous germs of others, and the fang broken or lost is replaced in a few weeks by the growth of another.

Treaty and Canal.

If one fact looms up on the horizon of the twentieth century plainer than another, it is that the ship canal across Central America must be completed very soon. A second fact that should dwell in the breast of every American citizen till it becomes a part of his inner consciousness is that the United States and no other nation shall have the management and control of that canal.

There seems a well grounded suspicion that the warm feeling of kinship suddenly breaking out in Great Britain, the urgent desire on her part for a high court of arbitration which shall settle all differences between this country and herself, mean more than appears on the surface. At least it is well for the United States senate to consider very carefully indeed whether the treaty now before it can in any manner, directly or indirectly, give John Bull a pretext for putting his finger into the pie of the Nicaragua canal. If it does, let it be amended or rejected altogether. So say all the people of this United States.

In 1856 there was entered into between England and the United States the so called Clayton-Bulwer treaty. It contemplated even then the construction of a canal across the isthmus, over which canal the two countries should have a joint protectorate, the canal to be mutually constructed by them. Both countries agreed in addition that they would never attempt to erect fortifications or acquire territory for themselves upon the isthmus.

The canal was never constructed. England has violated the clause in which she agreed not to erect fortifications or colonize in Central America. The Clayton-Bulwer treaty is, therefore, a dead instrument. In fact, it never was anything else. Conditions have changed since then; nations have changed since then. For her own sake and for the sake of the weaker Latin-American republics in all the Americas the United States must control the

Nicaragua canal. Let our senate see to it that England does not do us out of that control.

Getting Away From Care.

So far from being crazy or even eccentric, that Mrs. Carson who spent the last 13 years of her life journeying back and forth across the ocean was one of the sanest of women. From all the worries and frets of housekeeping, housecleaning, house repairing and tax paying she was delivered. She had no vexations with slovenly or dishonest servants; she had no family quarrels and no fashionable callers. Month after month, year after year, winter and summer, rain or shine, Mrs. Carson followed the fortunes of the big Cunarder Lucania from the time it was launched till she died, never missing a trip.

Whatever cares or sorrows she ever had she buried in the shining depths of the sweet, green sea. Its foam capped waves rocked her to sleep at night; its fresh, electric breezes quickened her pulses by day. No wonder she loved the sea, shining, glorious, ever changing. What were fashionable receptions and the jargon of society and conventionality to the grandeur, the everlasting peace and joy old ocean bestowed on her year after year! No wonder the judges whom her son-in-law endeavored to have pronounce her insane refused to do so, but said she had a right to spend her own money as she pleased, even though she had paid out $250,000 of it making trips across the ocean in the Lucania.

Mrs. Carson not only showed good sense and sanity and judgment; she showed remarkably good taste as well.

Representative Bartholdt objects to one of the clauses of the proposed immigrant educational bill. It is the clause which stops an illiterate wife from landing in the country with her husband who can read and write. Let Representative Bartholdt subside. That clause is all right. There is no country in civilization where people cannot learn to read and write if they wish to. The privilege of coming to the United States is worth the trouble of learning to read and write in order to be permitted to enter it, and those not willing to take so much trouble should not be allowed to come here at all. We do not want any more illiterate mothers in this republic. Illiterate fathers are bad enough. Illiterate mothers are worse, so far as the morality and intelligence of the country are concerned.

Those brakemen who went on strike against being forced to remain on the top of freight cars while the trains were moving are informed that the sympathies of the country are behind them. Such a requirement is inhuman and unnecessary.

Three evils everybody ought to fight till they disappear from the earth. They are evils which everybody from the age of 5 years up can fight. They are dirt, discomfort and disease.

In Boston the spiritualists have succeeded in having their temple of worship placed on the list of church property, and it is therefore nontaxable.

When a man is just dying to be appointed to an office, does he honestly say he wants it and would give anything to get it? Oh, no! He merely remarks in a casual, weary sort of way that if the place were offered to him he "would not feel at liberty to decline it." Of course not.

In 1896, 3,000 persons lost their lives in the earthquake on the Japan coast. Already, in 1897, 1,400 bodies have been found of persons killed in the recent earthquake on the coast of the Persian gulf.

DRUNKENNESS THE CURSE OF THE RUSSIAN PEASANT.

The Government Has Introduced the Dispensary System to Discourage the Country Drinking Shop—Spirituous Liquors to Be Distilled Under Its Supervision.

The liquor question can hardly be called a live issue in Russia, because that would imply the existence of a freedom of public discussion which is not possible in the empire of the czar. But to the very capable set of men who conduct the czar's government and who are not changed with the frequency common to more democratic states the liquor question has been for years a subject of careful study. Drunkenness is the curse of the Russian peasant, and a paternal government which expelled the Jews to protect the peasants against their wiles can hardly be indifferent to the agencies that are supposed to promote the drinking habits of the simple minded children of the czar.

Probably ignorant of the abject failure of the state of South Carolina to make a success of a government monopoly of the liquor business, the Russian administration has undertaken the control of the manufacture and sale of alcoholic beverages. Wine and beer it does touch, but all forms of spirits must be distilled and rectified under its supervision and sold through its established agencies.

The Russian government has set about this business with a full appreciation of the magnitude of the problem it has attacked. If the business yields as much as the existing excise duties, say $150,000,000 a year, the experiment will be deemed a success, but it is not expected that the government monopoly will be universal throughout the empire in less than 10 or 15 years.

The immediate purpose is first to provide a guarantee that only pure spirits are sold and next that they are sold under conditions least calculated to promote drunkenness. It is proposed to discourage the country drinking shop by providing that spirits shall be sold there only at the price at which they are purchased from the government depot and to reduce to a minimum in the towns the places where the sale of drink by the glass is the chief business. Russia consumes annually 3,250,000 hectoliters of alcohol, or about 86,000,000 gallons. This is rather less than the average consumption of the United States. It is calculated that the consumption may decrease 20 per cent without affecting the amount of revenue which the new system is calculated to produce.

On Jan. 1, 1895, the system was established in four provinces of the empire, having a population of 8,000,000, or 10 per cent of the whole. On July 1 last it was extended to nine other provinces, with a population of 21,000,000. On Jan. 1, 1897, it was established in another seven, with 10,000,000 inhabitants, and on Jan. 1, 1898, it will take in Poland, with another 10,000,000. By 1898, therefore, the system will be in operation over the most populous part of Russia and will apply to 49,000,000 persons.

The price at which liquor shall be sold is fixed by the imperial council, with approval of the emperor, and varies somewhat for different provinces. At the places where it is exposed for sale it can be had only in closed bottles and flasks bearing the wax seal of the state and a ticket indicating the quantity, the degree of strength and the price. The liquor cannot be consumed at the place where it is purchased. The "dispensary" system, with limitation, is, in short, the Russian plan, and it will be interesting to see whether it decreases drunkenness only at the cost of increasing corruption.

For that revelation, however, the world will have to wait some time.—Boston Herald.

WHISKY AND CRIME.

Ninety-four Per Cent of Massachusetts Criminals Were Drinking Men.

No more powerful indictment could be written against the rum business than the recently published report of the Massachusetts state bureau of labor statistics, giving the results of a year's investigations conducted under the direction of Horace G. Wadlin, chief of the bureau, by authority of the state legislature. These investigations covered the period ending Aug. 20, 1895. Summaries of the results given in this report show that 80 per cent of the cases of lunacy in Massachusetts, in cases ascertained, were caused by the use or abuse of intoxicating liquor, either by the patient himself or by some other person.

In a table, compiled from this same report, it is shown that 82 per cent of the persons convicted of crime in Massachusetts during the year were actually drunk when they committed the crime for which they were convicted. It appears, further, that 94 per cent of the year's criminals of Massachusetts were drinking men. Advocates of the use of "light" drinks, such as beer and wine, also strike a snag in this report. It is shown that more than 20 per cent of all the crimes were committed by persons who drink only wine and beer. It is also shown that 15 per cent of the persons convicted of drunkenness were persons who abstained from spirits and drank only wine and beer, "which does not intoxicate, you know."

Wine For Science Only.

In 1879 Sir Walter Trevelyan left a legacy to the late Sir Benjamin Ward Richardson, among which was a cellar full of wine. Sir Benjamin would not permit its use during his lifetime, except for scientific purposes, and now the question has arisen as to what disposition will be made of it. Mr. Aubrey Richardson, son and legal adviser to Sir Benjamin, has come to the rescue, and states to the London Mail that it will not be used except as it was used by his father.

North Nebraska Methodist Episcopal conference decided by a vote of 59 to 7 that women were eligible as delegates to general conference.

New stationery has the tiny monogram in the upper left hand corner of the sheet rather than in the center, as heretofore.

SABBATH SCHOOL.

LESSON I, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 4.

Text of the Lesson, Acts ix, 32-43—Memory Verses, 32-35—Golden Text, Acts ix, 34—Commentary by the Rev. D. M. Stearns.

32. "And it came to pass as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda." The last we heard of Peter he was with John preaching the word of the Lord as they returned from Samaria to Jerusalem, having witnessed the great work of the Lord through Philip in Samaria (chapter viii, 25). In Jerusalem the number of disciples multiplied greatly, and a great company of the priests believed (chapter vi, 7). In all the land the churches had rest, and were being built up, and were multiplying, walking in the fear of the Lord and in the comfort of the Holy Ghost (chapter ix, 31). Peter seems to be itinerating a little and helping the saints here and there. Notice this name "saints." We are not called to be saints, but we are called saints (Rom. i, 7, omitting the italics; also I Cor. i, 2) by virtue of our oneness with Christ. Every believer is a saint.

33. "And there he found a certain man named Æneas, which had kept his bed eight years and was sick of the palsy." We would infer that Æneas was one of the saints to whom Peter came, and finding him in this helpless condition he had compassion upon him. Possibly Æneas and others had been praying that the Lord would send some one that way through whom health might come, remembering Math. xviii, 19. How very suggestive of the utter helplessness of the sinner is the condition of this paralytic who had been eight years in bed.

34. "And Peter said unto him, Æneas, Jesus Christ maketh thee whole. Arise and make thy bed. And he arose immediately." Peter was greatly used of the Lord in the healing of the body as well as of the soul. See chapters iii, 6, 7; v, 15, 16. It would seem that some were healed even by the shadow of Peter falling upon them.

35. "And all that dwelt at Lydda and Saron saw Him, and turned to the Lord." God saw that this showing forth of His power through Peter would be the means of many turning to Him. He does not heal all who are sick, but to this day He does, both with and without medicine, heal many who are sick. He knows whether it is best for us to abide here or be with Him at home, and whether, abiding here, it is best for us to be sick or well. The great thing is to glorify God that people may turn to Him (Phil. i, 20; John xvii, 4).

36. "Now, there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and alms deeds which she did." She was a Christian indeed, one of the kind that is missed when she goes away. All who truly receive Christ are saved (John i, 12). Disciples are those who live upon His word and follow Him fully at any cost (Luke xiv, 26, 27). Those who are both of these and also full of good works and kindness to the poor must come specially near to the heart of Christ, for He, being full of the Spirit, went about doing good and healing the oppressed.

37. "And it came to pass in those days that she was sick and died, whom, when they had washed, they laid her in an upper chamber." Her workdays over, she is absent from the body and present with the Lord; she has departed to be with Christ, which is far better (Phil. i, 21, 23; II Cor. v, 8,); she has truly experienced a great gain. We are not told if her sickness was long nor if she suffered much, but she has gone from them, and all they have of her is the body in which she lived and wrought among them. No, they have also her good works and blessed memories of her.

38. "They sent unto him two men, desiring him that he would not delay to come to them." Lydda was not far from Joppa, and the disciples, hearing that Peter was there, sent thus urgently for him, for they longed to have Dorcas with them once more. This is the natural longing of the heart to keep our loved ones with us even though we know that their departure is their gain.

39. "All the widows stood by him weeping and shewing the coats and garments which Dorcas made while she was with them." Fondly remembered by what she had done, they make us think of the words: "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them" Rev. xiv, 13).

40. "She opened her eyes, and when she saw Peter she sat up." Many miracles of healing had been wrought through Peter, but this is his first case of resurrection from the dead. Alone with the dead body, he poured out his soul to God, doubtless pleading the promises of God, the commission in Math. x, 8, the assurance of John xiv, 12, and withal asking in complete submission to the will of God (John xiv, 13, 14; I John v, 14, 15). He must have received some assurance that his request was granted, for he turned to the body and said, "Tabitha, arise." And she sat up, looking upon him.

41. "And he gave her his hand and lifted her up, and when he had called the saints and widows presented her alive." There are three resurrections of the dead in the Old Testament, three in the life of Christ, and this is the first of three after His ascension (Acts xiv, 19, 20; xx, 12). We have no record of any utterances of those who had been dead and had been brought back to this world. Paul says it was not possible for him to utter what he heard in paradise (II Cor. xii, 4), doubtless when he was stoned to death at Lystra.

42. "And it was known throughout all Joppa, and many believed in the Lord." The resurrection of Lazarus led to many believing on Jesus (John xii, 11), and here is another case in which the Lord saw that a resurrection would be the means of leading many to Him. It does not seem as if Dorcas would have been sent from paradise back to earth without her consent. She may have been informed of the results that would follow, and for the sake of winning these souls to Christ and for Christ's sake she doubtless came back cheerfully for His pleasure. We do not know of any results from the resurrection of the many who rose when Christ did (Math. xxvii, 52, 53), but there was a reason for their resurrection, and no doubt the result which God intended. I think they went with Christ to glory, while the nine previously referred to probably died again.

43. "And it came to pass that he tarried many days in Joppa with one Simon, a tanner." And here we will find him in our next lesson. Preaching the gospel, healing the sick, raising the dead or just tarrying with Simon, he is about his Master's business and doing as occasion serves him, knowing that God is with him (I Sam. x. 7).

HISTORY OF A WEEK.

Tuesday, March 16.

A robbery of 5,000 sovereigns was committed on board the steamship Oceanic, by which the last shipment of gold to the United States from Australia was made.

Developments indicate that the Sabbath association will put a municipal ticket in the field at Oshkosh, Wis., this spring.

Crook & Perham, wholesale coal dealers at New York, have assigned to Elihu E. Frost without preference. The amount is reported to be over $100,000.

Captain J. C. Dobbins, lighthouse keeper at Moose Beach, Me., has received a gold watch and chain from H. L. Davies, Canadian minister of marine and fisheries, in appreciation of his efforts in rescuing the crew of the schooner Ashton J. Wright, of Digby, N. S.

Secretary W. G. Pruett, of the board of Montana stock commissioners, says the stock on the ranges has had a remarkably hard time the whole winter.

The Paris Academy of Science has a standing offer of a prize of $20,000 for the discovery of a remedy for cholera.

Wednesday, March 17.

Mary Anderson De Navarro has sold for about $44,000 her house at 31 West Thirty-eight street, New York, a four-story brownstone dwelling.

Judge Colt in the United States circuit court at Boston ordered the public sale of the Atlas Tack corporation, known as the tack trust, which is in the hands of a receiver.

The attorneys for Mrs. Craven, who claims to be the "contract widow" of ex-Senator James G. Fair, has filed in the San Francisco superior court the original pencil deeds to property valued at $2,000,000 conveyed by Fair to Mrs. Craven.

Specials from Bismarck and other western North Dakota points state that the snow is rapidly melting under chinook winds.

Thursday, March 18.

Mrs. Blanche McInery, a trained nurse at Chicago, thought Willard McPherson, an attorney, was not paying her the attention a lover should, and she sought out his office and fired a shot at him. He was not hit.

Ella Burden, aged 11, heiress to $100,000, has been missing from her home at St. Louis since Monday, and it is feared that she has been abducted and is being held for ransom.

Mrs. Henry E. Abbey, according to a New York dispatch, is shortly to be married to a prominent and wealthy social lion of London.

Obituary: At London, Sir Edward Ebenezer Kay, 75. At Rome, Sig. Grimaldi, the Italian statesman and ex-cabinet minister.

Friday, March 19.

Herman Moses died at his home in Chicago as the result of jumping from an upper rear window. The police believe it a case of suicide. Moses was 53 years old and leaves a widow and three sons.

Igancio Francisco de la Cruz Garcia, who was said to be the oldest man in the United States, died at Los Angeles, Cal., aged 117.

A tray containing about $3,500 worth of diamond rings was stolen from the jewelry store of I. Dornberg, situated on a popular Spokane thoroughfare and at a time when the sidewalks were lined with pedestrians.

The New York Mail and Express has been sold to Robert C. Alexander and Robert E. R. Dorr, who have been editors and publishers of the paper for several years.

Saturday, March 20.

Two more naval vessels were launched at San Francisco. They were the gunboats Marietta and Wheeling, twin screw boats of 1,000 tons each, whose keels were laid last April.

Benjamin Emerson, Chicago's first milkman, was buried Thursday afternoon from his home at Northfield.

Wreckage marked "Utrecht" has been washed ashore near Grest, France, and it is feared that the Dutch steamer of that name has foundered.

Frank E. Thompson and Colonel Robert Eastham had a shooting affray at Cumberland, Md., and both were so badly injured that they may die.

Collis P. Huntington has offered $1,000,000 for the Galveston, Topeka and Houston roadway. The offer has been accepted.

There is a probability that there will be an alliance of the dispensing druggists of the United States and Canada.

Monday, March 22.

And now Governor Pingree is thinking that he will resign the governorship and hold on to the Detroit mayoralty.

The Christian Herald, New York, has sent to missionaries in India $30,000, which will be used in the purchasing of food for starving plague victims.

Because R. L. Short jilted a girl of that place for another woman, the feminine voters of Kansas City, Kan., snowed him under when he ran for mayor, although ordinarily his nomination would have been equivalent to an election.

The largest diamond in the world has arrived in London from Kimberly, South Africa. It is said to be worh $2,500,000 uncut.

A number of silver members of both senate and house will give a dinner to ex-Senator Dubois tomorrow evening as a compliment to him for his labors for silver.

Rotary snow plows are being used with some success in throwing water off the railway tracks in South Dakota.

DEATH IN THE FLOOD.

Man Drowned at Carmi, Ills.—General Review of the Situation.

Chicago, March 22.—The raging waters continue to roll on their work of ruin. Death rides on the flood, and the end is not in sight. Dams and levees are crushed aside, lives taken, crops swept away, stock drowned, homes and shelters crumbled, trees torn out by the roots, railroad tracks submerged, bridges go out in the torrents, and despair settles down with the uncontrollable waters. All this is in the country districts. In the towns the situation grows more alarming day by day. Illinois is suffering now. At Carmi Jacob Ziegler was drowned in the backwaters of the Little Wabash. The day before his mother was nearly drowned at the same spot. The neighbors saved her life.

The harvest of waters in the south is bad, but how appalling can only be guessed, as in most instances lives have been lost in out-of-the-way districts, where ignorance and terror exaggerate the disasters, and from whence information is unreliable and very hard to obtain. The Memphis people have made their city a haven of refuge for flood-stricken men, women and children. A committee is looking after the needs of the unfortunates who have lost homes and lands, and everything is being done to relieve their suffering and ease their minds.

Wisconsin towns are under water. In some cases factory fires are out and the city lighting plants submerged. Tales of peril and hardship and disastrous outlook come from Ripon, Plainfield and other cities. Iowa is suffering intensely. At Sioux City all the low land is submerged, and the Floyd river on a rampage. Every bridge on the Big Sioux between Sioux City and Hawarden has been swept out, and thousands of acres of farm lands along the river are under the torrent. The towns that are suffering the worst are Rock Valley, Charles City, Dubuque and Keokuk, reports from these places indicating that the worst is yet to come.

PROCEEDINGS IN CONGRESS.

Reed's Vote for Speaker Is 199—Vetoed Bills All Reintroduced.

Washington, March 19.—Little was done in the senate yesterday. A number of bills were introduced; a resolution also, inquiring of the state department whether the west Indian islands of St. Croix, St. Johns and St. Thomas could be purchased and the probability of their purchase by any European power. In the executive session Morgan made a long speech against the arbitration treaty.

Washington, March 20.—The senate open session lasted fifty minutes yesterday and was given almost entirely to the introduction of bills. Burrows presented a petition from J. Edward Addicks, of Delaware, claiming the seat now occupied by Kenny. Governor Lord, of Oregon, also forwarded a memorial on the Oregon senatorial situation, showing that the legislature had not organized and that he had the right to appoint. Most of the day was spent in executive session.

The house adopted rules for the debate on the tariff bill, which begins Monday, the vote to be taken on the 31st. It then passed the sundry civil and general deficiency bills.

Washington, March 22.—The house Saturday pushed through the two remaining "left over" appropriation bills according to Friday's schedule, the agricultural bill carrying $3,182,902 and the Indian carrying $7,670,220. After the appropriation bills were passed a resolution for extra mileage and stationery for this session of congress was adopted.

Frenchman's Slap at Bismarck.

London, March 22.—Considerable excitement has been created in the artistic world of Paris by the refusal of the hanging committee of the salon to accept a picture of Jean Weber, "First Sight." The picture represents the interior of a butcher shop, with a fine display of meat; but a close examination of the picture shows the butcher to be an allegorical Bismarck, and the carcasses exposed are human corpses and representative victims of the chancellor's ruthlessness.

Proclamation of Autonomy.

Canea, March 18.—The admirals of the combined fleets in Cretan waters made a formal proclamation of the intention of the great powers to confer upon the island an autonomous government, subject to the suzerainty of the sultan.

The proclamation announces that the powers have irrevocably decided to assure complete autonomy for Crete under sultan suzerainty, but that they are interested before all else to remedy and prevent a repetition of the ills which have desolated the island. They have therefore agreed upon measures intended to regulate the administration of an autonomous regime, to restore peace and order, to guarantee to every one—without distinction of race or religion—liberty, the security of property, the resumption of husbandry and industries and the development of the resources of the country.

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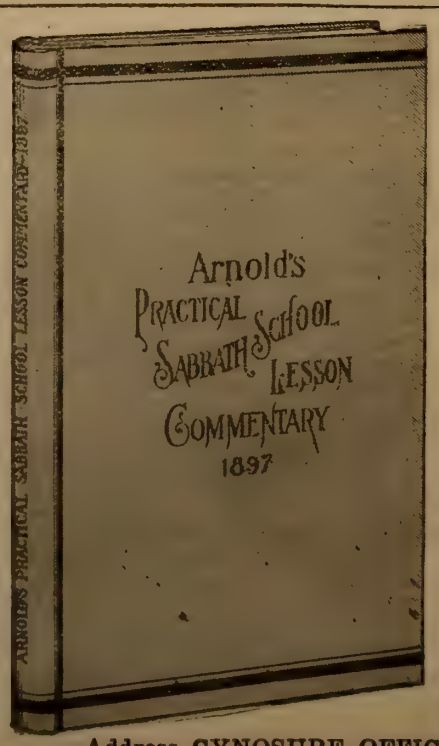

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WHAT THE LAWMAKERS ARE DOING AT SPRINGFIELD.

Proceedings in the Senate and House Boiled Down—Bills and Resolutions Introduced and Other Matters of Interest to the People of the State.

Springfield, Ills., March 17.—When the members of the legislature arrived at their desks in the house and senate they found a neat little pamphlet with a blue cover lying thereupon. The title of the pamphlet was "Street Railways of Illinois," and it was signed by Chas. T. Yerkes, G. H. Wheeler, C. L. Bonney and S. P. McConnell. The pamphlet was gotten up in the interest of street railway legislation. The senate passed resolutions of respect to the memory of Senator Herbert, of Alton, and Senator Wells, of Quincy. A few bills were introduced, among them one fixing a maximum railway fare of 2 cents a mile.

In the house bills were introduced: Abolishing the color line in all places of public accommodation; to tax fire insurnce companies; to tax all kinds of transportation, telegraph and telephone companies; regulating fares on railways; requiring truck stores to sell goods at current prices elsewhere. The bill was passed making an appropriation for the Tennessee centennial.

Springfield, March 18.—In the senate yesterday the Humphrey street railway bills were read a second time and made special order for next Wednesday week. A bill was introduced providing that the practice of science osteopathy as taught in the American School of Osteopathy of Kirkville, Mo., be not a practice of medicine within the state of Illinois. Nominations were sent in and confirmed as follows: Live stock board—J. P. Lock, of Chicago; James H. Paddock, of Springfield; James R. Goddard, of Galesburg. Trustees of the School for Deaf and Dumb at Jacksonville—George W. Harper, of Robinson; Gates Strawn, of Jacksonville; J. R. Smith, of Taylorville. Trustees of the Soldiers' and Sailors' Home, Quincy—W. O. Wright, for the term ending March 1, 1899; J. W. Nill, of Sterling.

The senate committee on licenses and miscellany have reported favorably on the anti-department store bill. In the house O'Donnell, of Bloomington, made a speech denying that he voted on the bill to consolidate the supreme court at Ottawa at the dictation of the Roman Catholic priesthood. The house passed the consolidation bill. At a senate caucus it was decided to seat Berry in the Manifold-Berry contest.

Springfield, March 19.—The governor sent to the senate yesterday the following appointments as trustees of the northern Illinois state normal school at DeKalb; Adam A. Goodrich, of Chicago; Isaac L. Ellwood, of DeKalb; W. C. Garrard, of Springfield; Charles M. Deere, of Moline. The senate took up the Manifold-Berry contest and the report of the majority of the committee was read, discussed and adopted, the minority report being defeated. The majority report gives Manifold $1,000 in lieu of his salary and appropriates $700 to each of the contestants for attorney fees and other expenses.

Lamonte introduced a measure in the house which if it becomes a law will make the publishing of a cartoon of a person libelous and punishable by fine and imprisonment or both. The senate bill authorizing the governor to borrow $250,000 for the purpose of meeting the current expenses of the state was advanced to third reading. No other business was done except the discussion of a few unimportant bills.

Springfield, Ills., March 20.—No business was transacted by the senate yesterday, as most of the members were at Champaign inspecting the state university. Adjourned to Tuesday. In the house a bill was introduced to prohibit the exhibition of kinetoscope views of prize fights. Another bill is to "regulate" boards of trade, and another is to prevent adulteration of food, drink or medicine. Another requires milk dealers to give bonds and otherwise regulates them.

Fire Nearly Catches Twenty Persons.

Peoria, Ills., March 22.—Shortly before 3 o'clock yesterday morning the Conigsky block on North Adams street was discovered in flames and some twenty people who occupied the second and third floors were rescued with much difficulty. The building was practically destroyed with all its contents, while the Murphy block adjoining on the north, and the Farrell block on the south, were both badly damaged. Loss, $85,000; insurance, $45,000.

Death of an Illinois Journalist.

Springfield, Ills., March 22.—William M. Glenn was found dead in bed. He had been dead for some hours. Glenn was widely known as a newspaper correspondent, and for several sessions of the legislature had been in charge of the Associated Press bureau at the state capital.

Costly Fire at Ottumwa.

Ottumwa, Ia., March 22.—Last night fire started in a brick business block on Main street. The losses known are: Cullend & Co., dry goods, $50,000; Prugh & Co., china and dishes, $15,000; Donlan & Co., dry goods, $25,000; J. G. Meek, dry goods, $15,000; building, $60,000; office tenants, $50,000.

THE MARKETS.

Chicago Grain and Produce.

Chicago, March 20.

Wheat—March, opened 73⅞-74, closed 73½c; May, opened 74⅞-75c, closed 74½c; July, opened 72¾-72⅞c, closed 72½c. Corn.—March, opened 23⅞c, closed 23⅞c; May, opened 25½c, closed 24⅞c; July, opened 26-26⅛c, closed 25⅞c. Oats.—March, opened 16¾c, closed 16¾c; May, opened 17⅜c, closed 17¼c; July, opened 18¼c, closed 18-18⅛c. Pork.—May, opened $8.95, closed $8.85; July, opened $9.07½, closed $8.97½. Lard.—May, opened $4.30, closed $4.27½; July, opened $4.40, closed $4.27½.

Produce.—Butter: Extra creamery, 18½c per lb; extra dairy, 16c; fresh packing stock, 8c. Eggs.—Fresh stock, 9c per doz. Poultry.—Turkeys, 10@13c per lb; chickens (hens), 7½@8c; roosters, 5c; ducks, 9@12c; geese, 7½@8½c. Potatoes.—Burbanks, 22@24c per bu; Hebrons, 19@21c. Sweet potatoes.—Illinois, 75c@$1.25 per bbl. Honey.—White clover, 11@11½c per lb; imperfect, 7@8c. Apples.—Common to fancy, $1.00@1.75 per bbl. Cranberries.—Jersey, $2.00@3.50.

Chicago Live Stock.

Live stock.—Only a few cattle on the market and no sales or transactions worth noting. Receipts of hogs, 8,000; all sold at an advance of a strong nickel. Rough and common, $3.80@3.90; prime heavy packers and good mixed, $4.00@4.10; prime medium and butcher weights, $4.10@4.15. Receipts of sheep and lambs, 2,000, and all sold at steady prices. Receipts for Monday estimated at 25,000; for next week, 115,000. Receipts for this week include 41,014 cattle, 2,348 calves, 123,868 hogs, and 66,980 sheep. Most of the dealers attribute the light run of hogs to the floods, washouts and bad roads in the country at present.

East Buffalo Live Stock.

East Buffalo, N. Y., March 20.

Cattle.—Receipts, light; supply steady Hogs.—Receipts, 16 cars; shade higher; Yorkers, $4.25@4.30, few, $4.35; mediums, $4.25@4.30; pigs, $3.40@4.00; stags and roughs, $2.75@3.90. Sheep and lambs.—Receipts, 15 cars; market strong for lambs, steady for sheep; all sold.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Mar 15 to Mar. 20:

J Gourley, Rev M Jones, T H Morris, Rev P B Williams, Frederick Byrer, C K Yoder, Mrs Lydia H Bolander, Rev J P Stoddard, Rev J L Hahn, W H Ross, F U Pursell, T Wenner, J P Winslow, Rev J R Latimer, Rev J R Wylie, Rev W Fenton, James Cation, Samuel Creswell, Joel A Jarvis, Chester Coleman, J A McMillan, Rev W B Stoddard, David Molyneux, W Amidon, M N Butler, Wm Meredith, G F Albrecht, L J Hammond, Wm H Sawyer, Kravik & Enestvedt, D D Miller, Freeman Doolittle, J D Oliver, Rev A Loucks, J Excell, Minerva Harvey.

SERMON BOOK.

By Rev. B. Baldwin, Evangelist.

Single copy, 60 cents; two for $1 00. (Postage stamps not taken.) Montpelier Ohio.

A friend says of it: "Every page is crowded full of most important matter. Every young minister should early possess a copy. Evangelists and all others who engage in revival work will find "SERMONICA" brim full of facts, illustrations, comments and themes which will inflame thought and zeal in pulling sinners out of the fire. It is a seed bed from which will spring many other sermons."

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The Mystic Tie or Freemasonry a League with the Devil. 15c.
This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason.

Reminiscences of Morgan Times. 10c. each.
By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry.

The Broken Seal. In cloth, 75c. Paper covers, 40c.
Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene.

Pres. H. H. George on Secret Societies. 10c. each.
A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

Narratives and Arguments, 15c. each.
Showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple.

Sermon on Secret Societies. 5c. each.
By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

College Secret Societies. 25c. each.
Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett.

Eminent Men on Secret Societies. 326 pages; cloth, $1.00.
Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials."

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1 Iron Last, 8 inches.
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6 Pairs Star Heel Plates.
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1 Bottle Rubber Cement.
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1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

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Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

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FRUIT AND FLOWERS

THE YELLOW RAMBLER.

A Promising Yellow Rose of Climbing Habit and Hardiness.

The new rose, Aglaia, marks an important epoch in the history of rose

AGLAIA, OR YELLOW RAMBLER.

growing, with its yellow coloring, climbing habits and claims of hardiness. Peter Lambert, the German rosarian, is the originator. This new rose—Aglaia, or Yellow Rambler—is reported to have withstood unprotected and without injury a continued temperature of from zero to 2 degrees below, and, although it has not yet been fully enough tested to know positively about its capability for undergoing still lower temperatures, yet there is no reason to think that it will not also withstand a much greater degree of cold. In any event, it is believed that with very little protection in winter the yellow climber will do well anywhere that other roses succeed.

In producing the Yellow Rambler Mr. Lambert selected for "the mother" the Japanese Polyantha sarmentosa, a wild rose native to Japan and a vigorous, hardy climber. Flowers of this Polyantha sarmentosa were then fertilized with pollen of a yellow rose called Reve d'Or, which, on account of its having somewhat greater hardiness than most yellow roses, was a suitable variety for the purpose. The seed resulting from this hybridizing was planted, and the Aglaia, or Yellow Rambler, is the result. It is interesting to note that there is a very strong probability of blood relationship between the Yellow Rambler and the Crimson Rambler. There is considerable similarity in foliage, habit of growth and manner of blooming. The flowers of the Yellow Rambler are borne in trusses, like those of the Crimson Rambler, and are very sweetly fragrant and last a long time without fading.

Taking everything into consideration, the Yellow Rambler certainly gives promise of being an important and valuable addition to our list of roses.

A HOUSE GARDEN.

From Which Many Dozens of Carnations Are Sold In Winter.

Carnations do not do well in the window garden of ordinary living rooms, because the air is too dry and the variations in temperature are too great. They can be grown indoors, but they must have cool, moist air and a southern exposure. The Philadelphia Ledger calls attention to a lady in Philadelphia who sells many dozens of carnations in the winter from the plants in the second floor extension of her six room dwelling.

This extension is described as a square cornered bay window, with three sides of glass, the fourth being the opening to the sitting room and is closed by chenille hangings reaching to the floor. The extension faces the south. About the three sides are shelves, with room between the shelves and glass for the window shades. The floor is painted and slopes slightly toward an outside corner, where is a pipe connecting with the drain. Ordinarily the floor is covered with a rug, but when the plants are being watered this is taken up. The watering is by means of a fine rose and hose fastened to a faucet in the bathroom.

The heat from the sitting room is ordinarily enough, but in cold nights pails of water are stood around and the shades are lowered. On very cold nights a small kerosene stove and newspapers between the shades and the glass give protection. Whenever the glass is frosted, the shades are kept drawn until the glass in clean and for some little time afterward. The sitting room is heated by a small base burner coal stove, and on top of it is kept a wide top open urn filled with water.

In addition to carnations, tomatoes, strawberries and cucumbers are grown. The affair is on a small scale, but every inch of the space is utilized.

Four Magnificent Shrubs.

An Illinois florist calls attention in Farm, Field and Fireside to four plants of special value—Hydrangea paniculata grandiflora, Spiræa van houttei, Cornus sanguinea and Tamariske amurensis. The hydrangea, with its magnificent white flowers; the spiræa, with its long, graceful, snow white plumes; Cornus sanguinea, with its bright red, glossy wood, and Tamariske amurensis, draped with its odd, green, feathery foliage, make a combination which cannot be described and must be seen to be appreciated.

All of these shrubs are perfectly hardy, easily cared for and can be pruned or trimmed into almost any shape desired. They are especially adapted to this hardy border, and are valuable and highly ornamental as single specimen plants for the lawn and are very effective for grouping or general background planting.

Odds and Ends.

It is reported that the plans for the New York botanical garden are complete. The great glass house is to be of an area equal to one-third of the whole glass area at Kew.

A sharp penknife and a small wire is what we use in hunting beach borers.

Lye from wood ashes is an excellent wash for large fruit trees where insects are liable to harbor under the bark.

Beder Wood is an excellent strawberry. Rusty foliage is its only fault.

One each of rosea, candida and of the variegated weigelia and spiræ aurea make a nice group of shrubs for the lawn, says American Gardening.

According to a bulletin from the New York station, nursery stock does not exhaust the soil rapidly.

Probably Hansell is the earliest red raspberry. It is unusually firm and will carry as well as any other red raspberry.

The flowering shrubby begonias are of fine growth and profuse bloomers.

The Childs quince is pleasing to the eye, is highly colored and of a rich, golden yellow throughout, with a smaller core and the peculiar quince flavor strongly developed.

The fruit scientists are endeavoring to produce seedless and thornless fruit.

The lily of the valley bulbs forced in this country are all imported, being grown in France, Belgium, Holland.

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We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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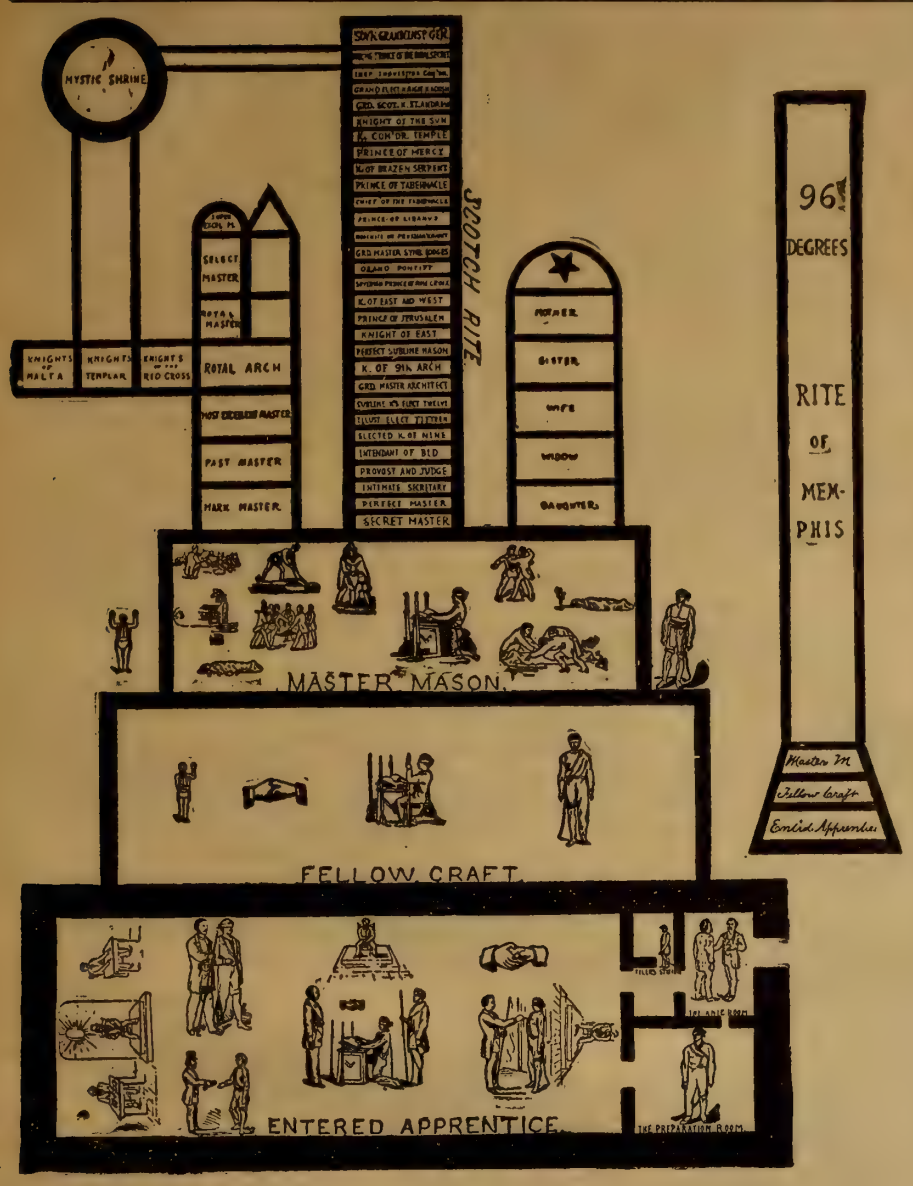

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

This chart shows in the Blue Lodge the position of the Worshipful Master and some of the other officers of the lodge. Several positions of the candidate who is being initiated are also shown. In the Master Mason's degree is recognized the murder, burial and resurrection scene so full of religious significance to Freemasons.

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Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

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The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

Masonic Oaths Null and Void: or Freemasony Self-Convicted. 207 pages. Postpaid, 40c.
This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them.

Judge Whitney's Defence before the Grand Lodge of Illinois. 15c.
Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life-undoubtedly because they considered him a seceding Freemason.

Morgan's Exposition, Abduction and Murder and Oaths of 33 degrees. 304 pages, cloth, $1.00,
"Composed of Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees."

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MAKING AN ICEHOUSE.

An Ornamental Structure That Meets Modern Requirements—How to Fill It.

The whole secret of keeping ice lies in the building of a suitable place for its storage and surrounding it on all sides, top and bottom with some dry, nonconducting material. A writer in American Gardening, who has had to do with many icehouses, gives the following details, with illustrations, of a house that will meet all modern requirements. He says:

An icehouse ought to be built above ground and near two large trees. The site should be high and dry. To insure perfect dryness at the bottom it will be well to first of all mark out on the

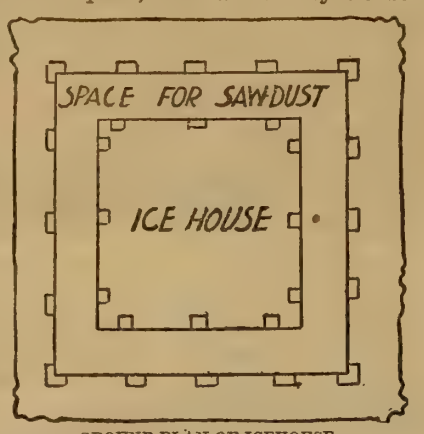
EXTERIOR VIEW OF ICEHOUSE.

ground the size of the building—that is, its ground space. Then remove the soil to the depth of two feet, filling in again with some good drainage, such as rock or large gravel. From the bottom of this pit lead a drain to some lower part of the ground, so any water accumulating may be carried off.

Procure some posts 4 by 6 inches across and 10 or 11 feet long of good lasting wood, and put into the ground so as to stand 8 feet above. Make a double row of posts opposite each other, as shown on the ground plan at cut 2, putting the rows at intervals of about 2 feet and the posts of each row at about 3 feet distance. Well firm the posts into the ground and line them off squarely at the top, spiking on the top of each row a plate of wood 6 by 6, staying these plates so as to form a double frame. Now plank up the insides of each line of posts with 2 inch boards, fitting the pieces closely and carrying the work up to the wall plates. The space thus formed between the boards pack with tan bark or sawdust, which will make the sides of the house both sunproof and airproof. Matters of prime importance in preserving the ice. Lay across the inside and upon the ground some joists, upon which put loose planks as a floor. Cover the whole with a layer of dry straw a foot in depth and the ice receptacle is ready.

For the roof use 3 by 4 inch joists and have them long enough to form a pitch of full 35 degrees and also to extend over the outer wall far enough to carry the roof quite 4 feet beyond the wall plate. Short struts as shown in the first illustration may also be added to better support the overhanging roof. To the rafters, thus made secure, nail closely fitting boards. Make a superstructure here 6 inches in height, and board up as before to form a box roof and pack sawdust into it. Cut a doorway through the roof, through which to put in and take out the ice. At the top of the whole insert a piece of stovepipe to afford ventilation, covering it by erecting four short posts 2 feet high, on which is to be fixed a pointed cap. The house is now complete.

Take the ice from the purest water possible. The blocks are best cut about 2 feet square, and while they are be-



GROUND PLAN OF ICEHOUSE.

ing thrown in have a man on the floor to spread them over evenly and with a heavy hammer break enough ice to fill in the spaces between the large blocks. The whole mass may be rendered compact by throwing water over the layers of ice. When the house is filled to the level of the wall plates, put joists across, resting them on the wall plates, covering over by a floor of loose boards, leaving space for a trapdoor, and upon this floor a layer of tan bark or sawdust 6 inches in thickness.

THE CRANBERRY.

Establishment of a Cranberry Bog—Cranberries as a Money Crop.

The establishment of a cranberry bog requires time, expense and patience, but once in good form there is little outlay in keeping it in condition. A moist soil is necessary. Experience has proved a peat or muck soil, free from loam or clay, is required, clean sand for covering the peat and arrangements whereby the vines can be flowed when necessary, and finally thorough drainage. In the colder part of the country the vines are flooded in winter to protect them from frost, the usual time being from late October to the 1st of May, 18 to 24 inches of water being considered sufficient, according to The Orange Judd Farmer, authority for the following:

In preparing swamp lands bushes and stumps must be removed and the surface coated with 4 to 8 inches of sand. When properly drained and ditched, the land is ready for the vines. The sand is essential in order to choke the growth of weeds and grass. Clay and loamy sand should be avoided. On soils thus prepared the best method of planting vines is to place them in rows marked out 14 inches apart, two vines at each point, 14 inches apart in the rows. The plants are pressed into the ground with the roots close to the muck below. Another method sometimes employed in Jersey is to spread the vines evenly over the surface of the meadow, cover about an inch deep with sand, the young shoots later coming up as thick as wheat and making an excellent growth. Some succeed by sowing cuttings, the vines being passed through a straw cutter and chopped into pieces about an inch long. These are sown early in spring and on prepared ground and harrowed in. Much attention must be given to drainage, and this goes far to make or mar the work.

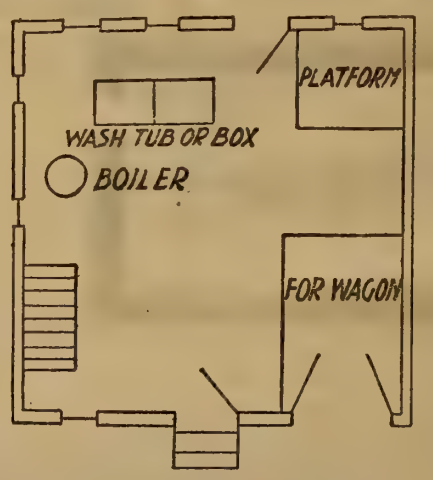
Cranberries are gathered in September and October and will ordinarily keep well in places suitable for storing apples or other fruit, with as low a temperature as possible to avoid freezing. Thorough ventilation is very essential. A successful Cape Cod grower, in estimating the cost of harvesting and marketing cranberries, places this at about $3.25 per barrel. This figure does not take into account the outlay of time and money before a cranberry bog is in bearing, nor interest on permanent investment.

Prices are governed not only by the size of the commercial crop, but also by the abundance or scarcity of other fruits. A year ago good to choice berries sold at $2.50 to $4, but in the seasons of great plenty, as the present one, the price is much lower, frequently down to $1 to $2 per bushel. In considering cranberries as a money crop some growers who have had wide experience claim the profit is small and uncertain. The market is small, consumption does not move at home and efforts to introduce cranberries abroad have amounted to little up to the present time.

Winter Workroom.

The accompanying cut of the workroom of a business gardener is from Dreer's book, "Vegetables Under Glass," and furnishes a valuable suggestion to farmers as yet unprovided with a comfortable workroom.

The room is well lighted and has both water and heat. The floor is cemented, with drainage under the wash-



BUSINESS GARDENERS' WORKROOM.

ing box. The market wagon is backed into the same apartment and stands a few inches lower than the cemented floor. A wooden platform is provided for storage of baskets, crates, etc., while a stairway leads to another story or loft. There is a door both front and back, and the worktables can be put wherever desired. The cement floor makes it possible to "scrub up" frequently, and there is no danger of the floor becoming rotten.

Successor to Gen. Fitzhugh Lee.

Washington, March 19.—General Draper, of Massachusetts, may yet go to Havana as consul general, to succeed General Fitzhugh Lee. He admits that President McKinley has solicited him to accept the appointment, and while he is adverse to doing so, and has so expressed himself to the president, he does not feel like ignoring the president's wishes in the matter. This means that if he is pressed he will accept. In the event of his becoming General Lee's successor it is said to be the purpose of the president to allow Minister Taylor to remain at Madrid for the time being.

Postmaster Hesing's Resignation.

Washington, March 18. — President McKinley took no action last night on the resignation of Postmaster Hesing, of Chicago. The papers in the case reached him late yesterday afternoon, soon after his return from his daily walk, but he did not take up the subject. The president will act on the case very shortly.

IMPORTANT APPOINTMENTS.

Two Indiana Men Given Positions That Are Gilt-Edged.

Washington, March 17.—Three diplomatic appointments were sent to the senate yesterday. John Hay was appointed ambassador to England, Horace Porter ambassador to France and Henry White secretary to the embassy at London, a place he held for eight years previous to Cleveland's last term as president.

Washington, March 19.—The question of what John K. Gowdy and Perry Heath, of Indiana, get in the way of official recognition was answered yesterday by the president in the batch of nominations he sent to the senate. It was said during the weeks at Canton just before the inauguration that Perry Heath could have his choice and would select his heart's desire in the way of office. The nominations are as follows: John K. Gowdy, of Indiana, consul general of the United States at Paris; Perry S. Heath, of Indiana, to be first assistant postmaster general; Powell Clayton, of Arkansas, to be envoy extraordinary and minister plenipotentiary of the United States to Mexico; William M. Osborne, of Massachusetts, consul general of the United States at London; Joseph H. Brigham, of Ohio, to be assistant secretary of agriculture.

CRETANS ARE SIMPLY WAITING.

Blockade Begins, but the Turkish Troops Must Leave Crete.

London, March 22.—The situation in Crete may be described as one of expectancy. Yesterday morning the fact that the blockade had formally begun was communicated from Canea to all points in the island in the telegraphic circuit. A dispatch from Constantinople to The Daily Mail says the Greeks in all the islands of the Archiptelago are arming, drilling and preparing to revolt as soon as war is declared. A correspondent at Athens says that the necessity of removing the Turkish troops from the island becomes more and more imperative. Nothing else will convince the Cretans of Europe's sincerity.

It may be regarded as certain that they will even prevent the departure of the Greek army by force until the Turks have gone. There is no time to be lost. It is impossible that Greece and Turkey could long support the armies they have mobilized. Either may prefer provoking a struggle to seeing its troops starve.

Why Europeans Are Safe Among Turks.

The explanation of the safety of Europeans among these fellows, even where the police were absent, is probably to be found in the tentative character of the Turk's violations of right and of law. In doing what is wrong he always begins an abject coward, gaining courage with impunity. The mere fact that a European would walk straight through a crowd of the bludgeon men, jostling against them in an unconcerned manner, convinced them that for some reason he was not a safe man to attack. In some cases Armenians walked safely through the mobs on the street simply by pushing their way with a determined air. In every case where an Armenian ran from them, or even hesitated on meeting them, his only chance of life was gone. The tentative character of Turkish aggressions is not sufficiently borne in mind. At the beginning of a wrong even a sultan will draw back when he sees that his course is resented by one whom he knows to have the right and believes to have the force to do so.—Yvan Troshine in Scribner's.

Grant's Demerits as a Cadet.

Grant's page of demerits at West Point shows scarcely a single mark for any real offense against good conduct. They are mainly "lates" and negligences. He was "late at church," "late at parade," "late at drill." He was a growing boy and a little sluggish of a morning no doubt. Once he sat down on his post between 5 and 6 in the morning. For this he received eight demerits. Twice in his second year as squad marcher he failed to report delinquencies in others and received five demerits each time. His amiability led to this. Once he spoke disrespectfully to his superior officer on parade. The provocation must have been very great to have led to this. The probabilities are the officer was mistaken.—Hamlin Garland in McClure's Magazine.

Eggs Are Useful.

According to The Medical Record, eggs are useful in the following applications: A mustard plaster made with the white of an egg will not leave a blister. A raw egg, taken immediately, will carry down a fish bone that cannot be extracted. The white skin that lines the shell is a useful application to a boil. White of egg, beaten up with loaf sugar and lemon, relieves hoarseness—a teaspoonful taken once every hour.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The California State convention will be held in the Women's Temperance Temple in Los Angeles, April 14, 15.

The convention will begin Wednesday evening the 14th, and will hold three sessions on Thursday. Among the speakers are Bishop Dillon. Rev. Dr. Bresee, Rev. E. Leonardson, and pastors Logan and Roberts of the United Presbyterian and Free Methodist churches.

It is somewhat strange that the ecclesiastical status of one so well and so favorably known as Mr. Moody should be misunderstood. He is not only a member, but a trustee and an elder of Chicago Avenue church and has been for more than a quarter of a century. Previous to Mr. Moody's residence in Chicago he was a member of Dr. Kirk's church in Boston, from which he brought his letter to and joined the New England Congregational church of this city.

The fact that President McKinley has become a member of the Mystic Shrine is quite significant. It is indicative that the heads of nearly all governments in the world to-day are banding themselves together in these higher secret orders. When we consider that all government is passing under the control of a great secret empire, it is a serious question what its outcome will be. Is there to be a world-wide reign of terror in emancipating government from this secret despotism?

All the materials for a great European war are collected. Turkish troops are massing along the Austrian frontier, and all the Austrian reserves have been called to arms. Greece has 27,000 troops on its frontier. Turkey has 100,000 troops along the Grecian coast. Servia and Turkey are putting their troops on a war basis, and are ready any time in an attack on Turkey. Russia is massing its armies near the Asiatic and European boundaries of Turkey. The European concert has broken up in discord, and any hour the curtain may rise revealing the great war in full blaze.

GEORGE DUDLEY DODGE.

Here is a picture of a sturdy New England reformer. After a membership in the church of his fathers at Hampton Falls, N. H., extending from his fifteenth to his fifty-ninth year, and with an enviable official record, he came out of this church a few years ago and became a member of one known as "The Church of the Open Bible." One of its cardinal doctrines and terms of communion was righteous voting. It required the Christian to go to the ballot-box with as solemn a sense of responsibility to Christ as when he went to the communion table. He had publicly advocated separation for many years, but being bound by strong ties of association he lingered till he found that further contest with the secret lodge, corrupt politics and ungodly wealth was hopeless.

Mr. Dodge believes the church to be God's only lodge for the Christian, deserving all the time and money he can spare. The lodge, he says, is the devil's rival church, to be shunned and opposed by every follower of Christ. Mr. Dodge was handicapped in the battle of life by hereditary ailments induced by the tobacco habits of his ancestors, and has an ever-increasing hatred of what he believes to be the power behind the throne of rum, and as fatal as the liquid poison itself. While one is never compelled to drink rum, yet he says the fumes of this devil's incense is ever in the air. At the age of twenty he was an official member of the Republican party, and stood the fire of a residence in the South during the trying years from '59 to '63. In the campaign of 1880, the Prohibition flags of his Granite State floated the names of Neal Dow for President, and George D. Dodge for Governor.

President McKinley when initiated this week into the Arabic Order of the Mystic Shrine must take a fearful oath, closing with these words: "In willful violation whereof may I incur the fearful penalty of having my eyeballs pierced to the center with a three-edged blade, my feet flayed and I be forced to walk the hot sands upon the sterile shores of the Red Sea until the flaming sun shall strike me with livid plague; and may Allah, the god of Arab, Moslem and Mohammedan, the God of our fathers, support me to the entire fulfillment of the same. Amen, Amen, Amen."

What a different world this would be if only all of us would cultivate the grace of good nature. It is the best tonic for nervous disorders, the surest preservative of home happiness, and the most effective remedy for the divorce disease now unhappily prevalent. He who has learned how to take even the most disagreeable things and grevious disappointments good naturedly may never be a millionaire, but he will be what is much better, both happy and a source of happiness, and the atmosphere he carries with him will be like a bit of sunshine in the Mammoth Cave.

A leading organ of the A. P. A. says, that "The only living witnesses of the initiation of President McKinley into the mysteries of Masonry are Worshipful Master J. B. T. Reed, and George E. Jenkins, of South Dakota." He was made a Mason in Hiram Lodge, Winchester, Va., in 1865, receiving his degree at the hands of a Confederate Worshipful Master. He entered May 1, was passed May 2, and was raised May 3. This week when he joins the Mystic Shrine he will be a member of seven secret orders. We have every reason to believe he will be initiated into the Mystic Shrine in the regular manner, without hat, boots, coat or vest, and blindfolded, and receiving the 'Grand Salaam' while stooping very low on his knees with his head near the floor and his hips elevated.

The time for our next Annual Meeting is but a few weeks distant. Are you planning to be present? The prospects for a large meeting in Willard Hall (W. C. T. U. Temple) are very good. Notice a change in the time to Monday, May 10th. At 10:00 A. M. in Carpenter Hall, in the N. C. A. building, and at 12:00 M. in Willard Hall, "The Temple." Meetings are to be held in different places in connection with our Annual Meeting, both before and after the 10th of May, so that friends who cannot come to this city on the above date may be present in one of our "anniversary series." The one on the evening of April 20th of this month is in the (Moody) Chicago Avenue church, while that for May 23d is to be in Zion's Tabernacle, which seats 3,000, and, we are assured, will be well filled on this occasion. One session on this day will be given to testimonies from seceders, from various secret lodges, many of whom have renounced the lodge during the past year.

IF CHRIST SHOULD COME TO EARTH.

BY FAS F. MARTIN.

If Christ should come to earth,
Where think you would he dwell?
Would it be a stately mansion,
Or by a humble hearth
That we would find the Saviour
If he should come to earth?

Where would we find the Saviour
If he should come to earth?
Would it be among the sorrowing,
Or mid revelry and mirth
That we would find the Saviour.
If he should come to earth?

Where think you would he worship
If he should come to earth?
Would the church be grand and stately,
Or of poor and lowly birth,
Where the dear Lord would worship
If he should come to earth?

Would we find him in mansions fair,
Mid luxury and bliss?
Or in a humble hovel
Some dying lips to kiss?
Would he scorn the poor and lowly,
For those of noble birth?
Or would he be the poor man's friend
If he should come to earth?

I think that we would find him
In the humble walks of life;
Far from the care of riches,
Far from worldly strife.
And 'mongst those of lowly birth
I think we'd find the Saviour
If he should come to earth.

Perryville, Pa.

GOD IN ISRAEL.

BY REV J P. STODDARD.

Baal worship supplanted Jehovah's altar in the court of Samaria. Voluptuous Queen Jezebel ruled profligate King Ahab. Three years and a half of drouth preceded and prepared the people for a test at Carmel. Confronting Ahab, Elijah charged him with "forsaking the commandments of the Lord and following Baalam," as the cause of the evil that had come upon his kingdom. The king denied the charge, but consented to a test. By royal command eight hundred and fifty prophets of Baal met a single prophet at Carmel. Elijah took the initiative and called for a division. "If the Lord be God follow him; but if Baal, follow him." Perplexed and uncertain "the people answered him not a word." It was the crucial moment, and when Elijah proposed to settle the question then and there, the people responded, "It is well spoken." The people had stepped to the front, and unconditional surrender or a fair test was the alternative.

Forced to the crisis and desperate the prophets of Baal "cried aloud, and cut themselves with knives and lancets till the bloood gushed out upon them." Mid-day passed and evening came but "there was neither voice nor any to answer" their frantic appeal. Their cries were mocked by the sullen silence of their god. There was not a sound of rain or a note of *revival* in the air. Baal's union protracted meeting had expended its force and resulted in signal failure. Appealing to the people Elijah said, "Come near unto me;" and then laid the foundation of a complete triumph in obedience to God's commands. No new device, but the old broken-down altar, representing by its stones "the tribes of the sons of Jacob," upon which he laid the wood and the bullock, and then called upon "the God of Abraham, Isaac and Israel" to assert his presence, and to vindicate his servant. "The fire of the Lord fell." The people saw it and shouted, "The Lord he is God."

The smoking altar and the prophet's words met a grateful response from the common people. The priests of Baal were confounded. A sudden revolution of public sentiment had put Elijah in command. He proposed to hold revival services and bring Israel back to the altar of Jehovah. His first move decapitated Baal's kingdom by cutting off the heads of his prophets. This sanguinary act was his second heroic step in the Carmel revival. He gave no quarter to the priests, but spared and comforted their dupes. From the slaughter at Kishon he ascended to the top of Carmel to make intercession for the people, and there wrestled with God in prayer until "the heaven was black with clouds and wind, and there was a great rain." God answered by fire on the altar of sacrifice and followed with showers of blessing, reviving the whole land.

Elijah's disposition of Baal's prophets instinctively recalls the three thousand calf worshipers slain by command of Moses at Mount Sinai, and readily suggests Christ's method of dealing with conceited religious leaders. To his disciples and the multitude he gave warning, encouragement and instruction, but pronounced eight consecutive woes upon the rabbis in a single chapter. He began by saying, "Ye shut up the kingdom of heaven against men," and closed the fearful catalogue with the scathing denunciation, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell."

There is something very significant in Christ's methods and the methods of those ancient worthies in conducting revival meetings. Their tenderness and compassion for the people, and their relentless dealings with hypocritical religious zealots, each has its lesson. Should Christ or Elijah or Moses come to Boston and hold revival services, would they go up and worship in high places with the priest of Baal, as did Baalam in Moab? Would they honor conjurors and sorcerers because they occupied "the uppermost seats in the synagogues," and then hurl thunderbolts againts covenant-breakers, prostitutes and common villains who are pupils and victims of their betrayers? Consult the record and you will find Christ and his prophets and disciples "rendering honor to whom honor is due," but never "walking in the counsels of the ungodly" to secure their co-operation in "spreading Gospel holiness over the world;" and there is not the slightest reason to suppose they would make an exception if they held revival meetings in Boston. An autumn heath may glow for an hour while the fire sweeps over its withered verdure, leaving the roots unscathed, but the earthquake lifts foundations and changes the whole contour of the country. Moses, Elijah and Christ evidently believed in earthquake revivals or they would never have inaugurated reforms by such heroic measures.

218 Columbus Ave., Boston.

FREEMASONRY ANTI-CHRISTIAN.

BY EX-PRES. JOHN G. FEE, OF BEREA COLLEGE.

The most serious of all objections to Freemasonry is that it is fundamentally and radically anti-Christian. This will be seen from its very nature, teaching and practice.

1. It is a religion: seen in that it has its altar, its songs, its worship, and in all lands carries a religious book. Its own authorities avow it as a religion. In Webb's "Monitor," page 286, we have these words: "The meeting of the Masonic lodge is strictly a religious ceremony." Again, "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution." See also Mackey's "Ritual," page 44.

2. Whilst Masonry is a religion, it is a false religion. There can be but one true religion. The Christian religion is the only religion that purifies the heart and sanctifies the lives of men. Confessedly the Christian religion is from God. Confessedly Freemasonry is from man; projected in a tavern—Apple-tree Tavern—in London in 1717. It is of the "earth, earthy"—false.

3. Masonry is a deceptive religion. With its prayers and worship it has the appearance of a religion. The undiscerning take ceremony for piety as a sufficient religion, and often say, "Masonry is a good-enough religion for me." Masonry claims salvation not by grace but by the rites and observances of Masonry. In Drew's "Monitor," a Masonic authority, on page 170 we find these words, "We now as Master Masons find man complete in morality and intelligence, with the stay of religion added to insure him protection of deity and guard him from ever going astray"—without regeneration or sanctification.

Again, "These three degrees thus form a harmonious whole; nor can we conceive of anything suggested more which the soul of man requires." By the same author we have these words: "Acacian," a term derived from "Akakia" (innocence), and signifying a Mason, who by living in strict obedience to the obligations and precepts of the fraternity is freed from sin; thus an assumed salvation, without repentance for sin or faith in Christ.

Again, Masonry claims to fit the soul for heaven. Thus, Salem Town says, "In the fifth degree he (the Mason) discovers his election to, and glorified state in, the kingdom of his Father."

Again, Masonry is deceptive in the very carrying of the Bible. It, as Masonry, carries the Bible, not as the inspired word of God but as the book of the religion of the land; as it does the Koran in Turkey or the Shaster in India, but not as the inspired word of God.

In Chase's "Digest of Masonic Law," page 206, we have these words: "To require that a candidate profess a belief in the divine authenticity of the Bible or a state of future rewards and punishments is a serious innovation in the body of Masonry."

In Webb's "Monitor," page 16, we have these words: "A few private lodges append to the application a pledge to the effect that the applicants believe the Scriptures to be of divine import. All this is irregular and un-Masonic." Masonry, then, does not carry the Bible as the voice of God, but as the book of the religion of the land.

Berea, Ky.

A FALSE RELIGION.

BY REV. J. A. FENWICK,

Every religion that is not built upon Jesus Christ is a false religion and deceptive. When Peter confessed that Jesus was the Christ, Jesus said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Paul declares Christ to be the chief corner-stone. "Other foundation can no man lay than that is laid, which is Jesus Christ."

So we see that a religion not founded on Christ is false and of the devil, who is the father of all falsehood. Freemasonry is a religion. No well-informed person would deny this. But Freemasonry is not Christianity, for it is not founded on Christ, the sure foundation. His name is excluded from its manuals and from its rituals. The name of Christ is excluded from Masonic and Odd-fellow prayers. And a prayer that is not offered in the name of Christ is mockery in the sight of God, and belongs to Baal worship, even if offered by a professed minister of the Gospel.

Every religion that rejects Jesus Christ and the Holy Spirit is of the devil and not of God. It is a refuge of lies in which many murderers and whoremongers and thieves and robbers and villains of all kinds are taking refuge. God has declared that the hail shall sweep away the refuge of lies.

Many honest, well-meaning men are being duped by Freemasons and induced to join the lodge, thinking it to be a good thing; and when they wake up to the fact they are deceived, they are afraid to denounce and expose it as a deception. A third-degree Freemason in Oskaloosa, Iowa, told me, one day this week, that the meanest men in town belonged to the Freemasons. I believe it is true; and if so, how appropriate the words of the apostle: "Come out from among them and be ye separate, saith the Lord, and touch not tho unclean thing, and I will receive you;" which is better than to be received into a Christless, oath-bound, secret lodge.

Oskaloosa, Iowa.

TESTS.

BY J. M. HITCHCOCK.

The life and labors of D. L. Moody are so polysided as to make it difficult to determine in what direction they reach farthest, or what classes they most benefit. With all his original, persuasive, practical tenderness in presenting the Gospel to the unsaved masses, it may yet be fairly doubted whether or not his labors have proven a greater benediction to the outside world than to the church.

Where is there a pulpit throughout Protestantism whose methods and services have not in some measure been modified for good by the business naturalness of this unique preacher? Where the pastor whose labors have not been made easier, less conventional, less studied and stereotyped for the example of Mr. Moody? Where is the prayer meeting, the mission or the Sabbath-school, the character of whose music has not been

revolutionized and spiritualized by the introduction of the Moody and Sankey hymns? Where in all christendom have not the labors of this evangelist, without the finish even of a common school education, been felt? All this the result of reverently testing God, and God testing Moody.

Certainly we are grateful for so stalwart a friend to the anti-secret cause. He gives the enemy an occasional staggering blow. But what have these tests and the life and labors of this evangelist to suggest to the readers of the *Cynosure?* If God can use so weak a vessel for so great a good to the church, may there not be some one friendly to the National Christian Association and the cause it represents, who, when *tested*, may prove a great emancipator to the lodge enthralled?

Since the anti secret sentiment of our land crystalized, some thirty years ago in the National Christian Association, the cause has had, possibly, its share of most worthy devotees. The Blanchards, Stoddards, Finney, Ronayne, Kellogg, Cook, Swartz, Hinman, Fee, Williams, Fenton, and scores of others scarcely less worthy of mention, are names that would do honor to any reform. From this galaxy of notables may be found men of scholarly attainments, giants in exegetical Biblical truth, masters in the law, and authorities in their respective professions and callings.

But will I be doing violence to the sacred memory of the dead, or give occasion of offense to the living by asking whether there has yet arisen among us a typical leader of the reform for which the N. C. A. is an exponent? Practical, experimental tests have abundantly proven unflinching heroism in some, while others have developed tactfulness of management, forcefulness as lecturers, a readiness with the pen or carefulness of the tongue in conversation. But which one has embodied all these requisites for leadership? True, all men have their limitation, but like the little fellow who explained to his mamma the cause of his falling out of bed was that he went to sleep too near the place where he got in; so many men come to the end of their tether too near the beginning.

What our reform needs is some man who towers above his fellows in resourceful and administrative abilities—a major general, to husband our strength, wisely direct, unify and centralize our forces, and show to the world the righteousness of the cause for which we contend.

Each pretty hand
Can steer a ship becalmed; but he that will
Govern and carry her to her ends must know
His tides, his currents, how to shift his sails,
What she will bear in foul, what in fair weather;
Where her springs are, her leaks, and how to stop them;
What strands, what shoals what rocks do threaten her."

With no desire to be invidious the writer believes the *tests* up to date show Pres. C. A. Blanchard to possess more qualities for successful leadership in our cause than any other man.

165 Howe St., Chicago.

FREEMASONRY AND REVELATION.

Romanism is the beast spoken of in Revelation and Freemasonry is the image of the beast. One is papal, the other is pagan. Catholics reverence the priests; Protestants kneel to the Worshipful Masters. Catholics worship the Pope; Protestant ministers bow to most Worshipful Grand Masters. Catholics say mass for the dead; Freemasons hold lodges of sorrow for the dead. Catholics use candles on Christmas and Easter; the Masonic altar is surrounded by three tallow dips. The Romanist dips his finger in the holy water and crosses himself; the Freemason crosses himself with the due guard and sign. The papist drops on his knee before the holy fire; the Mason does the same thing to the sun, the source of all light and heat. And so on to the end Masonry is the complete photograph of the beast. It is the papacy paganized. Like the papacy it received its deadly wound when Morgan was murdered; but to-day it encircles the globe.

Revelation mentions the dragon, the beast and the false prophet. Then it speaks of the image of the beast, the mark of the beast in the right hand or in the forehead, and the name and number of the beast. Was there ever a church that had a grip? Was there ever a lodge that did not have a grip in the "right hand," except the A. P. A.s? Was there ever a church that required a communicant to give the "name and number" of his church when visiting another church? Is there a lodge that don't require the "name and number" of your home lodge to visit any other lodge? Lodgery encircles the globe, and must fill a big chunk in prophecy. Yet the Bible declares that there is none with the mark of the beast in their "right hands," or the "name and number" of the animal, will ever get into the kingdom.

Let the Protestant ministers cogitate on these things. Why should they object to the papacy, of what they approve in paganism? Why should they rage at the Pope in Italy while they uphold forty Most Worshipful Grand Masters or pagan pontiffs in the States and Territories? Two supreme powers cannot occupy the same territory at the same time without coming into deadly conflict. The United States and the Southern Confederacy tried that to a finish. Neither Freemasonry or Romanism will brook a rival. We read of three unclean spirits like frogs that came out of the mouth of the dragon, that is paganism—Knight Templar Freemasons, Odd-fellows millitant, Knights of Pythias, Grand Army, Sons of Veterans, etc., out of the mouth of the beast—that is the Catholic military; and out of the mouth of the false prophet—that is the Mohammedan warriors, all these together to the last great battle of the Lord God Almighty.

The Turks are already opening the ball. The late great Catholic Council, at Trent, shows which way the wind is blowing. The forces here and there may patch up a truce, but it will only be temporary. The late corner-stone laying by the Freemasons and the papists may be only the shaking hands of two tremendous powers before entering the arena for the championship of the world. This great battle of Armageddon must begin in Armenia, but it will doubtless end in the Valley of the Mississippi, where alone all nations are already gathered and where the hosts are so conspicuously deploying.

Kansas City, Mo. M. N. Butler.

AN ENGINE OF REBELLION.

The Knights of the Golden Circle enabled the 69,505 slaveholders of the South to carry into secession and rebellion with them 1,200,000 non-slaveholders capable of bearing arms.

'Treason and secretism kept together
As two yoke-devils sworn to either purpose.'

Historically the sketch on the third page of the *Cynosure* of March 18th is of interest. A number of influential editors in the North were said to be associate members of the K. G. C., among whom was Editor Storey, of the Chicago *Times*, whose paper was suspended, by military orders, for a short time during the war.

This secret order was charged with a conspiracy to liberate the Confederate prisoners here in Camp Douglas, and with sending fever-infested clothing to Northern cities, and also with planning the assassination of prominent Union men.

Whether the above charges are true or not, there is no question as to the great influence of the Knights of the Golden Circle in promoting the Rebellion.

Those familiar with Freemasonry will infer that the founders of the K. G. C. had first been drilled in that lodge. The Freemason swears: "I will not have illicit carnal intercourse with a brother Master Mason's wife....nor daughter, *I knowing them to be such.*" The K. G. C. swears: "I will never dishonor the wife or daughter of a K. G. C., *I knowing them to be such.*"—*Lodge Lamp.*

REMARKABLE CASE OF RESTORED SIGHT.

The service at Dr. Dowie's Tabernacle on Sabbath, Feb. 28, was a powerful testimony against the lodge. Some remarkable experiences were given of divine healing, among which was the following case of B. C. Dinius, of North Harvey, son of our N. C. A. Director, Rev. W. O. Dinius, who has been holding quite successful revival meetings at Huntingdon, Ind., lately. In the the course of his sermon Dr. Dowie said:

"Our young brother, Mr. Bert C. Dinius, though young in years, has proved himself to be a very expert and efficient electrician, lighting up this building in the beautiful way that you now see. Our brother has been working very hard. I did not know that he had not entered into full peace with God. He has been staying in Zion Home while superintending and carrying out this work, and has proved himself a very worthy young man, but the other night when attending to the arc-lights they suddenly blazed out upon him, and his eyes were unprotected, and he received a very severe injury in the eyes, and about two o'clock on Saturday morning my watchman knocked at my room and said to me: 'Bert Dinius is blind; he is in terrible agony and he cannot see anything, and is seeking God earnestly, but he gets no answer.' I said, 'Bring him right down to me,' and he was brought down from his room in Zion Home to my room. What followed I would like him to tell you himself. I am so thankful that he can stand here today and tell you that he belongs to God and that the Lord healed him.

"Mr. Dinius, just tell it in your own way.

"Mr. Dinius said: 'Well, the doctor has related the most of the transaction on Saturday morning. All I can add is that my soul was not at peace with God until I was in the doctor's room probably half an hour, and I was satisfied then that I was accepted, and the pain left my eyes at once. I left the room then and could see all right, and have been all right ever since. My eyes were inflamed yesterday, but the inflammation is leaving, and I am all right now, and it is all the work of God.'

"Dr. Dowie:—'You were practically blind, were you not?'

"Mr. Dinius:—'I was.'

"Dr. Dowie:—'And after your consecration to God when I laid hands upon you, your pain entirely left?'

"Mr. Dinius:—'Yes, sir.'

"Dr. Dowie:—'And the sight is entirely restored?'

"Mr. Dinius:—'Yes, sir.'

"Dr. Dowie:—'Is it as good as ever?'

"Mr. Dinius:—'Yes, sir.'

Dr. Dowie:—'Thank God.'

—The primary Masonic principle is to be unprincipled.

LET EVERY STATE FALL INTO LINE.

At the anti-secrecy convention, held in Oaks, Pa., November last, the following, with other resolutions, were adopted:

Res 7.—The State should require her officers to be free from all connection with secret orders; should refuse to permit such societies to lay the corner-stones of buildings erected and paid for by the public; should refuse them the privileges of corporate bodies, and should withdraw charters already given.

Res. 8.—The State Secretary is requested to prepare and circulate a petition addressed to our State legislators at Harrisburg, to accord with the sentiment of the seventh resolution. The State officers are requested, as our committee to present the same.

It is maintained that secret oath-bound orders are undermining the Government. One thing we do know, they are undermining most of the churches, and are greatly weakening their resources. Some of them are known to be Christless, and yet they are encouraged and assisted by men who profess the Christian religion. For our part, it always did seem inconsistent to employ secret societies to lay the corner-stones of our public buildings, especially so since the Government is not founded on the principles maintained by the oath-bound societies. In harmony with these resolutions, petitions are being widely circulated in Pennsylvania, and it is believed that they will be signed by a sufficient number of the citizens to prompt the lawmakers of the State to some action respecting the requests of the petitioners. If this can not be done, it might be a good idea to petition for the adoption of measures, requiring all corporate bodies to submit for record the rules, regulations, requirements and aims of organizations before they be granted incorporate privileges. This would treat them all alike, and bring to light all that has been kept dark so far. For further information concerning the petition referred to, address W. B. Stoddard, 215 Four and one-half Street, N. W., Washington, D. C.—*Gospel Messenger, Feb 20.*

—It is doubtful whether the wicked imprecation of the Templar fifth libation can be matched outside of hell.

A POINTED LETTER.

In an old number of the St. Paul *Daily News*, dated May 16, 1888, we find the following pointed letter from Rev. Wm. Fenton:

At Dr. Munhall'a Bible reading this afternoon, May 14, a written question was propounded to the doctor as follows: "Is it a sin to be a Freemason?" To which the doctor replied, "No! Unless they make an idol of it and trust to it for salvation, as many do." The doctor at the close of his special meeting on secret societies told a few of us, who stood around him, that he is a Freemason, and that he should continue in fellowship with Masonry until they did something wrong in connection with it. It is well known to everybody that Freemasonry requires all its members, in conformity to pagan usage, to swear to forever conceal all crime Masonically committed, except murder and treason, which are left to their own choice as to its concealment in the third degree, under the penalty of the violator being brutally murdered. Also that the oath is administered in connection with cermonies taken from ancient pagan sun-worship and symbolizing the candidate's inward experience of the new birth and sanctification of his soul, and in their third degree they also teach the doctrine of the resurrection of the body by means of a miserable, slanderous, lying myth, which they have invented concerning Hiram and King Solomon.

The myth is this, namely, that during the construction of King Solomon's temple, Hiram was murdered for his faithfulness to Freemasonry, and after he had been dead and buried fourteen days, King Solomon raised him from the dead. In the third degree of Masonry, as it is given in modern Masonic lodges of the present day, the candidate personates Hiram, and the sham tragedy of murder and resurrection is performed upon his body in the lodge room. Now, Dr. Munhall, if he was made a Mason in the regular way, must have played the part of victim in that "passion play" of the lodge; and much more of the same bad character. Thus the very doctrines which the doctor has been preaching in connection with the churches and from the Bible during these four weeks, he has caricatured in the buffoonery and pagan ceremonies of the Masonic lodge, and now tells us that it is not a sin to do that and swear to conceal it under penalty of murder. But what an anomally in the doctor's religious ethics. He told us in his Bible reading on secret societies that he had left one secret society because they built a stage in the lodge-room for theatricals. Thus, the doctor leads us to suppose that if the Masons should erect a stage in the lodgeroom for theatrical performances he would give up Masonry.

How sacred then must those Masonic doctrines of regeneration, sanctification, resurrection and salvation be to Dr. Munhall—so sacred, it seems, that the very lodgeroom, which the Masons call "holy ground," would be defiled by a theatrical performance; notwithstanding his answer quoted implies that it might be regarded as a sin to trust in Masonic doctrines for salvation. It seems to us that Dr. Munhall's ethics of religion presents a queer anomally to the true Christian. "The passion play" representing the crucifixion of Christ upon the public stage was suppressed by civil authority, of which suppression we approve. Is the caricature of the doctrines of that event on Calvary by a lying, slanderous myth in a Masonic lodge any less blasphemous than that which was suppressed by the civil authorities for its blasphemy?

EMPLOYMENT OF NEW ENGLANDERS.

We wonder what the Pilgrim Fathers would have said if they had risen from their graves and looked into the Bristol (Conn.) Odd-fellows' Lodge on a recent Friday evening. One of the local papers thus describes the scene:

"Those who had occasion to visit Linstead's block last Friday night received an uninvited initiation into the mysteries of Odd-fellowship. The degree team from Nosahogan Lodge of Waterbury paid a fraternal visit to Pequabuck Lodge and worked two degrees on two candidates. They brought all of their paraphernalia and prepared to do their work in tip-top shape. They brought a real live donkey and temporarily housed him in the public storeroom on the second floor of the block. When it came time for the animal to 'get in his deadly work' he refused to walk up the long flight of stairs to the hall. One man went for an apple, but in the meantime four men in regalia took the donkey by his forelegs and marched upstairs with him. The fun inside the lodgeroom was commensurate with that outside, and will stimulate many to join into the mysteries of Pequabuck Lodge."

A correspondent from Bristol writes us that while the donkey was waiting in the storeroom below, one of the local editors ran against him in the dark and was badly frightened. What folly for the sons of such sires to be engaged in.

REFORM NEWS.

WORKING UP THE CONVENTION

FOR SOUTHERN CALIFORNIA.

LOS ANGELES, Cal., March 17, 1897.

DEAR CYNOSURE:—I am working to make the coming convention a success. At the preliminary meeting there were not so many present as I wished to see, but we had as many as survived the flood. They represented five denominations. We applied for the Women's Temple, which is a nice hall and well located. They readily hired it to us for two nights and a day. I am pleased with the arrangements thus far. I find we must pay for every notice we get in the papers. Only a few smaller papers, such as the *Voice* and *Pentecost*, will readily advertise our work and do all they can to help us.

Among our speakers are Bishop Dillon, D. D., Rev. P. T. Bresee, D. D., Rev. E. Leonardson. Others are expected to speak who have not yet been heard from. We sincerely hope for the cooperation of all who are in sympathy with us.

I spoke at the Free Methodist church, in Los Angeles, Sabbath morning the 7th, to a good audience, and listened in the evening to an excellent discourse by Sister Roberts, wife of the pastor, Rev. J. B. Roberts. They are not afraid to ask an N. C. A. lecturer to speak in their church, nor are they afraid to say amen when he hits the lodges and other prominent evils. Mrs. Roberts spoke in the evening on the theme, "The Old Paths, and the Good Way." She showed up many of the divergencies from the good way. Last Sabbath I spoke again at Clearwater.

I wish to say that while Mrs. Williams was sick I read "The Pioneer Preacher" by Rev. Sherlock Bristol. It is a remarkable book, by a remarkable man. It is well written, bright, shrewd, exciting, witty and everything else calculated to make it a newsy, readable book. He is a pioneer Congregational minister, still living at Ventura, Cal. I am now reading his book, "Paracletos," or "The Baptism of the Holy Spirit." No one can read these books without being greatly benefited. May the author yet live many years and have many stars for his eternal reward. P. B. WILLIAMS.

—A Christian, who tries also to be a Mason, is in a false position. Since this is so in fact, he must not think it strange if the fact is recognized.

COMMISSION OF THE UNPARDONABLE SIN.

ST. PAUL, Minn., March 22, 1897.

EDITOR CYNOSURE:—I want to thank Rev. J. T. Cullor for answering my questions, and express my pleasure to know of a regular Baptist church in which the Gospel is allowed to be preached. A seceding Freemason and very intelligent writer on the subject, a member of the British army, Bro. Hobson, says: "The commission of the unpardonable sin is with the Freemason an indispensable duty." I understand that to be a fact on the supposition that the Holy Spirit manifests the truth to the candidate at the time that he takes the first obligation in Masonry. Nevertheless the churches ought not to prohibit the preaching of the Gospel to Freemasons; for it is to be hoped that some who join the Masonic fraternity do not do their Masonic duty. How can we have any hope for the salvation of a true Freemason? The "requisitions to make a good Mason" consist in an obligation to destroy Christianity—the lying hypocrites. See Bernard's Light on Masonry, printed by the authority of 103 ex-Mason's degree, "Knights of the Sun." I enclose an old paper in which you will see how Dr. Munhall served his Master and the people in St. Paul about nine years ago. He makes me think of a certain gambler who tied his hat on with strings hid under false whiskers and then made bets with men that they could not knock it off. Of course he won all the bets.

W. FENTON.

—Exposure should hasten the time when men will be ashamed to be known as Masons.

VICTIMIZING THE BOYS.

WASHINGTON, D. C., March 25, 1897.

EDITOR CYNOSURE:—The second meeting at East Greenville fully met our expectations. The night was dark and rainy. The house was well filled with what proved to be an attentive audience. I learned of three who resolved to leave their lodges as a result of my lectures there. It is not always that the agent sees fruit from his labors. Many resolve to come to the light, no doubt, of whom we never hear.

The boys who were not connected with the C. M. A. gave special applause as I proceeded to call attention to some of the long list of lies published by Masonic Hunter in his pamphlet. The following are samples: "Teachers, ministers and business men are all in favor of it." "Never has a society flourished or lasted any length of time if it was not founded on good principles." "Every one who joins, marvels at the secret work and says wonderful, grand, magnificent!" "We only wish there was some way to let an outsider get a peep at the secret work, for then he would surely join without delay." I asked if there was a boy in the house that believed this to be true. As none attempted to defend, I enquired why any one should follow such a miserable liar? There was no reason given, evidently for the very good reason there was none to give.

The lecture in Emaus was not so largely attended. Two ministers and other thoughtful persons listened attentivefy. I felt that good was accomplished. I was splendidly entertained at the home of Dr. Backenstoe. For Sabbath work I found an open door in the Eighth U. P church, Philadelphia. Bro. Webster, the pastor, gave me the right of way at both morning and evening services. Several names were added to the *Cynosure* subscription list as a result.

Among the many friends found in Philadelphia was our old friend Edward Mathews. He has been running an Episcopalian rescue mission. Being unable to agree with the leaders, he is soon to engage in an independent mission. He is still as unwilling to be bound by the lodge, or anything else that is human, as formerly.

W. B. STODDARD.

CORRESPONDENCE.

LETTER FROM INDIA.

INDIA WATCHMAN MISSION, DADAN, BOMBAY, India, Feb. 20, 1897.

DEAR BRETHREN AND CYNOSURE FRIENDS:—"Good news from a far country" are acceptable at any time, but doubtless they will be more so to you in these troublous times in this land. The goodness of the Lord is still extended to us in large measure. We have been subjects of God's special care and love since Bro. Gladwin's removal from us and his work; and he has been permiting some precious testings to come upon us that we might be proved able to press on in this great battle against sin. God has always done so with his children in every age. He aims to have a few tested, tried soldiers who will stand in their places, and through him win in the battle, rather than a great number—"a mixed multitude," to bring disaster and defeat in some critical and decisive hour. That is why Gideon's sifted-out "ten thousand" were brought down to the water and put through another and severer test. God is wise in his ways of working and full of love too, but some ways are severe. The battle before us is very great. We have been getting new views of it, and are getting re-adjusted to these changed circumstances, and we believe better fitted to carry it on. We have fresh encouragements in God's Word and are increasing in a determination to stand true to him and his truth.

There is not much additional news except that

the plague is still sweeping on in spite of all efforts to stay it. There has been an increase in the death rate the past two weeks; and people in large numbers are still leaving the city. Bombay, the beautiful, the prosperous and proud city is brought very low. It can well be said of her soon, if not now, "How doth the city sit solitary that was full of people! How is she become as a widow? she that was great among the nations and princess among the provinces, how is she become tributary?" Sam. 1:1. Her prosperity has been built up in iniquity, and "the Lord hath afflicted her for the multitude of her transgressions." It is thought that the city will never recover its former prosperity as the result of this terrible visitation. The famine, too, does not diminish, but increases in intensity of distress. Surely God has a controversy with this nation, and will not all pray that the nation will acknowledge its sins and turn to the Lord. We are preserved in the midst of all these things in great peace. Continue to pray for us.

In His love and service,
Henrietta E. Muzzy.

LETTER FROM MEXICO.

Guadalajara, Jalisco, Mexico,
March 19, 1897.

Dear Cynosure:—On Feb. 13th, Mr. Blachly visited Sayula, situated at the foot of the mountains and very still and dead; the people are very poor as they have had no crops to speak of for two years, and it is a struggle for them to get enough to eat. However, Mr. B. sold there twelve Bibles, five Testaments and four Gospels. A poor woman pawned something for money to buy food and then spent part of her money for a Testament; a poor man took some cloth out of his loom and traded it for a Bible.

On the 17th he reached Guzman, which is quite a city. In many parts of Mexico Sabbath is the market day, but here it is Thursday, and the people gather in from some distance around. In his letters, Mr. Blachly writes (Feb. 20.): "Disposed of five Bibles, eight Testaments and three Gospels. A man took off his hat and traded it for a Bible. I sold the hat for 25 cents; traded another Bible for a pair of sandals, and a Testament for a faja (sash). There was a long article published against 'bad books,' and the priest told the people that there was an American selling them, and they should not buy under the penalty of excommunication.

"The opposition of the priest is strong here, and the people are very ignorant and fanatical, still we have reason to be encouraged and very thankful that God by his Holy Spirit has opened so many hearts to receive his Word. Have sold here nine Bibles, twenty-six Testaments and nineteen Gospels; much better than I did here two years ago." B. B. Blachly.

THE POWER BEHIND ALL THRONES.

Champaign, Ill., March 25, 1897.

Editor Cynosure:—I am busying myself in reading the current news and writing my own autobiography, in which I felt it my duty to relate some facts in my experience during three years of hard fighting and suffering in the army. I have written some dastardly facts against Masonry. Since I read in the *Cynosure* of the reports from Missionary Dodds that "all Turkey was putrid with Masonry," I have kept thinking and wondering if Masonry was not the power behind all thrones and powers that was making the Sultan so inconceivably brutal and murderous. I am anxiously looking for more facts that might throw more light upon the true cause of all the inexpressible barbarity of the Turks towards Armenian Christians. It is certainly proven beyond the possibility of a doubt that Masons do swear to protect and defend each other, right or wrong, murder and treason not excepted.

Prince Albert is said to be the highest Mason in the world. All the British domain is putrid with Masonry. Then is it not true that all America is more than putrid, for here ninety per cent of all the lucrative and influential offices, from President down, are in the hands of the secret clans? Then with such sworn backing of all the Masons of the world, is not the intrenchments of Freemasonry more invulnerable than all other powers in the world combined? I don't wish to be unduly solicitous, but I prayerfully inquire if there is no way that a public sentiment can be aroused for the future safety of our own Christian citizens from like barbarity and butchery? Why does our prayer-hearing God permit such wholesale barbarous slaughter of his own faithful, true disciples? Incomprehensible as this may be, I feel that I can say that though he may permit me also to be slain, yet will I trust, love and serve him. A. O. Howell.

—Masons ought to cling to Masonry instead of leaving it in great numbers if it is nearly as good as some vaporing pretenders would make it.

WAR FEELING INCREASING.

Washington, D. C., Mar. 24, 1897.

Editor Cynosure:—The opposition to the ratification of the arbitration treaty seems to be stronger than it has yet been, and Senators who favor ratification have expressed doubts of the result, although Senator Davis, of Minnesota, chairman of the committee on Foreign Relations, who has charge of the treaty, says he is confident that the amendments to the treaty, adopted this week, make its ultimate ratification almost certain. The opponents of the treaty have made the most of England's taking sides against the Christians of Crete and Greece and for the Turks in the existing disturbances in the East, and some of the most influential of the new Senators are outspoken against the treaty. President McKinley is using all the influence of his administration to bring about the ratification of the treaty.

The old-fashioned Methodists who believe in congregational singing, instead of leaving it all for the choir to do, have received a distinguished recruit in the person of President McKinley, who joins heartily in singing the hymns. It will be surprising if there isn't as great an increase in the congregational singing at this church as there has been in the size of its congregations. The example of prominent men goes a long ways everywhere, but I think it goes a little further in Washington than any other place I know about; and I am glad that in this case it is such a good one, for although the hymns are doubtless better rendered from an artistic point of view when sung exclusively by a trained choir, there can be little doubt that there is more feeling and worship put into them when the whole congregation joins in singing. The disposition in some quarters to call those who entertain this opinion old-fogyish does not change facts. C. A. S.

—The policy of saying nothing about Masonry has been tried by the church for a quarter of a century. The experiment has been faithful, but flatly unsuccessful.

POLITICAL VS. GOSPEL CONSCIENCE.

Chicago, Ill., March 26, 1897.

Dear Cynosure:—Human association demands rules of conduct governing it in all its interests. No one person has the right to do for himself that which shall injure another. This is the decision of our highest courts, and accords with the Gospel text that "love worketh no ill to his neighbor." Our American interests are largely dominated by class or partisan legislation.

Permanent national prosperity can be only the product of co-operative unity for the beneficence of all as against the competition of over-reaching destructiveness. What is true of our physical structures, that disease of one organ is injurious to the whole, is equally true of our business and governmental relations. Permanent national health is the requisite for national prosperity. The application of the divine law can be the only sustaining power for the general welfare of the body politic administered by God-fearing men. A physician is not employed to administer disease, but health. When the larger majority of American citizenship creates a party who shall legislate for an oligarchy to produce crime and pauperism, they can only do it in violation of every principle of divine law. Violate moral obligation, in the person or the nation, and you build over the bottomless pit of inevitable ruin. Nor can the blind and suicidal policy of electing good men into corrupt and partisan parties afford any remedial cure.

Here is what Hon. Samuel Adams said in 1764 in addressing the delegates elect for the town of Boston: "Being members of the legislative body, you will have a special regard to the morals of this people, which are the basis of public happiness, and endeavor to have such laws made, if any are still wanting, as shall be best adapted to secure them.....In the preservation of morals as well as of property and right, much depends upon the impartial distribution of justice, agreeable to good and wholesome law."

The abiding trouble with our professed Christian membership is that it has a gospel conscience to condemn iniquity, and a political conscience to legalize iniquity, especially if it belongs to its pet party. The salvation of our nation can only be determined by the creation of a political party whose principles shall represent the unity of civil and divine law.

Geo. M. Haskell.

CAN INFIDELS BE REACHED?

Kingston, Ontario, March 15, 1897.

Editor Cynosure: — "That depends," says H. L. Hastings, of Boston, "on whether we want to reach them and try to reach them." Many Christians will not attempt to defend their faith when they hear it assailed, because they think infidels are beyond all hope, and that it is unwise to discuss religious matters. But infidelity is in many cases the result of ignorance, and if Christians would show unbelievers the weakness of infidel objections and present the powerful arguments for Christianity afforded by prophecy, etc., infidels would be less bold, and many of them would be led to Christ.

C. J. Whitmore, a London minister, states that he knows sixteen preachers and workers in the cause of Christ who some years ago were prominent enemies of Christianity. H. L. Hastings tells us of skeptics who have been converted through his labors, and after many years' experience in studying infidelity he asserts that, "If we are always ready to give to every man that asketh a reason for the hope that is in us, it will not be difficult to reach unbelievers. Infidels are bold bacause Christians are timorous." Let us all strive to be intelligent Christians. If we familiarize ourselves with the subject of Christian evidences we shall fortify ourselves against the assaults of infidels and be in a position to show skeptics the folly of infidel contentions.

T. D. Allen.

OUR POSTAL CARD SYMPOSIUM.

QUESTION—HOW CAN WE BEST WITHSTAND THE INFLUENCE OF SECRET SOCIETIES?

The following replies have been received to the above question:

FROM REV. J. S. MARTIN, NEW CASTLE, PA.

I would say, by faithfully exposing their seductive nature, their rivalry to the church of Christ, their essential selfishness, the utter absurdity of their claims to charity, their baneful influences upon society in general, as well as upon their individual members, and the extreme folly and ridiculousness of their initiation ceremonies, and by refusing to fellowship the members thereof in the church of Christ.

REV. JOHN C. SCOTT, KNOXVILLE, IA.

The church should make more of the Christian brotherhood than she usually does. It is evident from the early chapters of Book of Acts, which have been the subject of our Sabbath-school studies for some weeks past, that the Christian brotherhood meant much in the early church. The church to-day should occupy this ground so fully that no Christian man would ever be inclined to go to a secret lodge brotherhood for its cold, formal and selfish ministrations. Then let us try to cultivate open, straightforward manliness of the kind so prominent in the pages of the New Testament in the person of Jesus, of Paul, of Peter and of others.

REV. J. B GILMORE, YORK, N. Y.

"How can we best withstand the influence of secret societies?" 1. By a full declaration of the Gospel, which we are assured is a light able to dispel the densest darkness, and hence the darkness of organized secrecy. 2. By requiring, as a condition of communion in the church of Christ, separation from secret societies. 3. By

enforcing by discipline the above requirement, so as to dispel the delusion under which many at the present day are laboring, that it is possible to "have fellowship one with another" and have "the blood of Jesus Christ cleanse from all sin" without walking "in the light as He is in the light."

REV. JOHN H. FAZEL, WICHITA, KAN.

We can best withstand the influence of secret societies by not standing with them. Psalm 1:1. Methods would doubtless vary with locality and circumstances. The disease is chronic. The cure will probably be slow; requiring patience, prayer, perseverance, great skill and tact. My own plan is to get men soundly converted; thus, too busy in the Lord's work to fool with lodge nonsense. Give a man something better and he will usually give up what he has.

REV. DR. W. H FRENCH, RUSHVILLE. IND.

All evil influences are best met by the cultivation and promotion of the opposing good. A constant and kind testimony against all evil influences is imperative; with this there must also be a conduct that will promote the contrary good. Repeatedly are we told by those who are members of the associations that the orders are sapping the vital piety of church members. This influence can only be met by the promotion of true piety. As love to Jesus Christ intensifies, love to everything from which he is excluded becomes unattractive and charmless. The Gospel of Christ is the universal panacea. All that is false in doctrine and wrong in practice must fall before it.

REV. S G CONNER, VENICE, PA.

In answer to this question I would say that the Gospel is the great remedy. Paul urged Timothy to "preach the word." He also assured him that the time would come when they "will not endure sound doctrine." They would also "be turned unto fables." Yet he should make full proof of his ministry. 2 Tim. 4: 1, 5 We then need to get ministers stirred up on the question. To stir them we must have instruction in the colleges and seminaries. Back of this we want the homes on the right side. Let the mothers warn their sons of the evil of the lodge, and teach their daughters to say to the young men, "You will have to choose between us and the lodge." The women have it in their power to weaken if not destroy its influence.

REV. JAMES D SMITH, LODI, WIS.

1. Let there be no toleration of the members of secret societies in the communion of the churches. None whatever. This is vital. 2. Let pastors, able to do so, prepare lectures or courses of lectures and deliver them on week nights in as many places as may be. 3. Preach, circulate literature, etc., of course. 4 Drill the children and youth of our Sabbath-schools in the main points of opposition, so that, as with strong drink, they may grow up strongly predisposed to the right way. 5. Let all the churches support the National Christian Association systematically, and so enlarge greatly its sphere. 6. Pray much that God would turn the counsel of these orders into foolishness and blow them away by the breath of his spirit.

REV. W. S. FULTON, IDANA, KAN.

We can only withstand the influence of secret orders by keeping in close touch with the living and true God. David, the man after God's own heart, and who abominated Baal worship, said: "I have set the Lord always before me. Because he is at my right hand I shall not be moved." (Ps. 16:8.) Get out of self into Christ and we are safe. Once in Christ, "Put on the whole armor of God that ye may be able to stand against the wiles of the devil." (Eph. 6:11) Before you are ensnared by these secret orders, compare the attitude of the candidate being initiated, as to what he *has* to "put off" and what he *has* to "put on," with the attitude of a Christian clothed in God's armor. Hold this comparison in your mind and see if you can not obey the Word, "If sinners entice, consent thou not."

REV. S. G. SHAW, CAMBRIDGE, MASS.

I do not feel that I can suggest any new method of resistance to the power of secretism. Nor do I think that there is any particular need in this direction. While the *Cynosure* leads the forces of light, ably supported as it is by our church and others, while valiant lecturers as skirmishers attack the enemy in their own territory, while conventions, whenever and wherever we choose to hold them, bring on decided battles with the foe, and while our opponents themselves, by their follies and sins, help to agitate the question, I see no cause for discouragement. If the full sunlight is not flooding the darkness, there is a crimsom streak in the east that means the coming day. Considering the spread and strength of this iniquity, and comparing our means with that of other moral reformers, I believe that excellent progress is being made. Let us push the conflict more vigorously along the old lines.

REV. W. M. GLASGOW, BEAVER FALLS, PA.

In my opinion, the most effective way to withstand the influence of secret societies is to clearly present the truth of God's Word in reference to the unfruitful works of darkness; and then reveal, from their own books, the spirit and workings of the lodge system. Any fair-minded person can see the contrast; and, if open to conviction at all, will be led by the truth of the Word and the contradictions of the lodge to leave or shun the whole anti-Christian system. No Christian can remain in the church and in the lodge at the same time, and have any respect for his conscience or his Bible. By showing the moral evils and civil injustice of the lodge, its influence can be materially weakened. We are just now dealing with a Masonic judge who confessedly granted liquor licenses to those of his own mystic circle only because of these oath-bound relations, and against the protest of the best citizens and business men of the ward. Secrecy is God-defying in its principles and unjustly discriminating in its practices. Its influence must be resisted, or we are all helplessly bound by its insidious power.

REV. THOMAS PATTON, ST. ANDREW, N. Y.

1. Begin in the home, constantly teaching the children that the secrecy they enjoy is wrong in principle and tendency, and evil in results. 2. There are frequent lessons in the Sabbath-school that furnish opportunity to teach the young both directly and indirectly on the subject. No true teacher or pastor will allow such opportunity to slip unimproved. The hope of success in the anti-secret conflict, as in the cause of temperance, is mainly in sowing young minds with good seed. Teaching on such subjects will have a wonderful effect in ennobling the character and lay a foundation for right views and a right stand on every reform. 3. Every earnest man or woman who has convictions on the subject will find many opportunities in his own community to show exactly where he stands on the question and why. Let him live and act consistently. Let him seek opportunity to express his convictions. With convictions of the truth and a good character back of his words one man "can chase a thousand." The Lord will abundantly reward those who labor with him to destroy the secret works of darkness.

REV. J. C. K. MILLIGAN, NEW YORK CITY.

1. Not by harsh words, epithets and denunciation of secretists or secretism. These indicate weakness, rouse opposition, and prevent the hearing of facts, arguments and persuasive truth. 2. By the Gospel. "By the fear of the Lord men depart from evil." The Gospel alone converts men. Conversion and not destruction is the aim of Christ and Christians. Christ "lifted up draws all men to him." This includes anti-secretism; yet preaching the latter as the whole sermon is rarely if ever profitable. Converts thus won may rest in anti-secretism, but fail of real conversion, and be haters of secretism and untrustworthy, but saved men will die to sin and live to righteousness. 3. By making our Christianity benevolent, brotherly and helpful to all Christians. A united church speaking the truth in love, receiving the weak in faith without disputations, using the discipline of patient instruction, loving entreaty, consistent Christian example and kindly forbearance, will "withstand" and uproot every system of evil, worldliness and sin; but this unity must first come in answer to Christ's prayer, John 17: 21, and ours with his, Eph. 4: 3, 13.

OUR WEEKLY SERMON.

BY REV. J. S. T. MILLIGAN.

But of that day and hour knoweth no man; *no*, not the angels of heaven, but my Father only. Matt. 24:36.

Under the heading "The Imminence of Christ's Coming" our dear friend and brother, Rev. H. H. Hinman, takes exception to my view of the advent and millennium. This is done in his usual kind, concise and forceful manner. He gainsays nothing I have written in a special, but only in a general sense. The same is true of Bro. Galloway in his sermonette on the same subject. This in my view is a subject requiring special treatment, and hence conceding each of the five premises laid down by Bro. Hinman, I do not accept his conclusion.

His first is that "It is impossible to predict the time of his coming." This is true in the sense of his quotation, Matt. 24:36, so far as the "day or the hour" is concerned, whether viewed literally or prophetically (a day for a year), and as true in the Post as in the Pre-millennial view. His second, "It will come on a repentant and on an un-prepared world," we also concede, for at the close of the thousand years "the devil will be loosed" and the great "army of Gog and Magog" will be gathered; "The number as the sands of the sea," Rev. 20:7,8, "to compass the camp of the saints:" just as many, just as mighty, just as impenitent and unprepared as those gathered for the battle of Armageddon. which comes before the thousand years. Thus we find circumstances similar to his views both before and after the millennium. I as cheerfully concede his third and fourth, and think them compatible with Christ coming to convert men, to receive them to himself at death, to reign in the person of his saints or to personally judge the world in righteousness at the close of the thousand years.

His fifth is, however, the main one, and the one on which he chiefly relies, but is the one where his conclusion is most at fault. I concede, however, that Christ's coming for the work of grace, in the death of saints and now for the reign of righteousness, is *imminent*. His Word teaches uniformly that "*now* is the accepted time, *now* is the day of salvation;" and as to death, "that we know not what a day or an hour may bring forth." The day of the coming of Christ to inaugurate the New Testament dispensation of grace in his church was also as imminent when Christ spoke in Matthew, Mark and Luke as was his coming in judgment to destroy Jerusalem; but these events are both past, and the duty of watching for them is now no longer required.

But as to watching commanded by Christ two thousand years ago the brother says, "Now in the nature of things, it is impossible to 'watch' for an event that is more than a thousand years in the future." Then by the brother's own reasoning Christ did not allude to either an advent before or after the millennium, for one was two, and the other three thousand years "in the future" when he said, "I say unto all, watch." So his argument from watching is against him. In 1 Thess. 5, in 1 Cor. 1:8 and in Titus 2:12,13 there is no allusion to either watching or imminence, but to deny ungodliness," "live soberly," and "look for the blessed hope," all just as proper for a Post-millennial coming as any other. These duties belong to the millennial as well as to other ages, in view of judgment at its close.

Do our friends forget that earth is still to some extent to be the abode of sin even in the millennium, that even the end of the 1,000 years is to reveal the Gog and Magog army of sinners? Do they forget that during this time sinners shall die, that submission to Christ shall be to some extent feigned? Did they even think of the discrepancy there would be between a glorified Christ and glorified saints on earth, with these few wicked and reprobate sinners yet in the flesh, and the many unconverted sinners to be brought into being by whom? By glorified saints? or by these undisguised reprobate sinners still on earth? Isaiah says, "The child shall die an hundred years old, and the sinner being a hundred years old shall be accursed." The words surely indicate that children shall be born and die, and that sinners shall live and die and be accursed. But the glorified can neither be born nor die nor sin nor suffer nor give birth.

Esther, Pa.

A GOOD CUP OF TEA.

How Easily It May Be Made With a Little Care.

Have good tea to begin with; then be sure that you have freshly drawn, pure and filtered water of which to make the beverage. The water must not have been standing for hours exposed to the weather nor simmering on the range. It must be fresh, and then, if you have a brisk fire or the hot flame of an alcohol lamp, bring it quickly to the boil. A flat bottomed kettle is to be preferred, as it has a broad surface to expose to the heat, and the boiling is soon accomplished. Water is boiling when it bubbles and the steam comes in white puffs from the spout of the kettle. It does not boil when it begins to simmer and to sing. That is only the sign that it is near to boiling. You must make your tea when the water has just boiled. A kettle which has been standing on the back of a stove all day, filled up now and then by a dipper or two more of water, will not make good tea. You must boil the water on purpose.

An earthen pot is better for tea than a metal one. Pour a little boiling water in the pot to heat it, and after a minute or two pour it out. Now put a teaspoonful of tea for every cup of hot water—an even, not a heaping, spoonful—and add an extra one for the pot. Pour on as much water as will fill the number of cups you wish to make. Let it stand two minutes; then, with a long handled spoon, stir the leaves once through the water and instantly cover the pot again. Three minutes more, and your tea is done. Never let tea steep or boil or stand a long time. It is a quick, neat, nice process from beginning to end.

How Lemons Will Benefit the Lungs.

Lemons are an excellent remedy in pulmonary diseases. When used for lung trouble from 6 to 9 a day should be used. More juice is obtained from lemons by boiling them. Put the lemons in cold water and bring slowly to a boil. Boil slowly until they begin to soften. Remove from the water, and when cold enough to handle squeeze until the juice is extracted, strain and add enough loaf or crushed sugar to make it palatable, being careful not to make it too sweet. Add about twice as much water as there is juice. This preparation may be made every morning, or enough may be prepared one day to last three or four days; but it must be kept in a cool place.

How to Choose Floor Coverings.

For housewives of moderate means, with one servant, living in a small house or apartment, rooms can be kept clean with less labor if the floors or margins of them are stained and the center covered with a rug, which can be lifted every few weeks and taken to the yard or roof and shaken and thoroughly brushed. A good Smyrna rug will stand hard wear for ten years, longer than the best carpet will present a respectable appearance.

For bedrooms, whether for city or country, it has long been conceded that matting is the best, cheapest and most sanitary and artistic substitute. Good matting will give satisfaction for three years if turned once during that time and wiped once a month with a cloth wrung out of warm water containing a little soda.

It is more than possible, however, that matting, which has so long held the field, will be superseded by a comparatively new material called "floor fiber." It is as flexible as the best Chinese matting, is neat and unobtrusive in design, comes in many soft colors, and can be sewed together and bound like carpet. It forms one of the best backgrounds for rugs, and, it is said, will be largely used for dadoes as well as for ceilings. For hammock and floor and piazza cushions it is cool, durable and unrivaled from any point of view.

How to Prevent Black and Blue Marks.

Immediately after the accident mix an equal quantity of capsicum annuum with mucilage made of gum arabic. To this add a few drops of glycerin. The bruised surface should be carefully cleansed and dried, then painted all over with the capsicum preparation. Use a camel's hair brush and allow it to dry. Then put on the second or third coat as soon as the first is entirely absorbed. A medical journal is authority for the statement that if this course is pursued immediately after the injury, discoloration of the bruised tissue will be wholly prevented. It is also said that this remedy is unequaled as a cure for rheumatism or stiffness of the neck.

How to Mix Good Mustard.

Four tablespoonfuls best English mustard, 2 teaspoonfuls salt, 2 teaspoonfuls white sugar, 2 teaspoonfuls salad oil, vinegar to make smooth paste. Rub the oil into the mustard with a wooden or silver spoon until absorbed. Wet with vinegar to a stiff paste. Add the other ingredients, rubbing together thoroughly and adding more and more vinegar until consistency of cake dough. Beat five minutes and bottle. This will be mellowed enough for use in two days.

How to Make Brown Bread.

One cup of Indian meal, 2 heaping cups of rye meal, a teaspoonful of soda and 1 of salt, a cup of molasses. Mix well together, add a pint of hot water to the molasses and stir into meal and beat smooth. Put in a pudding dish or a lard pail and cover tightly and boil 3 hours in a pot of boiling water. Add raisins if cared for.

How to Wash Blankets.

Cut up some good yellow soap and boil it to a jelly with soft water. Put some of the boiled soap in warm, soft water, adding a large tablespoonful of ammonia to every tub of water to make a good lather. Wash the blankets in two lathers of this kind, then rinse in plenty of warm water slightly blued. Wring out thoroughly, shake them to raise the nap and hang out to dry. They will be much improved by being shaken twice more during the latter process. Take the blankets in at night before the dew falls, place them in a clothesbasket, cover with a cloth and stand in the kitchen. If possible, they should be hung out of doors for three or four successive days to dry thoroughly, and care should be taken to select a sunshiny, breezy day for the washing.

How to Cure Warts.

Apply twice or thrice daily some aromatic vinegar with a very fine camel's hair brush, taking the greatest care not to touch the surrounding skin. A course of epsom salts is also likely to cure the disposition to warts.

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The Christian Cynosure.

REV. M. A. GAULT, - - - Editor.
WM. I. PHILLIPS, - - - Publisher.

CHICAGO, THURSDAY, APRIL 1, 1897.

OUR NEW PLAN OF WORK.

For several years two subjects have increasingly demanded attention in the meetings of the Board of Directors of the N. C. A., but until recently no decided change has been agreed upon. As our friends know, a gradual and hopeful development of the anti-secrecy movement has resulted in the establishment of vigorous auxiliary associations in various parts of the country, and the continuous employment of such efficient district secretaries and lecturers as Rev. W. B. Stoddard, with headquarters at Washington, D. C.; Rev. J. P. Stoddard at Boston; Rev. P. B. Williams on the Pacific Coast and Rev. Wm. Fenton in Minnesota.

Meantime the great Central States, in which the present movement had its birth and from which its principal support has always been derived, have been neglected and for some years no regular lecturers have been employed therein. The connection between the national headquarters and the bulk of its constituency has thus been suffered to relax by degrees.

When Rev. M. A. Gault came to us two years ago with his known ability as a public speaker and long experience as a lecturer on reform questions, it was hoped that the difficulty might be remedied; but the exacting duties of editing a weekly paper has kept him pretty closely tied to the office, while the lack of means has prevented the employment of another man to take the field as a lecturer.

The other question has been whether or not the *Cynosure* should continue to be a general newspaper, with departments devoted to general news, farming and gardening, temperance work, home life, discussions on adventism, peace, divine healing, S. S. Bible Lesson and a multitude of other topics important in themselves, but to which other publications are specially devoted. In this day of specialization of work, whoever would make a strong impression upon the nation at large needs to concentrate all his energies in one direction, and this is no less true of organizations than of individuals.

Readers of the *Cynosure* will remember that at the Annual Meeting of the Association two years ago a report favoring the above idea was referred to the Board of Directors and adopted by them.

Connected with the forgoing is the notable tendency lately manifested by some of the leading religious publications to reduce the size of their pages to a form more convenient for readers, and better fitted for permanent preservation.

Some of the Directors have long thought that a monthly gotten up in attractive style and on better paper, packed with the very best of what is now printed in the *Cynosure*, and devoted exclusively to the defence of the kingdom of Christ from the assaults of the secret lodges, would, in this busy age, obtain a circulation much larger than at present, and consequently be far more effective in promoting the cause of anti-secrecy than our paper in its present form can ever become.

The Board of Directors has considered the matter carefully and prayerfully, and has not failed to take into consideration the numerous objections that many friends of the cause will see to the change, but has finally decided that, beginning with May 1, 1897, the *Cynosure* shall be published monthly, having thirty-two pages with an illustrated cover and costing one dollar per year.

This change will save many hundred dollars per year previously spent in printing matter having no relation, whatever, to the cause of anti-secrecy and will enable Brethren Gault and Phillips to go together in apostolic fashion and hold meetings and conventions in all the States easily accessible from Chicago. It is thought that they can devote at least one-half of their time to field work, and thus come into closer touch with that portion of our constituency which has been too long neglected. During their absence from headquarters an office clerk will attend to correspondence, and sell books and tracts as heretofore.

Subscribers who have paid in advance will find the publisher authorized to make equitable and satisfactory adjustments with them. We shall be able to hear from our agents in the field only once a month, and we hope that their reports, always interesting, will in future be much more so.

The able and faithful contributors to the columns of the *Cynosure* will bear in mind that no extended discussion can be admitted on any topic except that which called the paper into existence, and that in writing on that subject they must make each and every sentence, nay, every word, express all the meaning possible.

We trust that the circulation of the *Cynosure* in its new and popular form may be largely increased. At one dollar per year many will be able to take it, who would not feel that they could do so at the former price. We expect that our subscribers can get others to contribute one dollar per year to the work and receive the paper in return. This will perhaps be the most pleasant way to extend the subscription list. A monthly, devoted exclusively to our work, reaching ten thousand families will be far more effective for good than a general paper reaching three thousand families each week. We are satisfied that this result can be attained. Let each subscriber obtain three or four new readers and the work is done.

We do not know that more needs be said. Our readers are men and women who believe in God and are seeking to do all that in them lies to hasten the coming of his kingdom on earth. They know that among the foes which resist that coming world-wide enterprise, none is more deadly, more determined than the lodge demon, who in his thousand disguises seduces men from their faith in Christ and his church. It is possible that they by one strong and united effort should much more widely than heretofore extend the knowledge of the truth for which the National Christian Association and the *Christian Cynosure* contend. We believe that they will do it, and that the changes thus announced will be the introduction to the most successful period in our history.

By order of the Board of Directors.

Chas. A. Blanchard,
M. A. Gault,
E. Whipple. } *Com.*

FREEMASONRY S HOLD ON GREAT BRITAIN.

Secret societies have not the hold here upon people which they have in America, I am glad to say. There is not, so far as I know, any anti-secret organization in this country; nor any one who is conspicuously fighting secret societies. I believe the best way to stem the tide of this evil is to preach a full and pure Gospel, and pray much for the Holy Spirit to give effect to the Word. I have faith in the "expulsive power" of the cross and the throne of Jesus Christ, and very little faith in anything else. Is there not danger when one confines his attention to one evil that he shall degenerate into a faddist?

The above note came last week from the pastor of a congregation in Belfast, Ireland. Many years ago he was a pastor in Ohio, and a co-worker with the writer in the National Reform field. Is it a well-ground joy he takes from the impression that secret societies have not the hold there upon people which they have in America; and is this a sufficient excuse for the fact that they are without any anti-secret organization, or any who are conspicuously fighting secret sosieties?

We are somewhat suspicious that the dear brother, like many pastors we know, is so busy with other forms of church work that he overlooks this hidden and dangerous anti-Christ. The lodge is an enemy in ambush, working by secret tactics and strategy, and unless a minister is often on his watch-tower he is in great danger of being deceived as to the number, extent and influence of secret orders. We are confirmed in our suspicion that the brother is not sufficiently awake on this question from the following testimony in a recent letter from Dr. James Kerr, of Glasgow, Scotland, who wrote:

"I very gladly respond to your request to render what assistance is possible to me in organizing a movement to resist the present alarming invasion of these countries by secret oath-bound associations, and especially Freemasonry. The coming sovereign of the British Empire is now the present Grand Master of the Masonic lodges of Great Britain, and this contributes very tangibly to the extension of 'the craft' throughout the United Kingdom. The heads of municipalities, as provosts and mayors, are drawn into the order on such occasions as the laying of foundation-stones of public buildings, as they deem themselves bound to qualify for the performance of such functions in a semi-pagan fashion by initiation into the Masonic order. Ministers and members of Christian churches are also, in increasing numbers, being allured within the outer eddies of this devouring charyldis; and on discovering their perils have not the courage to strike out for the shores they have thoughtlessly forsaken."

Another prominent pastor and editor, Rev. R. Dunlop, of Paisley, Scotland, recently wrote us these alarming words:

"Secret societies are a great curse in Britain as well as in America. From the Prince of Wales, down to the artisan and laborer, Masonry has a large part of the population in its grasp. Ministers of various denominations are identified with it, and speak of it in terms of highest commendation. In our publications we have occasional articles against Masonry and other secret societies; but there is no active organization in the country to do battle with the accursed system of secrecy."

A London correspondent wrote us last December: "Freemasonry is spreading rapidly over here in Great Britain in its influence over the churches. It boasts in newspapers of this fact publicly, knowing how little the public understand of its real origin, pretensions or workings."

An elder in a Scotch congregation wrote us last December: "Since the Masonic lodge was started in this place our spiritual church membership has suffered. My friend, an elder in my church who used to be zealous in open air work, prayer meetings and other church work, suddenly backslid, telling me that it was better to leave church work to the minister. The date of my brother's declension in spirituality was the date at which he was initiated into Masonic membership. The uninitiated here know nothing about Masonry, and numbers of young men are being absorbed, thinking it to be only a benevolent society."

The same correspondent writes of several other cases of young men forsaking the church for the lodge, and adds: "Few are satisfied here with remaining in the minor societies, such as the Rechabites, Foresters, etc., but sooner or later they are found to have joined the Freemasons. Lo, this great order seems to be the common parent of many families. Everywhere it is working havoc. Ministers are not only creeping in, but in many cases publicly defending Masonry as a help to morality."

What a fearful responsibility rests upon the pastors of Great Britain. Why is it that the uninitiated know nothing about Masonry and numbers of young men are being absorbed, thinking it to be only a benevolent society. Why is it that "everywhere it is working havoc" in Great Britain? Is it not because the ministers, the watchmen on Zion's walls, are so silent on this question, and none of them are "conspicuously fighting this evil?" Like this Belfast pastor, their eyes are blinded to its magnitude, and they are afraid of being called faddists. They forget that all great reformers from Elijah down to the present day were denounced as faddists or hobbi-

ests. But when God in his providence brings a hobby to the front and saddles and bridles it, we have to ride it. There is no getting around it. The question of Baal worship in Israel was Elijah's fad. The anti-slavery question in United States was the fad of the Abolitionists, just as prohibition is now with the temperence people.

They are the enemies of these reforms who in this country speak of them as fads. They are the cowardly, time-serving ministers who scarcely ever allude to them in their pulpits who prate about preaching a *pure* Gospel. The purest Gospel in their estimation is that which does not interfere with a man's secret societies, his politics or his business. They are like some temperence reformers, who profess to save the drunkard by not interfering with the saloon-keeper. To try to save souls without trying to shut up the saloons and secret lodges, is like permitting batteries to shell towns and then trying to save the people by teaching them how to dodge the shells.

PRESIDENT M'KINLEY JOINS THE MYSTIC SHRINE.

"I see by the papers," writes Rev. O. T. Lee, of Iowa, "that President McKinley walks the sands and enters the Mystic Shrine, Wednesday, March 31, of this week. What an awful disgrace to the nation for its head to submit to such degrading ceremonies. The *American Tyler*, of March 15th, gives a long description of Mr. McKinley's Masonic career. The reason of his becoming a Mason is said to be that he observed the friendly feeling existing between Confederate and Union Masons during the war. This is certainly a low and selfish reason."

One of our exchanges says: "Acca Temple, Ancient and Arabic Order Nobles of the Mystic Shrine, at Richmond, Va., will join about twenty-five other Shriners in Alexandria, March 31, and go to Washington to help initiate President McKinley into the membership of the order. For this notable event Acca Temple is drilling nightly, so as to make a good impression. President McKinley was elected to membership in the order in Cleveland some time ago, but the initiation was postponed by reason of his many engagements incident to his election."

The Order of the Mystic Shrine was established at Mecca, Arabia, in 1608. The ritual, which is one of Ezra A. Cook's publications, was compiled at Aleppo, Arabia. It was at first organized to promote the Arabian and Egyptian Inquistion or vigilance committee to dispense justice and execute punishments upon criminals whom the tardy law did not reach. Its membership is limited to Knights Templar Freemasons of the York Rite, and to thirty-second degree of the Scotch Rite.

They seem to be a higher order of White Caps or of the Vigilance Committee which was once such a terror in California. It was first brought to this country in 1871, and was in the hands of 33rd degree Masons. It can be used with fearful effect should Freemasonry try to control this government as it did France a century ago. Why our chief magistrate at this time should subject himself to its low and degrading initiation, part of which is too obscene to be printed in these pages, is a question for serious reflection.

PERSONAL MENTION.

—Rev. P. B. Williams lectured at Fullerton and at Compton, California, last week Wednesday and Friday evenings, and preached last Sabbath at Pasadena.

—Bro. T. Fraser, of Galt, Ontario, writes of a meeting of synod in that town in which he distributed our anti-secret literature. They had discussions on the dangers from foreign immigration and rum and Romanism, but none on the secret lodge, which is sapping the life-blood of both church and state.

—A correspondent from Bloomington, Ind., writes: "They still worship secret societies and the saloons here. When poor people were suffering last winter, the names and amounts subscribed by six saloon-keepers, of Bloomington, for the relief of the poor were published in the *Telephone*. Thus were honored the very men who were probably the chief causes of the suffering."

—Bro. A. O. Howell, of Champaign, Ill., who is confined to his home most of the time by infirm health, writes: "It is rather hard to be alone every day for several months past. But I shall soon pass on to be forgotten on earth, but not, I trust, by the dear Saviour and my loved ones who are waiting and watching to welcome me to the home where all sin and consequent sorrow are felt and feared no more, and where the weary are forever at rest."

—Rev. A. Mayn, of Whitehall, Owen Co., Ind., writes: "In reading what Paul says, 'Wherefore, he saith, awake thou that sleepest and arise from the dead, and Christ shall give thee light,' I have often thought that Paul knew something of the Eleusinian mysteries which are imitated by Masonry—that he knew something of the bandages being removed from the eyes, and the candidate being brought to light just after he had been emblematically raised from the dead. Notice that this expression comes right after the exhortation to reprove the works of darkness."

—Rev. W. L. Ferris, of Cherokee, Ia., writes: "Please send to my address two copies of 'Facts and Photographs.' I wish a copy might be put in the hands of every person in America. I want to say that our cause is growing in favor every day. The lodge is coming into disfavor even among many godless people; they can discern the un-American spirit of the institution. I am more and more opposed to organized secrecy. I believe Masonry is anti-state and anti-church in its very nature."

—Bro. M. L. Worcester, of Kingston, Ill., is in quite feeble health. He writes March 5: "The Great Physician, the sympathizing Jesus, knows best what is before me. I am—in this earthen vessel which is all consecrated to him—waiting and watching to do his will as it is done in heaven. I must close, my hand trembles so. I am in much pain. With kindest regards to all." We trust our readers will remember in their prayers this faithful servant of God who has so many years testified for the truth as it is in Jesus.

—Bro. Jacob Holsopple, of Geistown, Pa., writes of the Dunkards or German Baptists, of which church he is a member. He says, "Our motto is 'Go ye into all the world and preach the Gospel to every creature,' etc. That we are prohibitionists is true to the fullest extent of the word. We have never tolerated those who belong to secret oath-bound societies. These are the tests of membership: no secretism, no swearing, no combatants, no conformity to the world, no going to law one with another, no unequal yoking together with unbelievers. We apply the New Testament to sin in all its phases."

—Rev. Louis F. Schwartz, of the Evangelical Lutheran church, Kansas City, writes: "Perhaps it will interest your readers to know that they are not alone in this fight against secret societies. The Evangelical Lutheran Synod of Missouri, Ohio and other States, comprising more than 1,300 pastors, is one solid phalanx against secret societies. And what is preached in this synod is practiced also. Members of a secret society cannot become members of the church, but must choose between Christ and Belial; leave their society or be eventually expelled from the church. Your *Christian Cynosure* has often helped me in my conflicts with secretists."

—A committee of the W. C. T. U. is engaged in the very laudable work of trying to persuade the Commissioners, of the District of Columbia, to prohibit the proposed exhibition of Kinetoscope pictures of a prize fight in Washington, taking the indisputable ground that the exhibition of the pictures will be quite as demoralizing and brutalizing in its effect upon those who witness it, particularly those who are young and impressionable, as the actual fight would be. Much sympathy is felt in Washington for the efforts that are being made in several State legislatures to prevent the exhibition of these pictures. There is little doubt that a few resolute officials could, if so disposed, find authority enough under the law prohibiting prize fights to stop these exhibitions, but there is little hope that they will do so.

—Dr. B. D. Collins, in a talk, in Washington, D. C., to the Y. M. C. A., on "Underground Jerusalem," aroused the explorative instinct, which is inherent in most persons to a remarkable extent, by his predictions of what might yet be found in the old city of Jerusalem which was covered by the leveling of the embankments erected by Titus while he was besieging the city. Dr. Collins says that when the new city was built it was directly on top of a portion of the old one, which he believes to contain much that would have great effect upon Biblical history, if it could be thoroughly explored. He spoke of the discoveries made by Dr. Barkley, a Baptist minister, and Lieut. Warren, an English engineer, whose investigations were stopped by the government; also of the discovery of the tablet in the outer wall of the temple, warning Gentiles to venture no further, which is now in a public museum at Constantinople. Dr. Collins was himself a member of the party which forty years ago attempted to make some explorations in underground Jerusalem, and, so far as he knows, is the only surviving member of it. Not a few of those who heard his talk expressed an earnest desire to participate in an authorized exploration of the buried city at some time, and some of them may do so. Who knows?

THE NEXT ANNUAL MEETING

of the California Christian Association will be in Los Angeles, on the 14th and 15th of April next. The place of meeting and the program will be announced in due time.

N. R. Johnston, Secretary.
P. B. Williams, Field Secretary.

PHILO CARPENTER ESSAY CONTEST.

WHO GAINED THE PRIZES.

The judges selected to examine the essays submitted for the prizes offered from the estate of Philo Carpenter met in Boston on Feb. 7, 1897. None of the committee knew or were made aware of the names of the writers, and no essays were allowed to come before the judges with any distinguishing marks. The judges first took the sealed envelopes containing the names of the writers and sealed them in a package, and deposited them with Rev. J. P. Stoddard until after the competition should be decided.

There were submitted in all twenty-one essays. The committee in open session divided these into two classes, selecting from the entire number ten which they were unanimous in considering the best. These the judges divided into three groups for extended examination. Each of these essays was carefully read by each of the judges, and judged independently. The judges appointed as the date of their final meeting, Tuesday, March 24th.

The judges met at 2 o'clock P. M. at 218 Columbus Ave., and voted by ballot. The ballot for best essay resulted in the award of the prize to the essay marked, "Frankness and Candor." The second prize in like manner was awarded to the essay marked, "Franklin Freeman." The third prize was in like manner awarded to "757."

Mr. Stoddard placed in the hands of the judges the sealed package containing the envelopes with the names of the contestants. The original seal was then broken, and the prizes were found to have been awarded to the following persons:

First: Rev. I. J. Lansing, Boston, "Secrecy and Citizenship," "Frankness and Candor."

Second: Rev. B. F. Trueblood, Boston, "Good Citizenship and the Secret Orders," "Franklin Freeman."

Third: Rev. D. M. Sleeth, Lyndon, Kansas. "757."

The judges have performed their work to the best of their ability, and with entire impartiality. They have endeavored to consider the various interests involved in the production of a good essay, not only as to matter and style, but also with regard to the spirit and originality of the author, the relevance of the subject matter and the convincing power of the essay upon candid men.

The judges do not hold themselves responsible for opinions expressed nor for the correctness of statements made in the essays, but have accepted those which seemed to them most candid, able, scholarly and convincing. (Signed)

Rev. Dr. Arthur Little, pastor Congregational church, Dorchester, Mass.

Rev. Dr. Scott F. Hershey, pastor First Presbyterian church, Boston,

Rev. Dr. William E. Barton, pastor Shawmut Congregational church, Boston.

(Attest.) James P. Stoddard.
Sec'y. New England Christian Association.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning April 4. Comment by Rev. S. H. Doyle.

Topic.—Lessons from Christ's miracles.—Math. xi, 2-6; John xiv, 8-14.

The word miracle is derived from miror, which means to wonder, and therefore signifies primarily that which excites wonder. The miracles of Christ are sometimes called wonders. They must certainly have aroused the wonder and amazement of all who witnessed them. To define a miracle so as to apply to every wonder is a difficult thing to do. But Christ's miracles were performed contrary to the natural laws of the world. The testimony in favor of these divine miracles is substantial. Eyewitnesses competent of judging have narrated the wonderful events. The character of Christ and His mission in this world corroborate this testimony. There is no more reason for doubting the miracles of Christ than any other part of His life. The fact is, the miracles were performed to dispel doubt and unbelief.

The lessons that come to us from Christ's miracles are contained in the purpose of miracles. Miracles were not only wonders, but also signs. God confirmed His word by them in both the old and new dispensations. The sacred writers in both appealed to these wonders as proofs that they were the true servants of God. In the New Testament it is said that God confirmed the testimony of the apostles by signs and wonders. In his pentecostal sermon Peter tells the Jews that Jesus Himself was approved of God by "miracles and wonders and signs." Christ constantly appeals to His works to prove His divine mission. "The works," He says, "which the Father hath given Me to finish, the same works that I do, bear witness of Me that the Father hath sent Me" (John v, 20, 36). "The works that I do in My Father's name, they bear witness of Me." "Though ye believe not Me, believe the works" (John x. 25. 38).

The purpose of miracles, therefore, being to prove the divine character and mission of Jesus Christ, their greatest lesson is to the weak in faith and to the doubting. It was in this character that Christ used them in both of the topical references. In the first instance John, discouraged and disheartened in prison, sends his disciples to Christ to ask Him if He was indeed the Messiah, and Jesus said to them, "Go and show John again those things which ye do see and hear—the blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up." Here Christ uses miracles to strengthen weak faith. In the other case He appeals to doubting Thomas to believe Him "for the work's sake," if for nothing else. God has confirmed the claims of His Son and our Saviour. Our faith should be strengthened, our doubts should all be removed, for that Jesus Christ was and is the Son of God and all He claimed to be has been proved by wonders, signs and mighty works.

Bible Readings.—Math. viii, 5-13; ix, 27-35; xiv, 22-33; xvii, 19, 20; Mark ii, 3-12; viii, 22-25; Luke v, 1-11; xvii, 11-18; John ii, 1-11; iv, 46-54; v, 36; ix, 1-4; xi, 1-4; Acts ii, 22-24; Heb. ii, 3, 4.

Better Than Success.

Success is not always to be measured by money, position, reputation, although these visible marks of achievement are the usual spurs to ambition. In what the world calls failure God often stores the richest success. We judge by the finished building, the completed work, the rounded career. But it is to some of us given to be but torsos, fragments, suggestions only, that under other conditions might have attained successful development, but are now failures to men, although not to Him.—Jewish Messenger.

Overdoing.

Overdoing is undoing. A cake burned to a crisp is as much a failure as a cake half baked. An audience wearied, confused and vexed with too many points in a sermon or too many addresses at an anniversary is an audience hindered instead of helped. It is a great faculty to "make things go," but one of the ways to do it is to stop before going too far. —Churchman.

All For Our Good.

Many things happen that we cannot understand. But if we love God we have a right to believe that He is in all of them, and just as surely as we have that belief it will give us constant and perfect peace. Not a trouble can come to us in this life while we are trusting in God that we will not thank Him for when we get to heaven.—Churchman.

What Juniors May Do.

What one company of children can do is well illustrated by the 11 months' work of the Juniors of the Mount Morris Baptist church, New York city. They have sent a library of 114 volumes to a western Sunday school, have collected 13,620 canceled stamps and have made other benevolent and missionary gifts to the amount of $100.

Judging Christianity.

Do not judge Christianity by the conduct of the professors of religion who violate its precepts.—Christian Uplook.

Golden Rule Nuggets.

The next time you take part in a prayer meeting—which will be next week of course—do something new. Get out of your own ruts.

Spiritual frost has bitten the society that would rather be well represented at a union rally than at its own midweek prayer meeting.

The next time you visit that neighboring society which meets on a different night from your own tell who you are and whence you are.

A pastor of a church without a Christian Endeavor society sent his young people to a recent Kentucky district convention. He knew how to arouse them to active work.

Man and the Mammoth.

A remarkable discovery was made a few years ago in the sandstone rock at the Nevada state prison. The "find" was considered wonderful not only from a geological standpoint, but from an ethnological point of view also. While the convicts at the institution were unearthing some huge blocks of stone they uncovered some peculiar indentations in one of the slabs. Closer investigation proved that these queer marks were the tracks of some gigantic beast of antediluvian time—perhaps a mastodon or a mammoth. When the startling intelligence was announced to the prison officials, they had the sandstone slabs containing the tracks carefully cleaned, whereupon another wonderful discovery was made. In the same pieces of stone, sometimes at the side and sometimes between the tracks, made by the great prehistoric beast, were a series of human footprints, which proved conclusively that man and the mammoth lived not only at the same time and in the same age, but that the huge beast and the man had passed that way during the same year, and perhaps on the same day. These wonderful relics of a bygone age were found in a quarry at a depth of about 15 feet from the surface and had previously been covered with a stratum composed of hundreds of tons of stone—the accumulation of the ages that had intervened between the date upon which the tracks were made and that upon which they were revealed to the scientists. Expert geologists who have since passed an opinion on the matter say that at the time the tracks were made that which is now hard sandstone was a mucky deposit of soft sediment, probably the border of a lake, where the man had been fishing, and where the mammoth had come to bathe or drink.—St. Louis Republic.

A Wonderful Bird.

One day a wonderful bird tapped at the window of Mrs. Nansen's home at Christiania. Instantly the window was opened, and the wife of the famous arctic explorer in another moment covered the little messenger with kisses and caresses. The carrier pigeon had been away from the cottage 30 long months, but it had not forgotten the way home. It brought a note from Nansen, stating that all was going well with him and his expedition in the polar regions. Nansen had fastened a message to a carrier pigeon and turned the bird loose. The frail courier darted out into the blizzardly air. It flew like an arrow over 1,000 miles of frozen waste and then sped forward over another 1,000 miles of ocean and plains and forests and one morning entered the window of the waiting mistress and delivered the message which she had been awaiting so anxiously. We boast of human pluck, sagacity and endurance, but this loving little carrier pigeon, in its homeward flight, after an absence of 30 months, accomplished a feat so wonderful that we can only give ourselves up to the amazement and admiration which must overwhelm every one when the marvelous story is told. Mrs Nansen's pigeon is one of the wonders of the world.—Churchman.

CAT KEEPS HOUSE.

The Remarkable Performance Once a Year of Tante Sophie's Nick.

Living on the outskirts of this city, away out on Villere street in the neighborhood of St. Roch's chapel, there is a queer old character, Tante Sophie by name. Tante Sophie is a little bit of a brown Frenchwoman, whom her neighbors know scarcely at all, and who rumor says is possessed of considerable more wealth than her humble surroundings would lead one to believe.

Tante Sophie's only companion in the little one roomed, one storied cottage among the china trees is a black cat, Nick, that is a terror, not only to other felines, but to all the children and many of the grown folks of the neighborhood.

It transpires that once a year Tante Sophie leaves home, remaining away for three days at a time, reappearing as suddenly as she departs. Just where and why she goes none of her neighbors have yet discovered. The most superstitious aver that she walks the whole length of the Ridge road and back with dried peas in her shoes to do penance for her sins, while the most sensible perhaps believe that she goes by boat to St. Martinsville or elsewhere to collect her rents. But be that as it may, during the old woman's absence she leaves her house and possessions with no other protector than the cat Nick.

The intelligent feline seems perfectly adequate to the responsibility of solitary housekeeping, and to the ordinary observer Tante Sophie's cottage during her absence presents the same appearance of being occupied as when she is herself at home. Before she leaves she lights the gas and sets the door partially ajar, leaving space enough for Nick's exit and entrance. Of course the burning gas is not observed through the blinds in the daytime, and Nick goes in and out and about the place quite as he does when his mistress is at home. At night he has only to push a light block against the door to close it, when the little cottage is as cozy and habitable as may be with its glowing light shining through the chinks.

This idea of a cat's keeping house is no doubt a novel one, but Tante Sophie's plan is none the less a wise one. Nick's reputation for witchcraft makes him an adequate guardian of the effects in the superstitious eyes of her neighbors, and the house's general appearance of being inhabited probably keeps it from being entered by strangers.

At all events nobody was ever known to take advantage of Tante Sophie's absence, and Nick's housekeeping seems to be altogether successful.—New Orleans Letter in Philadelphia Times.

The Election of Judges.

Ex-President Harrison writes of "The Judicial Department of the Government" in The Ladies' Home Journal, and says with reference to the general mode of selecting judges in the majority of states: "There has been much discussion as to the proper tenure for the judicial office, and the tendency, as expressed in the later state constitutions, has been in favor of limited terms. The earlier state constitutions gave the appointment of the judges to the governor or the legislature, but along with the demand for limited terms for the judges came another for their election by the people, and in a majority of the states they are now nominated in the party conventions and elected by popular vote, just as a governor or sheriff is chosen. I do not think that either of these changes is a reform. Limited terms, if they are long, may be supported by many considerations. But short terms, combined with popular elections, have not in my opinion secured as high a judicial standard as prevailed before. A judge who must go at short intervals before a political convention for a nomination and before the people for an election cannot have the same sense of independence and security that he would have if his term were long or during good behavior. The judicial office should be so organized that men of the best abilities and attainments would enter it as a career and give their lives and their ambitions wholly to it."

Measuring Temperatures.

Messrs. Holborn and Wien are reported in the Chemiker Zeitung as having made thorough tests of the different methods of measuring high temperatures. In making these measurements three methods are known. In one of these an air thermometer of refractory material is used; the second depends on the change in the resistance of a platinum wire with change in temperature, and the third is based on the employment of a thermocouple of difficult fusible metals. The air thermometer method was valueless until recently, as suitable vessels could not be made. But now they are produced from some refractory clays and permit of measurements up to 2,732 degrees F., the results being vitiated, however, by the effects of capillarity in the interior of the vessel. The resistance method has some great disadvantages. At high temperatures the absolute resistance is generally found to increase constantly, but the coefficient of the temperature diminishes very irregularly. The third or thermopile method has proved the best, and the most favorable circuit consists of platinum and an alloy of the latter with 10 per cent of rhodium.

Pine Waste.

An estimate of the possible profit to be realized in utilizing pine stumps and pitchy waste may be made, according to The Lumber World, by assuming that every cord of fat pine will yield 40 bushels of the best quality metallic charcoal, 20 gallons of turpentine, 40 gallons of tar, 40 gallons of tar oil and 60 gallons of pyroligneous acid. By a process of redistillation this pyroligneous acid will yield 1½ to 2 gallons of alcohol, with from 4 to 6 gallons of acetic acid, besides a quantity of creosote. Calculating these first named products at the lowest usual price, the returns from a cord will net $15. Young sapwood will yield more than one-half this quantity of products. A plant for this purpose can be built in the shape of retorts, each retort of sufficient size for one-half cord of wood, at an outside expense of say $300. The time required for each charge of one-half cord of wood is eight hours, each retort thus handling 1½ cords of wood in 24 hours, resulting, therefore, in some $20 profit per day from a retort costing not more than a coke oven.

Relics of Buddha.

Within two hours' ride of Yokohama the traveler may see the most wonderful statue in the world. It is a seated image of the god Dia-butsu, but it is built upon such gigantic proportions that its height is 63½ feet. The total weight of the metal in this great statue is 450 tons, 500 pounds of which is pure gold. Near the statue are several shrines of Buddha. In one of these the visitor is shown some of the bones of Buddha and the table vessels which he used during his earthly career. In Ceylon there is a Buddhist shrine which contains one of Buddha's eyes.—St. Louis Republic.

The Latest Antitoxine.

Medicine is indeed a progressive science. True, it has made claims in the past few years that have never been substantiated, but it has made some marvelous strides within that period nevertheless.

Its latest triumph is in the discovery of another antitoxine for blood poisoning and its resulting malady, lockjaw. If it succeeds in conquering it, one of the most sinister and stubborn of human maladies will be deprived of its terrors. Almost everybody knows that blood poisoning is an exceedingly painful and usually fatal disease. Tetanus, or lockjaw, often results. The disease has its characteristic microbe, which has been recognized, isolated and reproduced by artificial culture. The tetanus antitoxine is similar in nature and action and in method of preparation to the antitoxine of diphtheria. It is put up in four forms—a dry powder, a liquid solution and in two degrees of strength. One record of a cure having been made from it in a German hospital has been offi-

cially and minutely given. It appears that a young man experienced, after a thorough wetting, severe pains and stiffness in the muscles of the neck and throat. Two days after a physician was called, who prescribed treatment, but the patient continued to get worse. Finally, after about ten days of suffering, symptoms of tetanus had developed so violently that he was transferred to a hospital. A careful examination revealed a small cut or scratch under the right ear. It had nearly healed and was so slight in outward appearance that it was not at first noticed. The patient continued to grow rapidly worse. The usual treatment seemed to be of no avail. There being no doubt of a fully developed case of tetanus, 5 grams of the so called hundred unit antitoxine were dissolved in 50 grams of water and injected hypodermically in three places on the breast. During the evening of the same day a slight improvement was observed. This condition was maintained for two or three days, when the acute symptoms gradually returned. Finally a second dose was administered, and from that time improvement was so rapid and sustained that in 16 days the patient was discharged from the hospital at his own request.

The physicians in charge maintain that this was a typical and conclusive case, in which life could not have been saved by any other treatment known. They also maintain that the disease might have been arrested and shortened had the antitoxine been administered before the case had become fully developed. The antitoxine has been used experimentally in this country and in France, the tests having been made upon animals. In every case the indications are that its use entails no injurious results.

It is a little too soon, of course, to estimate the exact value of the new remedy, but physicians seem to have great confidence in it. And physicians are proverbially conservative, as they have a reason and a right to be.

The Sioux Indians are proving successful live stock men. The worst possible Indian policy was that which fed up the government's wards in idleness, permitting them to run wild like savages between the periods of distribution of supplies. At the Sioux agency, in the arid part of the Indians' lands, which was fit only for stock grazing, a few cattle were given to the heads of families as stock. These they were not allowed to sell till the increase amounted to a given number. At the same time the Indians were told that they might raise cattle to fill the government beef contracts. This they did with such alacrity that at the Pine Ridge agency the red stockmen have brought in 600 beeves for sale.

The Chinese Equal Rights league of America, which has been incorporated at Springfield, Ills., is worthy of consideration. The object of the league is ultimately to obtain citizenship for the Chinese in America. The Chinese exclusion laws are now so stiff as to prevent Mongolians from flooding the country in such numbers as they formerly did. The number of Chinese in the United States is not increasing much. Those already here show more and more disposition to rear families in accordance with the customs of Christian people.

On your life never speak of a "salary" of so much per year. The word "salary" itself expresses the fact of a given sum paid annually. If you want to announce the fact that John Smith is paid $5,000 a year, say simply that John Smith has a salary of $5,000. Then stop unless you want to advertise your ignorance by telling people that he gets a salary of $5,000 a year.

WOULDN'T DRINK BRANDY.

A Young Soldier Refused It, Though Told It Would Save His Life.

The following true incident is from the lips of Captain Henry H. Ayer of the Third regiment of New Hampshire volunteers, relates a correspondent of the New York Voice:

"We were lying on Morris island, that God forsaken place, digging trenches, watching, fighting, taking our chances from bullets, shells and fever, but our men were patient and brave, heroes every one of them, with the granite of their hills in their blood. To show you what stuff they were made of, I will tell you of one of the boys, a member of my company.

"One day this fellow, not more than 19 years old, was brought in from the picket line badly wounded. A painful surgical operation was necessary. The surgeon examined him and prepared a glass of brandy, which he offered him. He refused to drink it. The surgeon appealed to me, saying: 'He has lost much blood, and his vitality is low. If he does not take this, I cannot answer for his life.' I said, 'Frank, to oblige me you will drink this brandy.'

"He said, 'Captain, I would do almost anything to oblige you, but not this.'

" 'Frank,' you have never disobeyed me. You must not now. I command you to drink this.'

"He looked up to me, his blue eyes dim with the anguish he endured, and replied, 'Captain, when you command me to go to the cannon's mouth I will do it if I can, but this I will not do.'

"I was getting excited, for I loved this boy as if he had been my brother, and tears I could not restrain began to flow. I cried: 'Why do you pain me so? You are putting your life in peril. You have no right to do it. Drink this for your mother's sake.'

"He trembled, and tears his agony had not wrung from him came to his eyes as he replied: 'Captain, it is for my mother's sake that I will not drink this brandy. My father died a drunkard, and she has told me I may have inherited his terrible appetite, and I promised her never to taste the deadly poison that made her a widow and me an orphan. If I die, tell her I kept my promise.' "

By that time we were both crying like girls.

"Did he die?" I cried.

"Oh, no; he made a rapid recovery. From that time my faith in brandy has been growing less."

SCIENTIFIC TEMPERANCE.

First Cure the Disease of Inebriety; Then the Rest Is Easy.

The management of the inebriates calls for reform. No case of drunkenness, as such, should be punished, for punishment as a rule only fixes and clinches vice as well as illness. It is right to restrain criminals for reformation, though disease or degeneration often enough underlies crime, and it is right to restrain lunatics and inebriates and even consumptives for purposes of cure. The victims of germ diseases will eventually be restrained by the state for cure and to prevent dissemination of these diseases. Inebriates who will not be cured should be put under restraint for purposes of cure.

Moral and psychic influences, as cures, no doubt have their influence, but it must be admitted that the ancient incantation as well as the modern prayer is a variety of the same attempts to move a mountain of granite with a faith no larger than a mustard seed. Disease is chemistry and mechanics; it is not mind. Prayer may relieve hunger, but it is not food in the stomach. A pledge may overcome the sensation for a time of the craving for drink by psychic influence, but it does not cure the disease of inebriety. Good resolutions organized into societies and fortified by mutual encouragement will not alone prevent such chemical mechanics as an epidemic, nor will it hold up a superstructure of total abstinence. Organizations or combines among people for moral, political, religious or other social ends are right, if not oppressive, but do not reach phenomena and things outside the control of voluntary effort. "Temperance work" must hereafter mean the cure of inebriety first and the "temperance" oragnization afterward. Scientific temperance must recognize that inebriety is a physical disease that is not controlled by moral or spiritual methods.—Dr. Leslie E. Keeley.

Alcohol and Suicide.

At the recent international congress of psychology Dr. Muller gave an interesting historical sketch of the etiology of self murder, and, by means of an elaborate series of statistics, traced to alcohol the primary cause of its marked increase of late years. The author estimates the number of suicides in Europe at 50,000 a year, thus showing that the evil is increasing at a greater rate than the population. The most favorite month for suicides is June, the least December. Early morning is chosen in preference to the night, while the mechanic class furnishes the largest number of subjects and the peasant the least. Dr. Muller considers brandy the most pernicious form of alcohol, and traces to its influence the blunting of those weapons which in the struggle for life are the most necessary to sustain the conflict.—Westminster Gazette.

Liquor In India.

So convinced were the authorities at one time that Europeans could not live in India without alcoholic stimulants that they actually prohibited the formation of temperance societies among the soldiers. The theory is now altogether changed, and the English soldiers in India today include no fewer than 20,000 total abstainers.

Danish Temperance Society.

The Denmark Temperance society has a membership of 40,000 members, and receives a government subsidy of $1,500 per year. After this year it is to receive $2,000 per year.

During the last year 190 patents have been granted to women. Among these are a scrubbing machine, a baby jumper, a bed for invalids, an improved hook and eye and an adjustable bracket for a curtain.

SABBATH SCHOOL.

LESSON II, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 11.

Text of the Lesson, Acts x, 30-44—Memory Verses, 36-38—Golden Text, Acts x, 43—Commentary by the Rev. D. M. Stearns.

30. Peter and six men from Joppa (chapter xi, 12) have arrived at the house of Cornelius, the Roman centurion in Cæsarea. Cornelius was a just and God fearing man, much given to prayer and good deeds and beloved by all the Jews of the city (verses 1, 2, 22), yet not a saved man (chapter xi, 14). But God saw his earnest desire, and in the way here recorded brought Simon Peter to him as He had before brought Philip to the eunuch. Cornelius, with his kinsmen and friends, welcomed Simon Peter and the brethren, and Peter, having explained why he, a Jew, had come to uncircumcised gentiles, asks for what intent they had sent for him, and Cornelius here begins his story.

31. "A man in bright clothing" is his description of the angel who came to see him. The appearance of the angel at the sepulcher was like lightning, and his raiment white as snow (Math. xxviii, 3). Some day we, too, shall shine as the sun (Math. xiii, 43). The angel's message was, "Thy prayer is heard and thine alms are had in remembrance in the sight of God."

32. Heaven is interested in Simon Peter also and knows just where to find him and how to make him willing to take this journey and do this work. Consider the "all things working together" in this record—the hungry man, the delayed dinner, the trance, the vision, the visitors, and everything just at the right time. Be not afraid to believe that heaven is interested in you, and have faith in God.

33. Immediately the centurion sent to Joppa. Peter did well to come, and now they are ready to hear the message from the God of heaven. They were assembled before God to hear the message from God through Peter. They wanted none of Peter's thoughts or wisdom or eloquence, but only what God had commanded him to speak. The Lord Jesus Himself only spoke what the Father commanded Him. (John xii, 49), and every messenger of the Lord may take all possible comfort from Ex. iv, 12; Jer. i, 7-9, etc.

34. "Of a truth I perceive that God is no respecter of persons." Thus Peter began his message. God took great pains to teach him this (verses 11-16), and he never forgot it, but long afterward referred to it in I Pet. i, 17. See also Paul's reference to the same in Rom. ii, 11. If necessary, God will give a vision or send an angel to instruct us, but blessed are the simple and teachable who, like Mary, sit at Jesus' feet and hear His word (Luke x, 39).

35. "But in every nation he that feareth Him and worketh righteousness is accepted with Him." This does not conflict with chapter iv, 12, and the great truth that there is none other Saviour besides Jesus Christ, but wherever any one, Jew or gentile, earnestly seeks after God, He will regard them and so reveal Himself to them that they may be saved. To conclude from this verse that if we do the best we know how we are safe would be a perversion of Scripture, for by the deeds of the law (and the law is holy) no flesh can be justified (Rom. iii, 20-24).

36. "Preaching peace by Jesus Christ." Made nigh by the blood of Christ, for He is our peace, having made peace through the blood of His cross. The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ (Eph. ii, 13, 14; Col. i, 20; Isa. xxxii, 17; Rom. v, 1). That which every soul needs is peace, peace with God, and it cannot be found apart from Jesus Christ.

37. "That word, I say, ye know which was published throughout all Judæa." They had heard of Jesus, they knew something of the way, but they needed clearer light. They evidently knew something of the deeds of the law, of prayer, of almsgiving, of the one living and true God and the righteousness which He required, but they knew not the way to get it. They were ignorant of God's righteousness (Rom. x, 3).

38. Jesus of Nazareth was righteous and did righteousness. He was God manifest in the flesh and set forth before men perfectly the righteousness which God required of man. He never pleased Himself nor lived unto Himself; but, being filled with the Spirit, went about showing men by word and deed the love and goodness of God. He revealed God to men; He glorified God.

39. Peter was with Him during all His public life and saw His acts and heard His words and as an eyewitness could testify that He was what He professed to be, the Son of God, the Messiah of Israel, the Saviour of sinners. He saw Him cleanse the leper, heal the sick, raise the dead and send the penitent sinner away with the assurance of all sins forgiven. He also saw Him crucified on Calvary.

40. "Him God raised up the third day and shewed Him openly." All Scripture concerning His life and death and resurrection had been fulfilled, and that to the very letter, and, as He in His lifetime had repeatedly foretold, He rose from the dead on the third day, taking out of the tomb the very same body that was put in the tomb, having the unmistakable evidences of the nails through His hands and feet and the spear thrust into His side.

41. "Not to all the people, but unto witnesses chosen before of God." Unbelievers have not seen Jesus since He was crucified, but as many as 500 of the disciples saw Him at once after His resurrection (I Cor. xv, 6), and He appeared not less than ten different times, and He actually ate with them, as Peter here says (Luke xxiv, 41).

42. "It is He which was ordained of God to be the judge of quick and dead." He will judge His redeemed at His own judgment seat (Rom. xiv, 10; II Cor. v, 10). He and His redeemed will judge the nations when He shall come in glory, bringing His saints with Him (Math. xxv, 31, 32; I Cor vi, 2; Col. iii, 4), and then at the end of the thousand years, at the great white throne, He will judge the ungodly who took no part in the first resurrection.

43. "To Him give all the prophets witness that through His name whosoever believeth in Him shall receive remission of sins." See Isa. i, 18; xliii, 25; xlv, 22; Jer iii, 14; xxxi, 34; Mic. vii, 19; Ps. xxxii, 1, 2; ciii, 12, as some of the places where the prophets testify that through Him is the forgiveness of sins as a free gift without any works or merit on our part.

44. "While Peter yet spake these words the Holy Ghost fell on all them which heard the word." And thus on uncircumcised gentiles God wrought as He had done at Pentecost on circumcised Jews, and they were there and then baptized (verses 45-48).

TORNADO AT AUSTIN.

THE CAPITAL OF TEXAS VISITED BY A SMALL CYCLONE.

Trees Split Asunder, Houses Wrecked, Lumber Yards Distributed Promiscuously—State University Damaged and a Dormitory Unroofed.

Austin, Tex., March 29.—Yesterday afternoon at 2 o'clock this city and the surrounding country was visited by a terrific cyclone that did no end of damage to property and cost several lives, probably. The wind came from the southwest and blew at about sixty miles an hour for nearly twenty minutes, tearing down trees or splitting them assunder. Several large electric light towers were blown down, entailing a loss of some $4,000 or $5,000. The iron frames were twisted as though they were of the very smallest wire and will be useless. In addition to this quite a number of houses in the residence portion of the city were blown down, and in several cases narrow escapes from deaths are reported. The new and unoccupied residence of Burt McDonald, one of the prominent residents, was blown down, striking against the residence of William Vinig and narrowly escaping killing two little children that were in a room playing.

Lumber Scattered in All Directions.

The wind played havoc with several lumber yards in the eastern portion of the city, blowing piles of lumber in every direction and scattering ruin and waste on every side. The roofs of a number of residences were torn off and blown a great distance, and in addition to doing much damage to the state university, the wind blew off the entire roof of the adjoining dormitory, letting the rain drive full into the four-story building, doing great damage to the building and property of the 200 students therein, many of whom fled for their lives when the roof was carried away.

House Falls on Four Occupants.

The roof was carried 100 yards, lighting on and crushing the roof of a cottage in which four people were seated, but none was even injured, though all were entombed by falling debris. A church just to the north of the university had the entire east side blown in and was unroofed, the wind carrying the roof a block away. The residence of Dr. Graves, immediately north of the church, was lifed from its foundation, twisted completely around and set down in the same place, so badly damaged, however, that none of the doors could be opened to permit the escape of the frightened inmates.

People Badly Maimed at Clarksville.

The small town of Clarksville near this city was swept by the winds and many horses were killed by flying debris. while a number of small houses were blown down. Fortunately the inmates were not killed, but several were badly maimed. With the terrific wind came a driving rain that was little short of a flood and swept everything before it. Persons arriving on the evening trains tell, and reports from the surrounding country are to the effect, that the storm was general in this section.

DELUGE OF RAIN OVER THE STATE.

Drowns Out the Railways—Three Persons Fatally Injured.

The small town of Buda, near here, was badly handled by the storm, quite a number of houses being blown down and one or two persons killed, though their names are not obtainable owing to the fact that most of the telegraph wires are down and news is very meagre. This is the worst storm that has ever visited this section, and it has laid waste everything in its track, though fortunately so far the reports of deaths resultant are few. The storm was over in an hour and the sun came out as brightly as though nothing had happened.

Texas was visited by a general rain and wind storm yesterday. The rain was general nearly over the whole state, while the wind seems to have done its worst in the south central section. Austin and Calvert suffered most, three fatalities resulting at the latter place. Rain poured all day, the average fall being one and one-half inches, and as much as three inches in some places. All trains south of Dallas were abandoned on acount of washouts. Estimates of the amount of damage are impossible. It will be several days before details can be received from the great stretch of country included in the reach of the storm.

At Calvert alone the loss is over $100,000. At Austin it will reach the same figure. Railroads are damaged at least $100,000. At Corsicana and Calvert many fine dwellings were demolished. At Calvert an old lady and two children who were in their house were fatally injured by the collapse of the building, which was partially destroyed by fire notwithstanding the torrents of rain which were falling. Many roofs and chimneys were blown down. People living here for twenty-five years say they never witnessed such a fearful storm before. All telephone and electric as well as telegraph lines were prostrated.

Drowned in Chartiers Creek.

Pittsburg, March 29. — At McKee's Rocks, a suburb of this city, yesterday Willie DeWalt, 5 years old, and Elmer, his brother, 10 years of age, were carried off by the swollen Chartiers creek to almost instant death. The little fellows on their way home from Sunday school stopped to play on the creek bank, and Willie slipped down the embankment into the water and was carried rapidly down stream.

He called piteously for help, and Elmer, though unable to swim, heroically made an effort to save his brother, but was carried off by the swift current and both boys were drowned. The drowning was so quickly accomplished that some men at the electric light power house near by who saw the accident could not reach the scene in time to be of service.

Costly Fire at Ottumwa.

Ottumwa, Ia., March 22.—Last night fire started in a brick business block on Main street. The losses known are: Cullend & Co., dry goods, $50,000; Prugh & Co., china and dishes, $15,000; Donlan & Co., dry goods, $25,000; J. G. Meek, dry goods, $15,000; building, $60,000; office tenants, $50,000.

Sherman Thanks De Lome.

Madrid, March 25.—Secretary of State Sherman, it is semi-officially announced here, has thanked the Spanish minister at Washington, Senor Dupuy de Lome, for the conduct of Spain in releasing from imprisonment the American citizens recently set at liberty in Cuba.

TURKS BOMBARDING INSURGENTS.

Real War Going on at Malaxa, in the Island of Crete.

Canea, Island of Crete, March 26.—At 8 o'clock last evening the insurgents succeeded in blowing up the blockhouse at Malaxa with dynamite. The whole structure was soon in flames, and the Turkish warships commenced bombarding the insurgents.

The fleet fired ninety shells upon the insurgents, and some of these fell inside the blockhouse. Of the Turkish garrison, numbering sixty-four, one escaped to Nerokhuri and eighteen others to Suda. It is believed that the others perished.

Athens, March 26.—The news of the dynamiting of the Malaxa blockhouse as the culmination of a day of fierce fighting and a prolonged siege has made a tremendous sensation here. It is regarded as an event of far-reaching importance, both in its effect upon the insurgents themselves and upon the Greek mind at this stage of the crisis. It confirms the belief generally entertained here in official circles, as well as by the people at large, that the Christians in Crete are not in the least deterred by the blockade, and not in the least beguiled by the appeals of the admirals or the implied arguments of the autonomy proclamation.

Constantinople, March 27.—It was asserted here last night on what is regarded as reliable authority that in consequence of the refusal of Lord Salisbury to join in a blockade of Greek ports Germany has given notice to the powers of her intention to withdraw from the concert.

Athens, March 27.—The bombardment of Malaxa has produced a painful impression here. The newspapers are filled with indignant protests. The Cretan delegates in Athens have published a pamphlet in English protesting against autonomy and declaring that they prefer the Ottoman yoke, just as they did after the failure of the insurrection in 1866. The pamphlet closes with the declaration: "The Cretans will die if necessary for the sake of the cause of union with Greece."

Athens, March 29.—The ministers of the powers held a conference yesterday and it is stated drew up the terms of a collective note to the Greek government reuesting that the Greek troops be recalled from the frontier. It is understood that a similar note will be presented to the porte and that if either power refuses its principal ports will be blockaded.

When the Crown Prince Constantin left Athens Saturday he was given a tremendous ovation by the populace. The dominant cry was "Union and War."

Admiral Canevaro, commander of the international fleet in Cretan waters, is stated to assert that conditions in the interior of the island are so terrible, as the result of famine and hardship, that even the lepersq are leaving the lazar house; the inhabitants are panic stricken, and the dead lie by the roadside unburied.

Another Initiation Accident.

Kansas City, March 29.—Lenna R. Winslow has brought suit here in the circuit court for $2,500 damages against the Knights of the Maccabee for injuries received while being initiated into the order. Winslow claims that he was tossed in a blanket and pushed off a high plank, falling to the floor and receiving permanent injuries.

State of Manhattan Not a Joke.

Albany, N. Y., March 29.—The proposal to establish the state of Manhattan, including within its boundaries the territories now included in the greater city of New York, is now before the legislature. It was at first laughed at, but the sentiment has changed and it will be given serious consideration.

All of the Winter Wheat Killed.

Appleton, Wis., March 25.—Farmers report that practically all of the winter wheat and rye of Outaganie county has been killed during the last winter by a lack of snow to protect the grain

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An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too."

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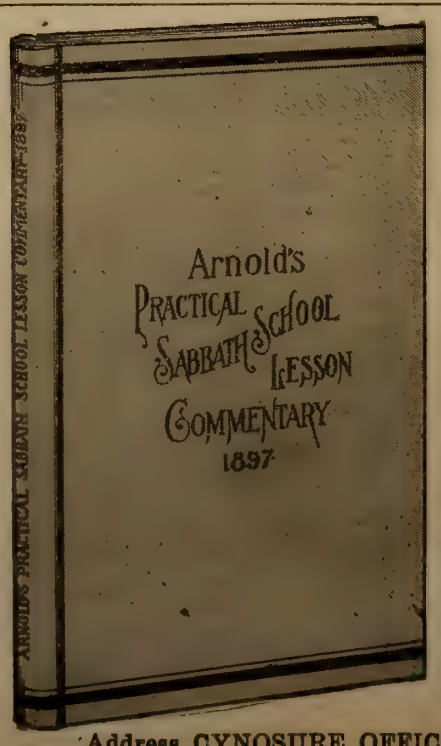
"The Martyr's Own Monument," by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association; "Christian Politics," by Rev. J. Blanchard, late Editor of *Christian Cynosure;* "The Mysterious Machine: Was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what?" by Prof. E. D. Bailey, of the Civil Service Dept. U. S. Government.



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NEWS OF THE STATE.

ITEMS WHICH WILL BE OF INTEREST TO OUR READERS.

A Condensed Report of the Proceedings in the State Senate and House, Showing What the State Lawmakers Are Doing at Springfield.

Springfield, Ills., March 24.—Governor Tanner yesterday sent to the senate the following appointments: Members of the state board of arbitration—Horace R. Calef, of Monticello; Daniel J. Keefe, of Chicago, and Joseph B. Gill, of Murphysboro. Trustees of the central hospital for insane at Jacksonville—James A. Glenn, of Ashland; F. L. Sharp, of Jacksonville; Morris Emerson, of Mount Vernon. Members of the board of commissioners of public charities—J. C. Corbus, of Mendota; R. D. Lawrence, of Springfield; William J. Calhoun, of Danville; Ephraim Banning, of Chicago; Julia C. Lathrop, of Rocfdord.

Over 300 men from Cook county were in the senate galleries yesterday. They were merchants interested in the bill to prohibit department stores. The bill was amended to include all cities of 50,000 inhabitants, and sent to third reading. The judicial apportionment bill was advanced to third reading, as was the bill appropriating $31,000 to furnish the soldiers' memorial hall in the Chicago library building. Resolutions of regret at the death of William M. Glenn were adopted by a rising vote in the house, which passed the bill amending the exemption law.

Springfield, Ills., March 25.—By a vote of 39 to 4 the senate yesterday passed the anti-department store bill and sent it to the house, where it was placed on the order of first reading. A round dozen of the senators voted in favor of the bill with the firm conviction that it is unconstitutional for the purpose of giving the supreme court a chance to pass on its legality. The following bills were passed: Providing that officers who print the official ballot shall publish the same in two newspapers; giving highway commissioners on petition of a majority of the property holders the right to reduce the width of roads to not less than forty feet; providing that a fine shall stand as an unsettled judgment after imprisonment.

Two revenue bills were reported to the house. They provide for a grand assessment every five years and fix the basis of assessment at 10 per cent. of the actual cash value. Allen's hard road bill was beaten after being debated at length. This was a bill desired by the bicyclists. The department store bill was taken up and a motion made that it be read the first time. This was hotly opposed, and a motion to suspend the rules to read the bill was pending when a motion to adjourn was carried.

Springfield, Ills., March 26.—There arrived in Springfield yesterday morning a delegation from Omaha, Neb., in the interests of the bill appropriating $100,000 for Illinois' participation in the Trans-Mississippi exposition, to be held at Omaha next fall. The delegation appeared before the senate committee in the afternoon and urged the adoption of the measure. Governor Tanner sent to the senate the following appointments, which were confirmed: Trustees of the Illinois Charitable Eye and Ear infirmary at Chicago—Dr. J. W. Pettitt, of Ottawa; Dr. Frances B. Phillips, of Bloomington; Dr. L. S. Lambert, of Galesburg. The governor has appointed J. Fred Wilcox, of Joliet, a member of the Illinois commission at the Tennessee centennial. The Torrens land title bill was read a second time in the senate and made a special order for third reading for April 1. An anti-trust bill was introduced.

An attempt to have the anti-department store bill read the first time failed in the house. The house Republican steering committee has indorsed the bill.

Springfield, Ills., March 27.—The only thing of interest done by the house yesterday was to revive the bill to force railways to carry bicycles as baggage and send it to third reading, after a lively debate.

The senate was in session about ten minutes yesterday morning, with Senator Baxter in the chair. No business of importance was transacted. Adjourned to Tuesday.

Situation Improves at Cairo.

Cairo, Ills., March 26.—The river situation here continues to improve. The Ohio has been on a stand at 51.6 feet all day, and river men believe the worst is past. A Bird's Point, Mo., special says the high wind has wrecked a number of buildings in that flood-stricken town and washed away a part of the depot platform.

Rising Nearly an Inch an Hour.

Quincy, Ills., March 25.—The Mississippi is rising at the rate of nearly an inch an hour. Families on the bottom lands at West Quincy have been driven from their homes and all roads west are flooded. Men are at work protecting the levees north of the city, but another rise of two feet will break them and flood thousands of acres.

State Notes.

R. O. Lincoln, who for forty-five years has been the owner of one of the finest farms in northern Illinois and breeder of blooded stock, is seriously sick at Piano with tuberculosis of the throat. Mr. Lincoln is 78 years old and very wealthy.

B. L. Garber was found unconscious in a Chicago alley with a bullet wound in his head. He is lying at the county hospital in a critical condition. Garber's home is in Belleville, O.

Some one in Evanston, Ills., has mutilated several books in the public library by running a red hot iron between the pages.

The Illinois Central railway has decided to use electricity in place of steam on its suburban service.

John Lattimore is to be hanged and Henry Rucker imprisoned in the penitentiary for twenty-five years for the murder of Louis Marvic at Summit, Ills., Nov. 28, 1896, so says a Chicago jury.

The Chicago, Rock Island and Pacific has decided to abandon the American plan of serving meals on dining cars, and after April 1 will adopt the a la carte system.

Transvaal Raid Inquiry.

London, March 24.—The Transvaal raid inquiry was continued yesterday, Hon. W. P. Schreiner again being examined. He denied that the Boers were animated by hostility to Cecil Rhodes. Chamberlain's questions throughout were strongly critical of President Kruger's government.

Respited by President McKinley.

Santa Fe, N. M., March 24.—A telegram was received Tuesday from Washington saying that President McKinley had respited for ten days the four members of the Button gang who were to have been hanged Tuesday for the murder of ex-Sheriff Frank Chavez, May 29, 1892.

Seismic Tremors in Illinois.

Vandalia, Ills., March 24.—A slight earthquake shock was felt in this vicinity Monday night shortly before 10 o'clock. The vibration was from west to east.

Certainly before the treaty between England and the United States is finally ratified it ought to contain a clause eliminating from the subjects for mutual arbitration any matters connected with the domestic policy of either nation or any matters connected with either nation's foreign policy in regard to any other country than Great Britain and America. The United States does not want to interfere with England's action in Europe or Asia; the United States will not let England interfere with our liberty of action on this continent or in this hemisphere.

January, 1897, was the month of fires. Fifty million dollars will not cover the losses from January fires in the United States and Canada.

The states of Washington, Oregon, Idaho, Utah and South Dakota have each a neat little senatorial contest still on hand.

Canadian farmers have discovered a new market for the products of their stock farms. Two carloads of Canadian horses were recently sold in Boston at auction, and unusually good prices were realized.

For 1896 the balance of trade in our favor from the export of all our goods, including silver bullion, was over $350,000,000, the largest of any year in the history of the country.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Mar. 22 to Mar. 27:

S A Milligan, Rev N H Lind, Stephen Grover, Isaiah Ozier, Rev P B Williams, J H Millspaugh, David Glaspie, Rev W B Stoddard, Rev F W Loewenstein, W N Wilson, W G Waddle, Mrs Mathew Mann, C P Potter, S M Neff, D W Reid, W O Shaw, John Motter, B J McKnight, J C Berg, W G Moorhead, C D Coppock, Levi Porter, John Turner, E P Chambers, Rev O T Lee.

SERMON BOOK.

By Rev. B. Baldwin, Evangelist.

Single copy, 60 cents; two for $1.00. (Postage stamps not taken.) Montpelier Ohio.

A friend says of it: "Every page is crowded full of most important matter. Every young minister should early possess a copy. Evangelists and all others who engage in revival work will find "SERMONICA" brim full of facts, illustrations, comments and themes which will inflame thought and zeal in pulling sinners out of the fire. It is a seed-bed from which will spring many other sermons."

Secrecy vs. the Family, State and Church. 10c. each.
By Rev. M. S. Dury. The antagonism of organized secrecy to the welfare of the family, state and church, is clearly shown.

The Mystic Tie or Freemasonry a League with the Devil. 15c.
This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason.

Reminiscences of Morgan Times. 10c. each.
By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry.

The Broken Seal. In cloth, 75c. Paper covers, 40c.
Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene.

Pres. H. H. George on Secret Societies. 10c. each.
A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

Narratives and Arguments, 15c. each.
Showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple.

Sermon on Secret Societies. 5c. each.
By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

College Secret Societies. 25c. each.
Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett.

Eminent Men on Secret Societies. 326 pages; cloth, $1.00.
Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials."

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1 Iron Last, 8 inches.
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1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

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FARMERS VICTORIOUS.

Both Producers and Consumers Greatly Benefited by Legislation.

Years ago the dairymen of this country combined in an effort to place oleomargarine under government supervision and finally secured the desired end, says a writer in The Dairyman's Gazette. A couple of years ago they began a vigorous effort to place filled cheese likewise under the internal revenue department, where it should be branded and pay a tax for its existence.

Some of the filled cheese makers said that these efforts would be unproductive and that their miserable stuff had a market for itself and did not interfere with honest cheese. The law controlling filled cheese went into effect last spring, and the markets are practically bare of that brand. It is time, therefore, to see whether honest cheese has been forgotten or still has a hold upon our people. Let me quote the following from The Trade Bulletin, published in your city. Under the heading of "Cheese" that paper states:

"Arrivals have been very free, about as large as ever witnessed, and it has been so right along for some time. The output has been better than for some years, an evidence of good business. What shows well for the market also is the fact that trade has been almost entirely on home account. The only way for accounting for this is that either the consumption of cheese has increased or jobbers and small merchants have put away more cheese for winter use than customary. Perhaps there was a little of both. Good quality would naturally tend to cause increased consumption, and the fact also that there will be no winter making of filled cheese would tend to cause more fall goods to be put away."

Is not here sufficient evidence that our people still have a desire for good cheese and are ready to buy it when they can do so with any assurance of getting what they pay for? Cheese is too good an article of human food to be driven from our tables by a fraud product, and at last the government has given us relief.

There never was a finer illustration of the value of combination among farmers than in this warfare. We started out with opposition from a few of the knowing ones and interference all along the line. Gradually letters began to reach members of congress one at a time, and these individuals began to ask what was going on. Then came from dairymen's associations and produce exchanges petitions and resolutions by scores. Finally as the interest increased the telegraph wires were used because letters were too slow. Delegations visited congress and dinned in the ears of the members that something must be done. Of course the filled cheese men had their paid representatives at work, and they fought as well trained men of that class can when their whole interests are at stake. The people won, and the bill passed, despite the predictions of the knowing ones who said it could not be done.

The consumers of cheese are now offered honest cheese at reasonable prices, and the price for butter is likewise low. Thus the consumer is in nowise injured by the act, but materially aided, and the producers of butter and cheese both have a chance still for making a living from their calling.

The placing of oleomargarine and filled cheese under the supervision of the internal revenue department signalizes two of the greatest victories won by American farmers, the forerunners of the great and important fact that some day all human food products will and must be branded and sold for what they are.

Soil Injured by Stock.

There is no time of year when injury may not be done to soil by having stock run over it. But there is greater danger of this in moist, open weather in winter than at any other time in the year. There is nothing for stock to get at this season by roaming over the fields even if they are bare of snow. The poaching which pasture and meadow lands get by being trampled in late fall or open spells during the winter destroys much grass. It is not much, if any, better when the field has to be plowed in spring. The soil will turn up full of clods made by the poaching, and it will take a great deal of extra cultivation to make the plowed surface into a seed bed fit for any hoed crop.

Use the Head.

Dairying requires constant study and intelligent thought. It requires years in which to build up a profitable herd of cows and to learn how to feed and care for them and to handle the product. The man who can successfully breed and feed a dairy cow has a mind above the average. He is a student, a keen, bright business man, and you will not find this class of men dissatisfied with their business. It is the class of men who are constantly changing from one branch to another—men who do not do much figuring and cannot tell you how much their cows earned individually or collectively—who have an intense hatred for the Babcock test and for all creamery men.

The Cow Is Doing It.

The cow is saving the farmer of the plains. She is not the handsomest of his possessions, but as she is coaxed into a corner of the yard and gives her milk she does more to pay off the mortgages than any of the fancy investments of which the farmer has been so proud. The last few years have been hard ones for the dweller on the prairie claim He has found the price of grain low and the yield light. He has experimented and found the end vexatious.

In Kansas scores of creameries are being built each month. Less than ten years ago the first creamery was established in this county, and it was one of the first in the state. Now there are 15 in one county, and of the 2,600 families in the farming communities 1,700 take to the factory each morning a greater or less supply of milk. They get from $5 to $100 each month for milk the year round. The average is about $10, and the total is nearly $300,000 annually. That means much to the settlers, who are thus enabled to have a steady income not dependent on the rainfall or the winds.

The prairie women are responsible for the great advance made in this direction. They were the first to see the profit to be gained from the little things on the claim. The hens are said to have saved Nebraska, and the humble cow is doing as much for Kansas.

Keep the Cows Warm.

Some dairymen think their cows must go out in the cold to keep healthy, says an exchange. One writer said he would turn them out every day if he had to hold an umbrella over their heads. This man must be very kind, for a kind man is kind to his beasts, and it must be a source of great comfort to cows to stand and see the icicles as they form from their eyes and nose. A cow turned out for 15 minutes each day will shrink in milk. The colder the temperature where the cows are kept the more food is required to keep up the animal heat. Cold takes some of the food usually used in the formation of milk to produce this heat. A cow will never return to the full milk flow again. There will be a loss, and after a time you will see that the cow has fallen off in milk.

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READ CAREFULLY! The movement is a 7 jeweled Elgin or Waltham with **stem wind and stem set. To set the watch:** Pull out the stem until it "clicks," when you can turn the hands at will. Press back in position to wind. By this arrangement you only need to open the watch to regulate it, and your movement is kept as nearly dust-proof as possible. **The case** is Silveroid (not silver), yet can hardly be told from solid silver. Will keep its color always. Is screw back and bezel, tight fitting, handsome and strong and will last a lifetime. Before the late reduction in price of this movement the retail figure was $12.00. **WE GUARANTEE** this watch to be perfect, and will refund the money if not exactly as represented. **REMEMBER,** this is not a **Chronometer,** nor will it regulate the sun, but it is a **good, reliable timekeeper.** Sent by express for $5.75. If wanted by mail add 25c. for postage.

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A new edition, greatly enlarged, has been issued, embracing chapters on the Language of Numbers, Secret Empires, and Good Men, containing more Experiences, and affording a deeper insight into the Hidden Language and Workings of Secret Clans, and of the counterfeit pretences of good men, than ever before published. The Key is an exposition, explanation and verification of modern Baalism with which all should be thoroughly acquainted. The price of the new edition is

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but copies of the first edition will be forwarded for **Ten Cents.**

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Composed of "Masonry a Work of Darkness:" the Sermons of Messrs. Cross, William M'Nary, Dow and Sarver, the two addresses of President Blanchard, and the addresses of President H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christain Cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?" 287 pages.

Secret Societies, Ancient and Modern. 50c. each.

Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, The Uses of Masonry, An Illustration. The Conclusion.

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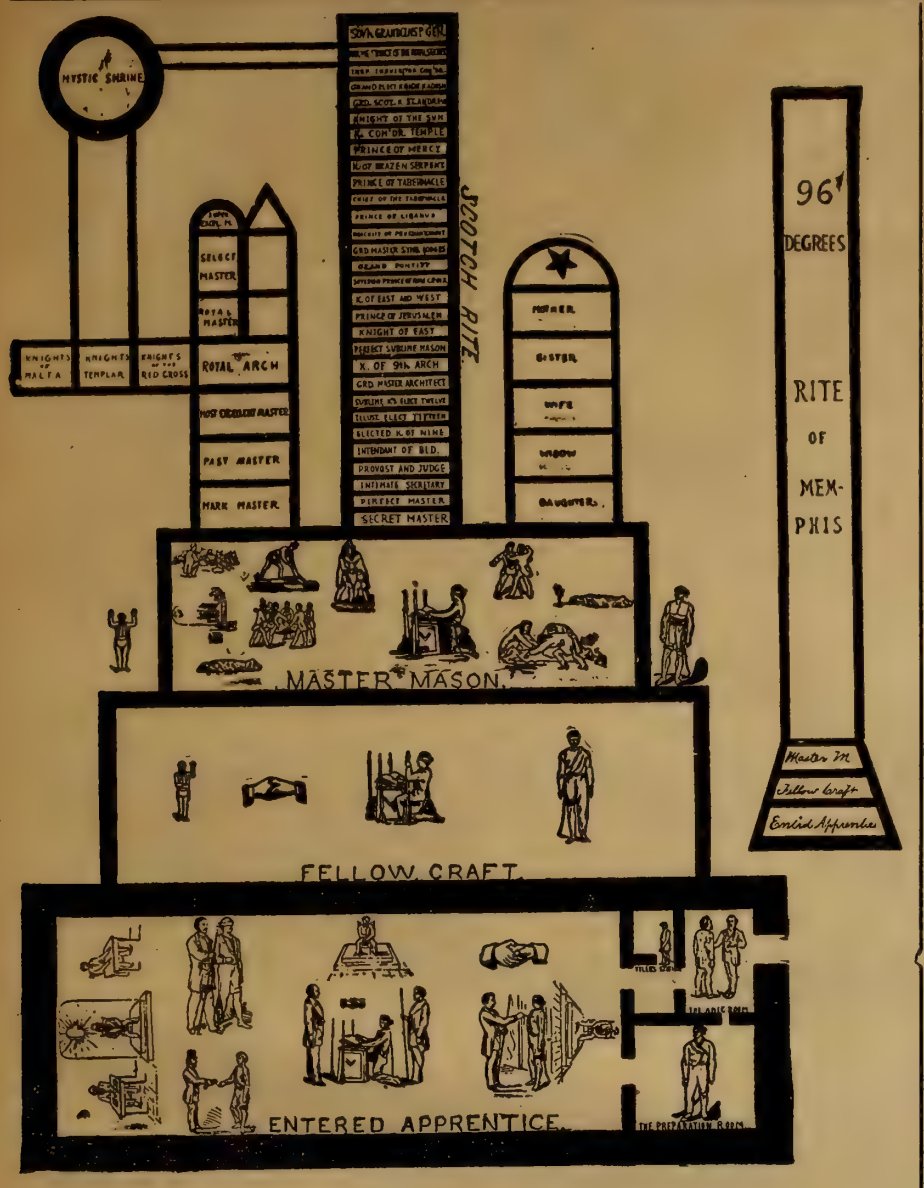

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By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50. paper, 75c.

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General Washington Opposed to Secret Societies. 10c.
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HISTORY OF A WEEK.

Tuesday, March 23.

A boat with six corpses of passengers by the ill-fated Ville de St. Nazaire, has been picked up by the steamer Creole, just arrived at New Orleans.

An Australian base ball team is expected to arrive at San Francisco in a few days. It will make a tour of the United States.

Seventy thousand dollars' worth of property was destroyed by fire at Huron, S. D., including the Alliance building.

The Russian govenrment, according to United States Consul General Karel at St. Petersburg, is acting with vigor to prevent the spread of the dreaded bubonic plague into Russia.

Wednesday, March 24.

Edna Bain, the 12-year-old daughter of John P. Bain, living near Kenosha, Wis., went to sleep a week ago and all efforts to awaken her have failed. Her condition appears to be normal.

It is proposed to create a new state out of the counties of New York, Kings, Richmond, Queens, Suffolk, Westchester and Putnam, New York. The territory includes the great cities of New York and Brooklyn.

Mrs. Sarah J. Brown, who died at Bloomburg, Pa., gave all of her fortune of $60,000 to Methodist charities, the Church Extension society being the largest beneficiary.

A movement is on foot at Bloomington, Ills., to form a coalition of the Democrats and Populists of that judicial district, and to place in nomination a People's candidate for one of the three circuit judgeships. The candidate is likely to be A. E. Stevenson.

William C. Maxbury, a well-known leading attorney, has been nominated for mayor by the Detroit Democrats.

Thursday, March 25.

Some vandal has descrated the tomb of General Grant at New York by chipping off a piece of one of the grainte blocks intended to support the sarcophagus.

The president has signed house resolution 33, making available appropriations for session employes, and the house resolution 32 of a similar nature, relating to mileage and stationery.

Ambassador Hay has arranged to leave for England by steamer from New York on Wednesday, April 14.

William Hanlon's play "Superba" was attached at Cleveland on a clam of $10,000 for damages to an employe named Willian Coleman.

Sixteen apprentice boys have deserted from the United States gunboat Adams at San Diego, Cal., in two days.

The Carnegie Steel company has opened branch offices in London and Liverpool.

Friday, March 26.

Wallace Mann, aged 70 years, while pushing a mail truck across the track at the Northwestern station at Sterling, Ills., was killed by a freight engine.

The steamer Ontario has taken into Boston twenty-seven men, composing the crew of the British ship Androsa, which was abandoned at sea March 8. The Androsa was disabled in a storm, sprung a leak and became unmanageable.

William R. Grace, his wife, Lillius G. Grace, and his son, Joseph P. Grace, of New York, have jointly set aside $200,000 for the founding of a manual training school for young women and girls.

The Massachusetts house of representatives has defeated a resolution to erect a mounment to General B. F. Butler in the state house yard.

After a bitter debate and many stormy scenes, the Manitoba legislature ratified the settlement of the Roman Catholic parochial school question.

Natural gas is a crude mineral and exempt from duty under paragraph 651 of the tariff act of 1890. So the New York courts have decided.

Saturday, March 27.

One hundred and fifty veterans of Columbia post, 706, G. A. R., of Chicago, who went south on business about thirty years ago, are to again invade the land of battlefields. They will go in response to an invitation requesting them to attend the Tennessee centennial.

Fire destroyed the Buchannan building at Beaver, Pa. Loss, $50,000.

Elizabeth Paulson, 16 years old, died at Chicago as the result of a fright received some weeks ago. She awoke suddenly one night and seeing a coat hanging on the wall mistook it for a man. Hysteria followed, with fatal results.

The Greater New York bill has passed both houses of the New York legislature.

The Massachusetts house of representatives has adopted a resolution providing for state representation at the Tennessee centennial by the governor, six members of his staff and three special commissioners. The expense is limited to $500.

Monday, March 29.

Registration at Fort Scott, Kan., for the coming city election closed with over 2,000 women enrolled.

A strike of 10,000 coat tailors is threatened to take place at New York after the Hebrew holidays.

William Ewart Gladstone rides a bicycle, notwithstanding his great age, and has joined the ranks of London wheelmen.

A private telegram from Algiers says that the condition of the czarovitch, the czar's brother, is hopeless.

John Ramsey, a laborer, sick and out of work, climbed into a box car at Memphis, Tenn., intending to steal a ride to St. Louis. The train was delayed by high water, and Ramsey was in the car for three days without food or water. He will probably recover.

The famous Charter Oak park, Hartford, Conn., has been sold to Andrew J. Welsh and Orlando A. Jones, of New York, for $25,000.

THE NATIONAL LEGISLATURE.

Synopsis of the Proceedings of the Lawmakers at Washington.

Washington, March 24.—The senate adopted the resolutions directing the civil service committee to inquire into the recent removals from office at South Omaha, Neb. Turpie made a long speech in favor of popular election of senators. A joint resolution was adopted for the purchase of 1,000 tents for flood sufferers. An executive session was held.

The house continued the debate on the tariff at day and night sessions. The feature of the oratory was Dolliver's speech. McLaurin of South Carolina advocated a duty on cotton.

Washington, March 25.—The senate session lasted only half an hour yesterday. Bills were introduced by Allen of Nebraska to repeal the civil service laws and to do away with educational tests as a preliminary to entering the public service, and by Hoar prohibiting vitascope and kindred exhibitions of prize fights in the District of Columbia and the territories.

The third day of the tariff debate in the house was almost as dull as the first. There were two nofable speeches, one by Grosvenor and the other by McMillin, but the rest, with the possible exception of that of Walker of Massachusetts, hardly created a ripple on the monotonous sea of speech-making.

Washington, March 26.—The senate yesterday after brief discussion referred amended credentials of John A. Henderson, of Florida, appointed to succeed ex-Senator Call, to the committee on privileges and elections and then went into executive session on the arbitration treaty. During the open session the bankruptcy bill was read in full, but not debated.

The house closed the general debate on the tariff bill at the day and night sessions, and a dozen or more speeches were made for and against the bill.

Washington, March 27.—The senate adopted a resolution asking the president for information as to the death of two American sailors at Santiago de Cuba; also resolutions asking the attorney general for information of any proposition to sell the Union Pacific railroad. It was determined to print the supreme court majority and minority opinions on railway trusts as a senate document. A memorial from the Michigan legislature was presented by McMillan protesting against the executive order at the close of the last administration consolidating pension agencies. After an executive session the senate adjourned until Monday.

The house adopted several unimportant committee amendments to the tariff bill, of which nine pages of the 162 were disposed of. The Democrats tried to get in an amendment against the trusts, but it was ruled out as not being in order until the free list was up. Dingley said the trusts would be dealt with at the proper time.

Washington, March 29.—The house made slow progress with the tariff bill Saturday, disposing of but five pages. Five amendments of minor importance were adopted, the balance of the time being taken up with discussion.

THREE MEN KILLED BY A TERRIBLE EXPLOSION.

Nitro-Glycerine and Other Chemicals the Agents of Destruction—Ten Other Persons Slightly Wounded — Details of the Disaster.

Philadelphia, March 27.—Three men were blown to atoms, and ten other persons injured by an explosion of nitro-glycerine at the Repauno Chemical works, near this city, yesterday. The dead are: James Hamilton, aged 30 years; Charles Wright, aged 25; J. T. Stiles, aged 28. All were married men. The injured are: John Langford, William Gardiner, William Tussey, John Jefferson, Peter Fellman, John Williams, Joseph Donnelly, Charles Maderia, Lizzie McGinnis and Emma Bates. The injuries were sustained mainly from concussion or from broken glass. They are not serious. The works are situated on the New Jersey side of the Delaware river, one and one half miles from Gibbstown. The dead men belonged in Paulsboro, and the injured live in Gibbstown. All were employed in the works, the women in the casing house.

Too Much Heat the Cause.

The explosion was of such terrific force that besides totally destroying the two houses it tore a hole fully eighty feet long and twenty-five feet wide in the ground upon which they had stood. It was learned that Stiles was in the separating house and Hamilton in the weighing house when the explosion occurred. Wright's duties kept him going from one to the other of the buildings, and he may have been in either. The cause is assigned to excessively high temperature in one of the houses, quantities of the explosive being in both at times. The company is engaged in the manufacture of dynamite, which necessitates the handling of nitro-glycerine, wood pulp and nitrate of soda.

Plant Had Killed Other Persons.

Its plant covers about 600 acres, and in consequence of the character of the work carried on is almost completely isolated from any habitation. The plant comprises about seventy separate small frame and iron buildings. On March 24, 1884, an explosion occurred by which nearly the entire plant was destroyed and six men were killed. That explosion was caused by the generation by nitric acid of excessive heat, and among the killed was Lamont Dupont, president of the company. He was the second of that family to meet death at the works, the first being Irene Dupont, who was killed twenty-five years ago.

AUTHOR OF BOYS' BOOKS DEAD.

"Oliver Optic" Passes Away at His Home in Boston.

Boston, March 29.—"Oliver Optic,, is dead. This news will bring to kindly remembrance in many a mature man's heart the author—William T. Adams—whose books were so popular among boys in the '60's and '70's. He wrote a whole library of books that were the delight of the boys of the generation referred to. He was 75 years old at the time of his death.

In addition to having written more juvenile works than almost any other living man, Mr. Adams was also at various times the editor of at least four different magazines for young people. During the nine years in which Our Boys and Girls was under his entire control he contributed some of his best stories to its columns as serials.

Legislation for the Hawkeye State.

Des Moines, Ia., March 29.—The private bankers carried the day in the house, and by a vote of 52 to 36 prevented the insertion of a provision requiring them to submit to examination and make reports the same as state and savings banks. The senate has passed the house bill relating to the state library. The board includes all the members of the supreme court, with the governor as chairman. The senate also passed the bill relating to roads, bridges and ferries. Farmers driving steam engines along the highway are prevented from blowing the whistles are required to have a man 100 yards in advance to look out for teams, and to stop when within 100 yards of teams or stock.

Mankato, Minn., Under Water.

St. Paul, March 24. — A Mankato, Minn., special to The Pioneer Press says: The Minnesota river went on a rampage yesterday and loss of life was one of the accompaniments. The gorge which seemed to have broken Monday night re-formed below the city during the night and has steadily grown firmer. Yesterday afternoon the water took a sudden spurt and rose two or three feet in half that many hours. Along Belgrade avenue through north Mankota yesterday afternoon a sleigh load of men was swept away by the torrent which had set in across the avenue. The drowned man was named Andrew Hanson, formerly from Winona, and another man was only saved by clinging to a tree where he was rescued with much difficulty after an hour or two of work. Several families were rescued from their houses with boats. The great flood of Monday night and yesterday has caused nearly 200 families in the lower section of this city and North Mankato to abandon their houses to the fast encroaching waters. One-half of North Mankato, a village of 700 inhabitants, is under water.

Averted a Massacre.

Corfu, March 29.—A body of armed Turks from Epirus recently threatened to massacre the people of a village near Sayada, opposite Corfu. The massacre was averted by the agent of the Austrian Lloyd Steamship company, who gave warning to the authorities.

THE MARKETS.

Chicago Grain.

Chicago, March 27.

Following were the quotations on the Board of Trade today: Wheat—March, opened 72¾c, closed 72¾c; July, opened 71⅜c, closed 71¼c. Corn—March, opened and closed nominal; May, opened 24½c, closed 24½c; July, opened 25⅝c, closed 25⅝c, May, opened 17⅛c, closed 17⅛c; July, opened 18c, closed 18c. Pork—May, opened $8.65, closed $8.60; July, opened $8.70, closed $8.70. Lard—May, opened $4.17½, closed $4.20; July, opened nominal, closed $4.30.

Chicago Live Stock.

Chicago, March 27.

Estimated receipts of cattle, 200; no sales of note and no transactions worth going on record. Receipts of hogs, 11,000; in good demand and steady to a trifle lower at the close. Rough and common, $3.75@3.90; prime heavy packers and good mixed, $4.00@4.15; prime medium and butcher weights, $4.15@4.22½; prime light, $4.05@4.15. There was only a few lots of sheep and lambs on sale, most of the arrivals having been ordered in which the price made in advance, yet the few spot sales show a steady market. Receipts for the week included 46,998 cattle, 1,850 calves, 91,624 hogs, and 69,429 sheep. Estimated for Monday, 14,000 cattle and 28,000 hogs; for next week, 110,000 hogs.

East Buffalo Live Stock.

East Buffalo, N. Y., March 27.

Dunning & Stevens, Live Stock Commission Merchants, East Buffalo, N. Y., quote as follows: Cattle—Receipts, 2 cars; market closing $3.60 and firm. Hogs—Receipts, 15 cars; market active and 5c higher; Yorkers, $4.32½@4.35; few white, $4.40; mixed and mediums, $4.35; heavy, $4.30@4.35; pigs, $4.00@4.10. Sheep and lambs—Receipts, 13 cars; market active and 10c higher; top lambs, $5.90@6.15; top sheep, $4.85@5.00.

Milwaukee Grain.

Milwaukee, March 27.

Wheat—No. 2 spring, 73¼c; No. 1 northern, 78½c; May, 73¼c. Corn—No. 3, 22c. Oats—No. 2 white, 18½@20c. Barley—No. 3, 31@31½c; samples, 28@30c. Rye—No. 1, 34@34½c.

Detroit Grain.

Detroit, March 27.

Wheat—White cash, 86½c; cash red, 83½c; May, 90⅝c asked; July, 74⅞c.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE N. C. A. ANNUAL MEETING.

The Annual Meeting of the National Christian Association occurs on the 8th of May next. Members of the Association and all friends will please take notice and be prompt in attendance on Wednesday, May 10th, at 10 o'clock A. M, at 221 West Madison St., for the election of officers and the transaction of other important business.

SAMUEL H. SWARTZ, *Pres.*

MRS. M. C. BAKER, *Rec. Sec'y.*

The California State convention will be held in the Women's Temperance Temple in Los Angeles, April 14, 15.

The convention will begin Wednesday evening, April 14th. Among the subjects discussed as per the program are, "Origin and Character of Freemasonry," "Why Christians Should Not Unite with Secret Societies," "Holiness and Secret Societies," and addresses on other subjects by Bishop Dillon, Rev. E. B. Ebey and Secretary Williams. There is also to be a conference of seceders during the afternoon session on Thursday.

Secret orders are often spoken of as "founded on the Bible" until it is believed, like any other "lie well stuck to." But high Masonic authority repudiates this silliness, declaring that "Masonry has nothing whatever to do with the Bible. It is not founded on the Bible."

During the next two or three months there will be many local and State meetings of churches. It is impossible to send someone to such meetings from this office, but will not all readers of the *Cynosure* who attend such meetings remember Christ's command: "Let your light shine," and as God shall give opportunity enlighten the churches in regard to the "pagan institutions" of our land? Write for literature, and state how many leaflets you can use, and it will be sent you. If you can pay for it at the rate of 25 cents a pound do so, but if you cannot pay anything and will do the work of distributing it will be sent you.

GEORGE F. PENTECOST.

This portrait is one of the foremost and reliable evangelists of our day and once pastor of the Tompkins Avenue Congregational church, Brooklyn. Few have left as clear and radical a testimony on the secret society question. He has said, "God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and his service, and to the church by depleting and robbing her of her male membership, than any other one enemy of Christ. There never was a time when the cry, 'come out from among them, and be ye separate, saith the Lord,' was more needed than now."

If "Freemasonry don't amount to anything," how do you then say "So help me God," and avoid taking "the name of the Lord thy God in vain?"

Dr. Hugh Johnston, President McKinley's pastor at Washington, says that "Senator Ingalls, who outraged the moral sense of the nation by saying that politics had nothing to do with the Ten Commandments or the Sermon on the Mount, pronounced his own political death warrant when he uttered the words." We may add that the moral sense of the nation was no less shocked when this Senator attended the brutal prize fight at Carson City, and then wrote up the story of the fight for the Chicago *Tribune*.

Rebekah practiced deception and taught her son falsehood. She substituted one for another with a change of name. Is it part of her punishment that, even yet, her name is degraded by its application to a substituted degree put in place of Odd-fellowship, a false substitute for a falsity?

Jezebel was the royal patroness of the "ancient brethren" of Modern Freemasons. She was a votary of Astaroth with Baal, and Astaroth was akin to Venus, if not identical. Venus names a star and Zidonian licentiousness claimed astronomical relations. Naturally, the modern brethren of the "ancient brethren" whose "four hundred" fed at Jezebel's table, hold related to them the "Eastern Star." It is Jezebel's degree. Jezebel herself was an Eastern Star adoptive Mason; that is, she was a Zidonian pagan.

The second epistle of John calls those who "confess not that Jesus Christ is come in the flesh" by the descriptive title "deceivers." It adds the title "anti-Christ." It speaks a solemn word to him who "abideth not in the doctrine of Christ." Freemasons do not abide in it, unless one can at the same time abide in what he practically repudiates. Christians are warned not to "receive" such nor bid them "Godspeed," "for he that biddeth him Godspeed is partaker of his evil deeds." Men who try to profess both religions, should read this epistle from the seventh verse onward.

The following note is from the pastor of the Congregational church at South Norwalk, Conn., and is dated March 31, 1897:

EDITOR *Lodge Lamp*:—I commend to your thoughtful and prayerful study the Sermon on the Mount and the parable of the Prodigal Son before you send out any more such un-Christian literature as the article "Why a Collapse Threatens," so far as it relates to the Fasherhood of God.

Yours sincerely, (Rev.) GERALD H. BEARD.

The following is the sentiment professedly complained of:

God is not the Father of all men in a religious sense. He is the Father of those only who have been truly redeemed by faith in Jesus Christ. The Holy Spirit declared to the church that "he that hath not the Son hath not the Father;" and Jesus told those that opposed his salvation and sought to climb up some other way, "Ye are of your father the devil."

The Sermon on the Mount presents the nature and character of the righteousness of the kingdom of God, and indicates the mode and manner of genuine spiritual life. The parable of the Prodigal Son has been twisted into teaching almost every doctrine under the sun. It has been suggested that the wide wandering prodigal represented the Protestant, and the selfish, selfrighteous son the Catholic church. But those who haven't "fish to fry" agree that it presents the two classes of sinners to which all men belong, and also the grace of God to the repentant prodigal. In neither of the above references, of Rev. Mr. Beard, is the lodge doctrine of the "Fatherhood of God" the thought; and if Jesus was to preach to-day the Sermon on the Mount to pastor Beard, would he not say; Except your righteousness shall exceed the righteousness of the Masons and Odd-fellows, ye shall in no case enter into the kingdom of heaven. (Matt. 5:20.)

THE LOST SHEEP.

[The following poem is said by Chas. A. Dana, editor of the *Sun*, and compiler of the *Household Book of Poetry*, to be, without regard to dialect, one of the most beautiful poems in the English language.]

De massa ob de sheepfol'
Dat guard de sheepfol' bin,
Looks out in de gloomerin' meadow
Whar de long night rain begin—
So he call to de hirelin' shepa'd,
"Is my sheep, is dey all come in?"
Oh, den says de hirelin' shepa'd,
"Dey's some dey's black an' thin,
An' some dey's po' ol' wedda's,
But de res' dey's all brung in,
But de res' dey's all brung in."

Den de massa ob de sheepfol',
Dat guard de sheepfol' bin,
Goes down in de gloomerin' meadows
Whar de long night rain begin—
So he le' down de ba's ob de sheepfol',
Callin' sof', "Come in, come in!"
Callin' sof', "Come in, come in!"

Den up t'ro de gloomerin' meadows,
T'ro de col' night rain an' win',
An' up t'ro do gloomerin' rain pat,
Whar de sleet fa' pie'cin thin,
De po' los' sheep ob de sheepfol'
Dey all comes gadderin' in,
De po' los' sheep ob de sheepfol'
Dey all comes gadderin' in.

—*Sally Pratt McLean.*

SECRETISM IN THE LIGHT OF THE GOSPEL.

BY REV. S. G. SHAW.

I have nothing in particular to say now against the minor orders, some of which are called benevolent, others social, some organized for the purpose of advancing temperance, others drawn up in the great strife between capital and labor. My present stand is against those that have invaded the religious sphere; that have a form of worship, that have engrafted into their ritual and initiatory rites sacred terms and references to things divine, that pretend to teach men truth higher and more ennobling than revelation has taught, that enslave the conscience and extend to men assurance of eternal life, claiming, as not a few of them brazenly do, to be "a religion good enough for any man." I would examine such secret orders in the light of the Gospel.

1. The Gospel means development. Growth, expansion, progress toward perfection has always characterized the truth as it is in Jesus. In this respect its likeness is in nature. "First the blade, then the ear, after that the full corn in the ear." The bud develops into the flower first, then into fruit and seed. It is the same with the light of day. First there is the gray dawn, then the sunrise, after that the meridian glory. Something we say is wrong if the bud does not burst into a flower. Something is wrong if the branches of the tree do not stretch out wider and reach up higher, eager for more sunlight and dew, and yielding better shade and more fruit as the seasons pass.

Truth has a similar power of expansion. I find development in the Bible from beginning to end. There is a development in the law. Moses having received the ten commandments from God, came down out of the mountain; but returned to receive special enactments suiting the moral code to Israelitish life. Still the law was not complete, and had farther enlargement. A man was found gathering sticks on the Sabbath, and he was put in ward till Moses had enquired of the Lord what should be done to him. Zelophehad had no sons but daughters, and the question as to the disposal of his inheritance led to a recognition of the property rights of women. So all along down to our own time. The law student finds original work to do. The pleader employs methods unknown to Choate, and the legislator declines to yield everything even to Blackstone. In the Scriptural foreshadowings of the Gospel there is development. First we find a promise positive but far from explicit, "The seed of the woman shall bruise the head of the serpent." This expands, grows definite and clear as time passes, until His name was made known to Joseph, and His birth-song was sung by the angels. Even since His sacrifice was offered there has been development. The Gospel could not be hid under a bed or beneath a bushel. The apostles beginning at Jerusalem carried the truth well on to the ends of the earth. Likewise we find development in science, art, literature, philosophy—in everything that contains truth and the power to benefit mankind.

We cannot say this of secretism. Its advocates will not allow that it admits of development. De Witt Clinton said, "The principles of Masonry are essentially the same, and uniform in every place." In a standard Masonic work it is declared, "Masonry stands in no need of improvement; any attempt, therefore, to introduce the least innovation will be reprobated not by one, but by the whole fraternity." When the lambskin apron is given to the Entered Apprentice, he is told that it is "more ancient than the golden fleece or the Roman Eagle." What is this that claims to be so ancient and so incapable of improvement? Is it possible that it stands alone among systems of truth and agencies of blessing, eternal and infallible? Does it not look rather as if the light had come all along from other sources, and benefits through other channels? Does it not look as if the system were so frail and rested upon foundations so unsound that to change it in any respect would be to endanger its very existence? Mythology tells us that Minerva sprang full-armed from the head of Jove; but so far as we know, nothing has come full-armed or full-grown from the heart of God.

2. The Gospel means the brotherhood of men. It means the removal of race distinction and class boundaries. With God there is no respect of persons. So it was with Christ. He came to redeem men; not Jewish men, but men of every name. Therefore the angels sang, "Peace on earth," and universal good-will. Therefore we find the shepherds of Bethlehem going to see the babe in the manger, and the wize men from the far East offering him gifts. Fulfilling the purpose which brought him to earth he instructs the woman of Samaria, heals the Syro-Phœnician, saves the demon-possessed of Gadara and restores to health the servant of the Roman centurion. He accepts the hospitality of the Pharisee and allows the woman that was a sinner to wash his feet with her tears. He admitted no difference between men on account of class or condition. All whom he met had need of his help; and to as many as were willing to receive it, he gave it freely. For this he was censured. Nothing like it had been known. The Jew divided the world's inhabitants into Jews and Gentiles. Those who were of Israelitish extraction were his brethren, and entitled to his regard and help; but all the rest of mankind were despised and hated. The Greek divided the people of the earth into Greeks and barbarians, and favored those of his own race, while he fought with all the rest of mankind. The favor and help of Christ were available to Jew and Gentile, Greek and barbarian, upon the same terms. He taught his disciples to do as he had done. They were to preach the Gospel to every creature. When the Spirit came at Pentecost he endowed the apostles with power to preach with equal freedom in the various languages and dialects of Asia and Africa and Europe.

Cambridge, Mass.

FREEMASONRY REJECTS CHRIST.

BY EX-PRES. JOHN G. FEE, OF BEREA COLLEGE.

It is often insisted that Masonry acknowledges God. So does the devil, Koran and the Shaster, but they do not acknowledge him as the Christian's God,—the one by whom we are to be regenerated, sanctified and redeemed. Masonry, as such, acknowledges God as the great architect—a power to swear by. Freemasonry, then, is a deceptive religion.

Freemasonry is not only a "religion," but it is an *impious* "religion." This will be seen in its rejection of the name of Christ in all of its official prayers; as in Masonry proper, the first three degrees of Masonry. All who attend a Masonic burial can notice the proposed omission of the name of Christ, at whose voice the sleeping dead and the very chaplain of the service shall come forth. The reason assigned for this omission is, that prayer in a Masonic lodge is to be of a general character. See Webb, page 287.

Again, in the words of another authority, "To offer prayer in the name of Christ is contrary to the *universality* of Masonry." That is, a professing Christian must treat the name of Christ as he does the name of Joe Smith, Mahomet or Zoroaster, as a mere man. As a pagan or an infidel he might do so, but as a Christian he may not. In the Christian religion Christ is the eternal, and the God manifest in flesh, "the Saviour from sin," and no other name is given among men whereby we can be saved. His name may not be ignored. Acts 12:10. You say in your heart you do not omit his name. But in your association with others, and in an avowed religion you do; for what you thus do through others, you do yourself.

Men have confessed to me that when as a Master Mason they opened the lodge with prayer, they knew that the use of the name of Christ was un-Masonic, and that such use could be silenced by an objector, if present. The minister and professing Christian present and consenting to such rejection of the name of Christ, "rejects the Lord that bought them."

Again, Freemasonry is flagrantly impious in cutting out the name of Christ from Scriptures which Masons quote, and thus use in their standard works. In the New Testament, 2 Thess. 3:6, we read, "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw." Masonry using the same text leaves out the name of Christ, and reads thus: "Now we conmmand you, brethren, that ye withdraw yourselves." The same omission in the use of the twelfth verse, and so in other places. See Mackey's Ritual, pages 348–9.

Odd-fellowship in like manner rejects the name of Christ. We cannot treat the name of Christ thus and do as he requires. "Honor the Son as we honor the Father." It is a great crime to mutilate God's Word, and thus treat it as a trivial thing. Our Lord says, "If any man shall take away the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city." You may say, "I do not do this myself;" but I say again, what you as a member and part of the association do through others, you do yourself, and God will hold you responsible for your fellowship and co-operation.

In conclusion, let me say, that of all devices of Satan for the subversion of the religion of Christ and correct civil government Freemasonry is the most subtle and dangerous; and that it is the duty of every man and woman loyal to Christ and civil government, to do all he or she can to show forth the anti-Christian character and dangerous tendency of secret oath-bound affiliated societies.

Berea, Ky.

THE SECRET ORDER OF JESUITS.

BY REV. J. M. FOSTER.

Jesuitry, or the Society of Jesus, is a celebrated religious order of the Roman Catholic church, which has figured largely in the ecclesiastical political history of the world for 350 years. It originated with Ignatius Loyola, a Spanish monk, in 1540. His system remains substantially the same to-day. He secured a bull from Pope Paul III., in September, 1540, sanctioning his rules. He was made first General of the order. There were five assistants to be his counsellors, but his will was superior. He is called the Black Pope. In every society there are four classes:

1. The professed, who have spent ten or twelve years in training and have taken the four vows of chastity, poverty, obedience and a promise to go as missionary to any country the Pope might designate. From this class the General is selected, and holds his office for life.

2. Coadjutors, spiritual and temporal; the former, those who have completed their studies and been admitted to holy orders, assist the professed in preaching, teaching and direction of souls; the latter, lay-brothers to whom minor and menial offices are assigned.

3. Scholastics, who, having completed their novitiate, are engaged for a long series of years in pursuing studies or teaching in the schools of the orders.

4. Novices, who, after a short trial as "postulants" for admission, are engaged for two years exclusively in spiritual exercises, prayer, meditation, ascetic reading, ascetic practices and a general course of disciplinary training.

The government of each society is by provincials appointed by the General, and holding office for three years. There are three communities in

each society—professed houses or residences, colleges and novitiates. The superiors and various office-bearers in these houses are appointed by the General, and a monthly report from the society and a quarterly from the college and novitiate is made to the General detailing the character, conduct and position of each member of the society.

Its growth was phenomenal; within one century they had 22,598 societies, 24 professed houses, 669 colleges, 176 seminaries, 61 novitiates, 335 residences and 275 missionary stations, and occupied Italy, Spain, France, Portugal, Germany, England, the colonies of North and South America, India, China, Japan, South Africa. Notwithstanding their vow of poverty they had $200,000,000 when suppressed by Pope Clement XIV., in 1773. And though they had sworn to hold no office except in the order, yet, they had 24 cardinals, 6 electors of the empire, 19 princes, 21 archbishops, 120 titular bishops, at this time. Their fundamental principle is, "the end justifies the means." They may join any society that they may choose and take any obligation where they can serve their own order. They may break any law of any country that will help them.

They are above and independent of any civil power on earth. They live to bring all governments under the Pope. Their secret methods gave them unsafe power in church and state. They were a perfect system of spydom. They serve as a telephonic system, connecting the different countries with the Vatican. Their attempt upon the life of King Joseph and the treasonable conduct of their missionaries in Paraguay, a Portugese province, led to their expulsion from Portugal in September, 1759. France soon followed. It came in this way: Father Lavalette, procurator of the order in Martinigue, consigned to a commercial house in Marseilles two large and valuable cargoes. The cargoes were seized by English cruisers. Lavalette was unable to meet the bills which had been drawn on the credit of the delivery of these cargoes, and the merchants proceeded against the order. A report, highly discreditable to the society, was drawn up and a demand made for the suppression of the order.

The decree expelling the Jesuits from France was issued in 1764 Spain followed this example in circumstances of great harshness and severity in 1767. They were expelled from Prussia, Austria and Italy. The South American Republics have also banished them. The Popes have also excommunicated them, only to find that the Jesuits were stronger than they. Pope Clement XIV. suppressed them in 1773, but Pius VI. restored them. to secure their assistance in his conflict with Napoleon Bonapart. Gregory XVI. recognized them in 1831. Popes Puis IX and Leo XIII. acknowledged the order and appointed their priests to "teach and hear confessions in all nations." When the will of the Pope and the General come into collision, the result is, the submission of the Pope or his death.

56 Pinckney St, Boston.

BOGUS REFORMS AND INSURANCE.

In the insurance of property many conditions are imposed, the violation of which forfeits the policy, but in life insurance there are few forfeitures except for non-payment of assessments or suicide. Fraternal insurance adds to these lodge standing which creates supernumerary conditions that exceed the multiplied requirements of property insurance. Among them are, promoting and defending the lodge, spying and reporting its enemies, paying its dues and assessments, aiding its members in courts and business, and many others expressed or implied in its books or deducible from its practice. The violation of these may cause temporary or permanent suspension or expulsion and abeyance or forfeiture of insurance. It is, therefore, evident that fear of loss of standing will create anxiety in those insured in lodges and cause them carefully to guard their words and acts, and any breach of discipline will increase their solicitude in a still greater degree.

But all are subject to fears who desert free for despotic government, an equal for a master. As a reason for the transition in insurance they claim that there is no security from fraud in law, but there is in lodge oaths and rule. This is a misrepresentation of the former, and suppression of the defalcation of the latter but a confirmation of its terrors and tyranny. If true, it has been caused by lodge practices, and should not be encouraged by toleration but remedied by extirpation. This is suggested by observing the caution with which those insured in lodges guard their speech and acts, and the anxiety they manifest for the fraternal good will. It is evident that they are under a strict master.

A neighboring gentleman has placed his trust in fraternal insurance, although his experience seems to condemn it. He first tried common insurance and decided it was insecure. He then tested Odd-fellow insurance at a dollar per death, but increasing mortality made it oppressive and he withdrew, although still liable, as recently claimed by the order in Wisconsin. He finally adopted Masonic insurance, but its assessments also became insupportable and he compromised on a stated sum annually, and now thinks himself secure, but still he is troubled with misgivings. He says he can see only a single danger, the loss of standing; but by this he plainly expresses his fears and doubts and the bane of fraternal insurance. He has sold his peace and freedom for a pittance, and must submit to every rule and exaction to retain his insurance, which in the end may fail him. He cannot protect himself with the law because the conditions, the requirements of his oath, are beyond the investigation of courts.

He has been incapacitated for meetings and parade and has retired by demit, but still his anxiety continues and is shown by restraint in speech and direct and indirect advocacy of the lodge to emphasize his silence of its defects. He never tires of citing instances of lodge charity and fidelity surpassing the church to ally suspicion by flattering comparisons and now boldly argues that secrecy is universal and indispensable. But in all this the true motive may be detected or apprehended. He has paid large sums which he will lose with his standing, and as rates increase with age farther loss is threatened with a change of insurer. He is a slave to his investment, and proves that connection with the lodge is not happier in insurance than in other relations.

A Reader.

(To be continued.)

SECRET SOCIETIES IN CHINA.

FROM BLACKWOOD'S MAGAZINE.

The meeting places of secret lodges in China are carefully chosen with a view to concealment, and were situated for the most part in obscure mountainous and wooded districts. The more inaccessible the spot, the better suited it was for the meetings of the conspirators. The following is a description discovered by Professor Schlegel of the entrance to a lodge in the province of Shantung:

"A stone road leads to the first pass, called the Heaven-Screen Pass. Past this is the Earth-Net Pass. Next comes the Sun-Moon Pass, at which each brother is obliged to pay one mace and two candareens (about one shilling). After this pass comes a stone bridge over a river, which leads to the Hall of Fidelity and Loyalty, where are the shrines of the five ancestors, flanked on the right by a council-room and on the left by the court: here the brother must produce his capital (three Hung cash) and diploma.

"From this goes a long road along the mountain chain Huiling, girded on the one side by the mountain and on the other by the sea. At the end of this road is the outside Moss Pass, called also the Pavilion of the Black River. Thirteen Chinese miles farther on is the Golden Sparrow frontier, so called on account of the name of the mountain at whose foot it lies. Past this are four buildings. Over the front one are written the words, 'To extend the empire let righteousness flourish.' The second one is called the Palace of Justice, with the civil entrance to the left and the military entrance to the right. The lodge follows immediately."

It is not always, however, that such a well-concealed meeting-place can be discovered, and it often happens that the brethren have to meet in large and crowded cities. In such cases the formal lodge is dispensed with, and the meetings are held in the houses of the presidents or in other convenient buildings. The recruits to the ranks of the Kolao Hui are commonly gathered from the dregs of society—time expired soldiers, unemployed work-people, and professional thieves from the familiar substrata of the various lodges. In furtherance of their objects, which are for the most part disorder and rapine, modified by a keen anxiety for their own safety, these ragged regiments find it necessary to improve their *personnel* by enlisting as many householders as possible into their ranks. This is done in several ways.

If a man who is regarded as a desirable recruit resists the overtures and enticements of members of the lodge, steps of a stringent nature are taken to arouse in him a sense of the danger he entails by resisting the commands of the league. In such a case the householder may possibly find on his table on his return home from work a note bearing the stamp of the society, ordering him to betake himself at a certain hour to a given place, and threatening the murder of himself and family if he should dare to refuse or venture to give information to the authorities. Occasionally, when desirable, a stratagem is employed to entice the recalcitrant recruit into some secluded spot, where he is surrounded by members of the Hui, who compel him *vi et armis* to accompany them to the lodge. Outposts and guards keep a strict watch over the approaches to this arcane retreat, and the appearance of policemen and soldiers following in the wake of neophytes is signalled to headquarters with such speed that the aims of the invaders are almost invariably frustrated.

THREATENED WITH UPHEAVAL.

CHINESE EMPIRE IN DANGER FROM THE LODGE.

No careful reader can fail to see that the great Chinese Empire is rocking in the throes of revolution caused by the conspiracy of secret orders. The lodge question is fast becoming the absorbing one in the politics of all nations. A London daily publishes recently that 'Sun Yatsen, the Chinese doctor who was kidnaped by the officials of the Chinese Legation there, and who was subsequently released on the demand of the Marquis of Salisbury, has published an article in which he says that the value of Li Hung Chang's head will be determined by the value of the information he has taken to China anent the doings and power of the Chinese abroad.

"Sun Yatsen says that he was the leader of the conspiracy at Canton in October, 1895, to establish a constitution for China. The society which he belonged to was called the Hing-Chung-Woey, meaning 'Chinese Progressive Society.' He says it has a powerful organization in America, with a center at San Francisco and headquarters in New York. Sun Yatsen further states that the American chief is Walter Fong, the first Chinese graduate at Stamford, Conn., and that his principal colleagues are graduates of Yale, Harvard and other universities. The article includes a letter, dated Chicago, from Wong Chin Foo, who claims that the movement in the United States is in good shape.

"Many attempts to compass Sun Yatsen's death are predicted. Inquiries made among the Chinese in this city established the fact that the 'Hing-Chung-Woey' has a large and rapidly increasing membership, both in this country and China. A number of Chinamen who are promigent in Celestial circles in this city, when approached by a reporter were very reticent, but, when they were assured that their names would not be made public they consented to talk about the matter. Several of them acknowledged that such a society existed, but not one of them would say that he was a member.

"As to the purport of the organization, it was generally conceded that the Chinese subjects were dissatisfied with the ruling of the Emperor, and they were cognizant of no other way to overthrow the Emperor's power than by secret means. None of those questioned would acknowledge that the headquarters of the society is in this country, but one or two inadvertently spoke of leaders in San Francisco and New York. One of the best known Chinese merchants in this city said that the movement was for the overthrow of the present Government in China and the substitution of a republican form of government. He said that the organization was more successful in point of numbers than the most sanguine anticipations of the leaders had looked for, and he claimed that in

the United States alone its adherents could be numbered with six figures.

"One, more bold than the others, volunteered this statement: 'I cannot,' he said, 'disclose anything with reference to the work of the organization, but when the time comes to strike a blow for the overthrow of the present dynasty and the formation of a republic, on American lines, the system of government now existing in China will receive a severe shock, and I think we will win.

"'Were I in China my head would pay the penalty for these words. But I think I have said enough just now to give you an idea how far-reaching our society's work has been. Like all secret bodies, we have to be reticent, and while our work is being carried on with a great deal of secrecy, we have no fear of its ultimate success.'"

SECRET SOCIETIES AND GAMBLING.

Justice Henry Carter, of the Haverhill police court, has decided that playing whist for prizes is gambling, and that if complaints are made warrants will have to be issued. The decision came about in this way: A leading member of the Pythian sisterhood received an anonymous letter warning her against the further offering of prizes for whist. The letter was shown to Judge Carter, with the result as above; and it is said that all the secret societies in Haverhill which have been running whist parties have abandoned them. Judge Carter is no crank, nor is he on principle at odds with the game of whist, and he is far from thinking that cards are devil's books.

On the contrary, he is fond of his little game, and, despite his years, he is as genial and hearty a gentleman as one could wish to meet. His decision is purely judicial, and it is difficult to see how it could be otherwise than as stated. Playing for useless knickknacks, or even for booby prizes, is as much gambling as playing for money in large or small sums. But what a shudder it must send along the vertebra of society, and up and down the backs of the pillars of our churches, when it becomes generally known that all this time, while they were believing they were harmlessly amusing themselves in card competitions, and incidentally advancing some worthy cause, they were doing that wicked thing, gambling, against which they have all their lives been raising their voices in horror.—*Springfield, Mass., Republican.*

LAFAYETTE.

Lafayette was a Freemason. He came from France a few years after the expulsion of the Jesuits from that country—which act is said to have been approved by him. While in the United States he invariably attended worship at Protestant churches, and when here in 1824, we are told by "The Memoir of Lafayette," published in Boston that year (page 172): "He manifested a desire to attend the religious service of the Sabbath at the church in Brattle street, where he had formerly joined in worship with Bodowin, Hancock and Cooper." We are also told that he had refused an invitation from Bishop Fenwick to attend Roman Catholic services—"at which refusal the bishop was much hurt."

Again—and there can be no doubt of the veracity of this—on two different occasions—first to an eminent Reformed Dutch clergyman, Rev. P. I. Van Pelt, and afterwards to Mr. Charles Palmer, of Richmond, Va., Lafayette said: "It is my opinion that if the liberties of this country—the United States of America—are destroyed, it will be by the subtlety of the Roman Catholic Jesuit priests, for they are the most crafty, dangerous enemies to civil and religious liberty. They have instigated most of the wars in Europe."—*The Light of San Francisco.*

REFINED HEATHENISM.

In the Kansas City *Catholic* we find an excellent article from the pen of M. N. Butler, from which we take this extract:

"Freemasonry in the United States is an English system. Albert G. Mackey, Past General Grand High Priest of the General Grand Chapter of all the Masons in this country, in his Lexicon of Freemasonry, page 402, declares: 'The religion, then, of Freemasonry, is pure theism, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry.' Chase's Digest of Masonic law is the great book of decisions and every Grand Lodge in the Union is represented therein. Pages 207 and 208, affirms: 'The Jews, the Chinese, the Turks each reject either the New Testament or the Old or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was, it would not be Masonry, it would be something else.'

"Thomas Smith Webb was the first standard Masonic author in this country. He is the Father of American Freemasonry. His Freemason's Monitor, page 285, says: 'So broad is the religion of Masonry and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian and the worshipper of deity under every form.' Freemasonry, then, is pure theism, deism, or natural religion.

"Mackey's great book of Masonic Jurisprudence that governs every lodge, page 503, reads: 'Every Mason, says the old charges of 1722, "is obliged by his tenure to obey the moral law." Now, this moral law is not to be considered as confined to the decalogue of Moses, within which the ecclesiastical writers technically restrain it, but rather as alluding to what is called lex naturae, or the law of nature.' 'The universal law of nature, which the authors of the old charges have properly called the moral law, because it is, as Conybeare remarks, "a perfect collection of all those moral doctrines and precepts which have a foundation in the nature and reason of things," is therefore the only law suited in every respect to be adopted as the Masonic code.'

"Remember we are not quoting Anti-masons, but open standard publications by the highest Freemasons in America. They contain none of the so-called secrets of the order. We are giving you a fair and legitimate discussion. Go to your bookseller and enquire for those Masonic prints, and if they don't have them write to W. I. Phillips, 221 West Madison St., Chicago, Ill., and he will procure them for you."

—Think just a moment, if the thought is endurable, of A. J. Gordon on the platform with a distiller whose rum blights Africa, saying, that if the Masons were not welcome to the church he hoped they would go out in a body, and he would go with them.

LODGE INTERFERENCE SNUBBED.

Governor Black and Lieutenant-Governor Woodruff, of New York, sat down hard upon a delegation of A. P. A.'s who waited upon them, March 16, and requested that they refuse to review a St. Patrick's day parade at Albany tomorrow. The A. P. A.'s first called at the Executive Chamber. Dr. Watkins presented to the Governor what purported to be a protest from the American Protective Association against his reviewing the sons of Erin as they march in the morning.

"By whom is this issued?" asked the Governor, after glancing through the document.

"By our secretary," replied Dr. Watkins.

The Governor said, "Good day, gentlemen," wheeled about in his chair, turned his back upon the delegation and resumed the dispatch of business of state.

Dr. Watkins and his companions retired disgusted, but thought they might have better luck with the Lieutenant-Governor. When they submitted the protest to him, Mr. Woodruff asked:

"If you, as American citizens, happened to be in Ireland on the Fourth of July, would you not resent an attempt to prevent the display of the Stars and Stripes on that day?"

"Certainly," was Dr. Watkins' reply.

"Then be as fair with the Irish Americans as you would be to the native born," was the Lieutenant-Governor's retort.

Both the Governor and Lieutenant-Governor said they would be on the reviewing stand tomorrow in accordance with their promise. Just after Mr. Black and Mr. Woodruff were nominated last fall, they were called upon by a committee of A. P. A.'s, and asked to sign pledges that they would appoint no Roman Catholic to office. Both refused to consider any such proposition. Nor would either subscribe to a single tenet of the A. P. A. faith.

MASONRY IN THE OLD WORLD.

A well educated lady from Amsterdam in Holland, who is visiting friends in this city, was recently an interesting visitor at this office. She informed us that in Holland almost every official both in civil and military life was far along in Masonry. Those who say that Masonry is but boys' play and too unimportant to contend against, should consider why President McKinley, Chauncey M. Depew, the Prince of Wales and leading officials in all governments subject themselves to the most degrading and humiliating initiation ceremonies that they may gain influence in these secret orders.

An eastern exchange says: "The publicity given to the prominent part which Oliver Belmont is now taking in Masonic affairs calls attention to the difference of the manner in which the craft is regarded by the most fashionable people in the Old World. In England, Germany and Scandinavia all the best people, royalty as well as aristocracy, are Masons, and in England especially it is just as much de rigueur for a man to belong to a first-rate lodge as it is to form part of a really good club. Here in the United States, however, the very rich people, those who have pretensions to birth and who seek to copy the English, do not, as a rule, belong to the craft."

WEALTHY CHINESE CRIMINALS.

Thirteen of the wealthiest Chinese in this country sat down to dinner, March 12, at the Auditorium hotel in this city. There was never a jollier gathering in the Auditorium; yet two of the diners are under sentence of death, and the rest of the party, with the exception of two American lawyers of San Francisco, are under sentence of life imprisonment. The amount of wealth represented at the banquet, according to the leader of the party, was $12,000,000.

The party are on their way to Washington, where they knelt before the Chinese Minister, Yang Yu, and asked for mercy and justice. Already their relatives in China have been imprisoned, and their immense estates confiscated by the government. The trouble for which these banqueters are sentenced to such heavy penalties arose through the strife of the Chinese societies in San Francisco. Correspondence between the Chinese Minister and the Chinese government resulted in an indictment by the Emperor of China against the leaders of the See Yup Society.

Two of them, Lee Kang Chow, whose wealth is placed at $4,000,000, and whose relatives are prominent in China, and Chin Wan Way, a distant relative of Li Hung Chang, were condemned to death. The others were condemned to life imprisonment. The indictments did not cause the merchants much anxiety, for they realized that while in this country they were safe. But when they learned that their vast estates in the Flowery Kingdom had been taken by the Emperor and their relatives thrown into prison, they determined to journey in a body to Washington and place their case before the Minister.

—Heathen India is fond of Masonry and builds lodges. The home of Masonry, with its sun-worship, is naturally there. It is exotic in Christian lands.

OPEN LETTER TO BISHOP McCABE

New Orleans, La., Feb. 6, 1897.

W. B. Denton, Winfield, Kan.

My Dear Brother:—I do not look on Life Insurance as you do. I think it a great Christian enterprise of noted value to the poor. This is the way to put it: Let the many give the small sums that the poor may have the large sums in case of need. If forty men had each given $100 to give the poor widow $4,000 upon the death of her husband, you would have said "all right, that is certainly commendable." Suppose eighty persons had joined in the contribution of $50 each; suppose 160 had joined by giving $25 each, it would still

have been commendable. That is just about what happened when the Life Insurance company gave her $4,000.

It is all right, in my opinion. I am insured for $17,000 myself and get a great deal of comfort out of it. My premiums have gone, since 1864,—a period of 33 years—to help the company pay large sums to widows and orphans, and so far from begrudging it, I rejoice in it. Please let the poor widow read this letter. God bless and guide you. Yours faithfully,

C. C. McCabe.

Winfield, Kan., March 1, 1897.

Bishop C. C. McCabe, Fort Worth, Tex.

Dear Brother:—I thank you very much for replying to my inquiry. I am exceeding surprised at your position and statements. Like many other good people you have been too closely occupied with better things to see the bottom of this matter. If you please, have you been paying premiums for thirty-three years to help the poor or help yourself, or your family, which is the same? You certainly would not pay more to a rich corporation than you expect to receive, and if you pay less there is not much reason for "begrudging it." Instead of "the many giving the small sums that the poor may have the large sums," the opposite is more nearly the case. You must know that a very large majority of the policies do not mature. Who fail to meet their payments, the poor or the rich? The poor, of course. Occasionally a poor man dies with his policy in force; then it would not be Christian common sense to want to contribute thousands to his family while so many others are destitute.

Your premiums are mainly divided between the company and those who are able to carry their policies to the end. I knew a lady with three dependent children who was persuaded to take a $3,000 policy. After paying $116 she lapsed and could scarcely provide the most common necessities for her family. You would not "rejoice" to think that this poor woman's $116 has been paid to the company to help make up your $17,000. There is profit and loss in business, but it is a sorry business where only the loss makes the profit. This has all the marks of a lottery. Lottery is suppressed by moral law while the scheme called life insurance grows with Christian support. Would any one be so foolish as to sell you property worth $17,000, (or $1,000), on condition that if you died the property need not be paid for? You see this thing has no business foundation. It is only a money making affair which should be denounced by Christian and honest people.

There can be no such thing as life insurance, since death is certain and there is no uncertainty upon which to base insurance. You simply venture that you will pay certain sums at certain times while you live. The company ventures a certain amount that you will not. That the companies win vastly more than they lose is evident by the large salaries paid, their magnificent buildings and millions invested. Some interest is received but that is not "a drop in the bucket" in comparison to the amount accruing from cancelled policies. When you secured your policy for $17,000 you did not know but what you would die the next day. In God's estimation, how much more of a thief is the poor man who takes a pair of needed shoes than is the rich man who purposes in his heart to take several thousand dollars without giving a recompense. There are many devices to secure the fruits of other people's labor, and I expect God is no more a respecter of names and means than he is of persons.

Men will frequently let honest debts go unpaid to keep up their life insurance, thus working a hardship on the community. A man of this town was so worried for years to meet the payment of heavy premiums, that the doctor thought it caused his death. Life insurance is the direct cause of a great many suicides. Is this a soul-saving or a soul-destroying instituton? If neither, what is its tendency? "Abstain from all appearance of evil." I sincerely hope that Christians are not in the majority in this business, and if not, it could hardly be called "A great Christian enterprise." The patriarchs, apostles and many good Christians of the present day have lived and died without life insurance.

"Distribution was made unto every man according as he had need." This is quite different from life insurance benevolence (?). "Providing for honest things not only in the sight of the Lord, but also in the sight of all men." "Be not conformed to this world." "Lay not up for yourselves treasures on earth." These and many other passages certainly prove that life insurance is not a Christian enterprise.

The other day one of our class leaders remarked, "The lodges are ruining our church. We are over two hundred dollars behind on the preacher's salary, and I fear we cannot raise it." So many church members pay more to the lodges than to the church, and even attend them in preference to church meetings. "For the time is come that judgment must begin at the house of God." The incentive in most of these lodges is what they call *protection*, a sugar-coated term for the worst kind of life insurance. The lady whose conscience troubles her so much because she is using money which she feels does not belong to her, may not be under condemnation, as her husband joined these orders without her desire or consent; but it is dangerous consolation to imply that it is all right to secure in this way $4,000 of other people's money with an outlay of thirty-two dollars.

As per your request I read your letter to this widow. She said, "Well, that is not the way I feel about it. As I understand the Bible, life insurance is not right."

May the Lord bless and guide us all.

Very truly, W. B. Denton.

Reform News.

STRONG BACKBONE, AND MORE NEEDED.

Los Angeles, Cal., March 26, 1897.

Editor Cynosure:—The battle is on here, and the lines are drawn; the people are taking their position against the evil thing or for it. We have the prospect for more than an ordinary meeting. Let all the friends pray and work to that end. There is victory for us here if we are willing to take up the guage of battle and win it. Heroes and heroines are what we need. Men and women who are not only loyal enough to stand and praise the heroes who fought in '76 and '61, but who are willing themselves to dare and do in the moral realm what the others did in the physical. Some will be found skulking to the rear as in all great engagements. Moral cowardice is the worst of all.

In the army the least skirmish in front would give some fellows pains in the stomach, lame back or limbs, and at once disqualify them for all service. Perhaps they wanted it about this time. The conduct of some ministers toward a convention reminds me very much of war times. Some have legitimate reasons for declining to take a part. In our coming convention we will have men who are known, tried and true. Men who can look the world and the devil in the face, knowing their duty toward this great evil, and are willing to do it; knowing their message and will tell it.

Among those who will have addresses as per program are Drs. Dillon, Bresee, and Bowers, Revs. C. B. Ebey and E. Leonardson. At the testimony meeting for some who have left the lodges, we will hear from a number of seceders, among them Mr. Hugh Todd, an architect of the city of Los Angeles, a second Ronayne, Irish by birth; initiated in the old country. When the Lord saved him he could not stand Masonry, but spewed it out. I may say, in his office he talks about it as freely as on any other subjects, and his patrons and friends all respect him for his convictions.

In the open conference we will have Rev. Will W. Logan of the U. P. church, Bro. Roberts and wife and others of the Free Methodists. We hope to enlist a great many in this phase of the work. Rev. L. C. Ebey is chairman of the committee of finance and advertising. He is a "hustler" and has all the pastors who are in sympathy with the cause to assist him.

I assisted Elder Tibbett at his quarterly meeting at Clearwater last Saturday and Sabbath. I spoke Saturday afternoon and night; led the Sabbath-school and lovefeast Sabbath morning, giving the lodges a slap at each service. I spoke again in the afternoon; conducted a praise service in the evening. A few of the lodge friends say, "I think P. B. would do more good if he would confine himself to preaching and revival work." The other hurts them worse of course. Well, I thank them heartily for all their left-handed compliments.

I spoke Wednesday night at Fullerton, to a small audience, in the Baptist church. Advertised the convention and distributed tracts and *Lodge Lamps*. It is thought by some they will arrange for me to return and speak again at F. I am billed and will speak to night at Compton in the M. E. church. I expect a good crowd there. P. B. Williams.

Correspondence.

WHO WILL HELP BRO. DAVIDSON?

New Orleans, March 26, 1897.

Dear Cynosure:—I am just in receipt of a check for $5 from M. L. Worcester, of Kingston, Ill., through kindness of Rev. Wm. I. Phillips, to assist in building the new St. Matthew Baptist church. We are truly thankful to Rev. Worcester for his liberal donation. We have been and are still being greatly oppressed in our church work here.

The Louisiana Baptist State Convention will meet in the St. Matthew Baptist church in September next, and I am struggling to have our new building in readiness to entertain them. The lodge has used every imaginable opposition to me. They have contended that none but cranks will oppose the lodge, and that the Baptist denomination will show me their contempt and disapproval by ignoring me and my church, and that the great State Convention will never meet in my church; therefore, to prove their boasting true they are trying to prevent me from succeeding in my new church work, thus compelling the convention to meet in another church and enabling them to boast, "I told you so."

If God be pleased to help me succeed in finishing this new church building, it will prove of untold strength to me in the anti-secret cause. But if I am defeated and the convention is forced to meet elsewhere, it will cripple my influence in that the lodgeites will contend that my radical course against them is the cause.

My church is the only out and out anti-secret lodge church among the colored people in this city. Dear brethren, you can see the great need of helping me in this arduous undertaking; any amount contributed will be thankfully received and acknowledged through the *Tribune*. I have not enough on hand as yet to justify me in attempting to build. I have had several bids and I now find that we can have our church finished for $6,800 cash.

Will not every reformer send me at least a mite to help; we want to start on our church April 26. Please lend us your prayers. Yours in Christ, F. J. Davidson,

2020 Seventh St.

ON HIS KNEES TO THE MOSLEM GOD.

Coulterville, Apr. 1, 1897.

Editor Cynosure:—I was very sorry to read in your last issue that we need not expect the *Cynosure's* visits, after May 1st, as a weekly, but as a 32-page monthly. It may be best. I hope so. I have my doubts. I find our monthlies, as a rule, have a great deal of stale news. I know your ground is not gone over so much, but I had learned to look for news in the *Cynosure* I could get nowhere else, and was often helped in my sermons; but it does not matter about these things, if the change is for the best. You gave us a good paper and it was growing better all the time.

Have we not come to wonderful times? Our chief magistrate bowing the knee to Allah. What a picture the President of this Christian country, and a member of the Methodist church, on his knees with the Arab, Moslem and Mohammedan, making himself their inferior, calling down fearful imprecations should he be untrue to the order. How revolting his position; stripped, with his hips higher than his nose—root hog or die. I think he had better have gone with Cleveland duck hunting.

I hope to have you give some lectures here on the lodge question. We have the Woodmen here, and they are in some of the churches. I am waiting to see the outcome. I am afraid there will be no discipline. I am afraid numbers take the place of principle many times. There is one bright reft in the clouds, "The Lord lives: the Lord reigns." Hallelujah! The Lord bless you in your great work. E. G. Elsey.

OUR POSTAL CARD SYMPOSIUM.

QUESTION—HOW CAN WE BEST WITHSTAND THE INFLUENCE OF SECRET SOCIETIES?

The following replies have been received to the above question:

MRS. HANNAH PALLISTER, BIG BEAVER, MICH.

I would say keep right on with your truths as published in the *Christian Cynosure*, and have no fear except that of the Lord.

REV. B. E. BERGESEN, BOSTON, MASS.

How to withstand the influence of secret societies? Reveal their secrets. There is one thing that secret societies cannot stand, and that is *light*. Let there be light and there will be no darkness.

SARAH POWELL GIDDINGS, ENOSBURG FALLS, VT.

Expose their crimes; bring them face to face with their victims who are always too poor to defend themselves or expose them. Thank the Lord, what is impossible with man is possible with God. They are a snare to all honorable men. Their object is to undermine the faith of the Christians and defile the church. For over 20 years I was the wife of one of their victims. They are false to each other, and all who trust them are deceived.

ELDER A. B. LIPP, SIDNEY, MO.

1. True believers must not receive them in church relation, or commune with them as Christians. Christ and the Apostles rejected them. 2. Talk to them as to gross idolaters, going in the way of Cain after the error of Baalam for reward. 3. Do not vote for them to hold office, party or no party; thus make them know that you mean what you say. 4. God will not give us power to withstand Baalism until we, like erring Israel, forsake our own sins. 5 Keep his law of separation from them religiously and politically.

REV. A. G. JOHNSON, HUNTINGTON, IND.

I think the best way would be to educate the public as to the evil of such societies; and I think the best and quickest way to educate the public would be to send out men to hold meetings on the public streets of our cities and towns. Of course these men would be slandered and imprisoned, and some would have to give their lives, but that would only arouse the public mind and they would investigate the subject, and then those devilish institutions would fall, for they are dependent on darkness for an existence.

REV. ARNEY S. BIDDLE, JERSEY CITY, N J.

1. Let the church offer something better. See what are good elements in these societies, and let the church adopt them as far as practicable. 2. Let the church bear witness against the evil elements of the societies, not because they belong to some or all secret societies, but especially because these elements are evils, and no man can conscientiously be a partaker in evil things whether in the society or out of it. 3. Magnify Christ and his church as the great force for good. No substitute can be offered for either.

ANTI CABAL, CHICAGO, ILL.

Avoid hearing a secretist as far as possible in pulpit, church or state; and guard against patronizing publications that refuse to discuss or publish the harmfulness of organized secret cabals, or decline to caution readers of the anti-Christ influences of all secret societies, and of their tendency to impoverish families and promote and perpetuate saloons, and to foster gambling, robbery, deception, lying, to throttle and handicap church and state and enable an upper few to grasp power and property at the expense of the many in the lower ranks of the orders by force and intimidation of them. Avoid contributing to individuals, corporations, charities, Sabbath school libraries or churches managed or controlled by lodgemen. Avoid the presence of secretists (by learning their signs, grips, the mark of the beast, etc) as you would avoid charlatans, mountebanks, bunko-men, assassins, pickpockets, incorrigible dupes and wolves in sheep vesture. Avoid Satan and his works, and side with the true Worshipful Master, and stand firm against secretists and other hidden powers of darkness; and not even the Supreme Most Worshipful Master of the lodges can influence, deceive or harm you individually, though championed by doctors of divinity of either of the varieties of the spotted, striped, speckled, ringstreaked, spavined or cloven-footed, trying to served two masters.

REV. A. J. M'FARLAND, KANSAS MO. CITY,

The influence of secret societies is anti-Christian. To withstand such influence Christianity must be strengthened. Christ must become the ruling influence in our lives. We must recognize and teach that everything desirable is to be found in him, and that nothing desirable is to be found outside of him. The Christian who enters a secret lodge for the purpose of finding any good thing, confesses a lack of confidence in Christ's ability to supply all his needs, for he cannot expect to find Christ there, who said, "In secret have I said nothing," and whose Word contains, "Be ye not unequally yoked together with unbelievers."

PROF. D. B. WILLSON, D. D., ALLEGHENY, PA.

One method I would commend is, making known to the children in our families the evil influence of secret societies, keeping anti-secrecy literature before them and looking out for them what we know will interest them as to the evil working of these societies. I was thus held back, and Dr. Trumbull also has borne testimony to the effect of his home training. This instruction must begin early, for the gaudy dress and public display of these societies allures the young who do not yet know that all is not gold that glitters. The objections must be in the heart, and from loyalty to Christ, to hold back from these unholy alliances.

REV. J. S. COLVIN, BOOKWALTER, NEB.

I would suggest that we should seek by precept and example to encourage our people to deeper spirituality, to a more real Christian life. The truly devoted Christian has no desire to be identified with these societies, especially if he knows anything of them. This suggests the importance of the work the *Cynosure* is doing in revealing the true inwardness of these associations. The ministry should arm themselves with facts readily obtained or seen that demonstrate the disloyalty to Christ the Divine Master, and the organized selfishness of Freemasonry, Oddfellowship, etc., and use these facts both privately and publicly in withstanding their influence.

ELDER RUFUS SMITH, WHEATON, ILL.

Do not, as so many do, ignore them, but dissect and expose them. Show the people that they cannot be true followers of Christ and Freemasons. For years we have cannonaded the lodge with the *Cynosure* as our weekly gun. We have shattered their walls and made many an opening for the poor lodge victim to escape. But has not the time come when a larger gun is called for, one that will carry a larger ball and carry it farther. We are glad the *Cynosure* is to be enlarged to a tihirty-two page monthly. In this busy, rushing age men will more carefully read and better appreciate it. The gun will be less frequent, but can be better aimed and made to carry a larger ball and do better execution; so let us go in for the enlargement of the grand old *Cynosure*.

COME OUT FROM AMONG THEM.

It seems that the ministers and the Christian church of this glorious nineteenth century have gone to sleep, or else have allied themselves with the devil throughout the land through the medium of the secret Christ-rejecting lodges. Their object is to defeat the Lord of glory from coming in his glory to rule king on earth. But their craftiness will not stand, for God has got a few faithful witnesses in all parts of the land who will continue to bear testimony against these monsters of iniquity. Secret oath-bound societies corrupt courts, prevent justice and condemn the just for the unjust. God don't want his people with a cable-tow about their necks and a hoodwink over their eyes. The voice of God cries, "Come out from among them and be ye separate." 2 Cor. 6:18.—*The New Orleans (La.) Tribune.*

ANTI-MASONIC SPLINTERS.

—The cable-tow is a donkey halter.

—Washington practically withdrew from Masonry.

—Masonry is meanness. At the foundation it is base.

—Masonry intends to imprison and enslave the pulpit.

—The "third point of fellowship" is infamy systematized.

—Loyalty to the government makes Masonic oaths absurd.

—The way to destroy secrecy is to make it no longer secret.

—Never forget that a lodgeite, like a smoker, is addicted to a vice.

—The bitter sectarianism of lodgeism is one of its noticeable features.

—There is one effective way to demolish secrecy; that is exposure.

—Masons tell who join; we ought to tell about the many who withdraw.

—Masonry, if good, should not have been so bitterly hated by so many Masons.

—Has a minister any right to go off and hide in a secret place to worship the sun?

—To rescue lodge victims is commendable, but to save free men from joining is imperative.

—Multitudes of men have entered the lodge, discovered its unworthiness and left it again.

—There are yet seven thousand who have not bowed the knee to Baal—have not knelt and worshiped the sun.

—Thou that abhorrest idols and sendest missionaries, dost thou commit sacrilege in a sun-worshiping lodge?

—It ought to be urged more freely that the haters of Masonry are numerous among those known as Masons.

—No doubt it is just to show the blameworthiness of Lorimer, but it might be more effective to speak of Colver.

—It is nonsense to charge Masonic action, conformable to Masonic principles, to a few hot-headed members of the lodge.

—Does it make invoking double damnation on your soul any better because a minister has been weak and simple enough to do it?

—If the exposures are not true, those who make them are not perjured. If they are not perjured they have no call to be murdered.

—Common sense would save a man from becoming a Mason. The trouble is he starts with the fault of going blindly, and so lies helpless in the ditch.

—It is Masons and those who were once Masons, who are often found among its severest critics. More than one of them has said, "It is of the devil."

—The Gospel that modern sunworshipers need is no other than the Gospel preached to ancient worshipers of the sun. But lodge Galatians need a similar epistle.

—Ministers belong to it. Yes, some ministers; and then again ministers don't belong to it, and won't belong to it; and, having belonged once, cease to belong to it.

—The Scripture gives warning against being "partaker of other men's sins," and being "partaker of his evil deeds." Can a man hold full affiliation in the lodge and escape this?

—Charles Sumner and Daniel Webster were good judges of what was best for Massachusetts; possibly as wise statesmen as a few Massachusetts ministers, who think disloyal oaths endurable.

—"Hereby," as well as "hereon," the Mason swears. A Christian is in business of questionable appropriateness when he swears by a mechanic's tools, like the square and compass, yet he does swear "hereby."

—Colver, the early pastor of Tremont Temple, an able and eminent as well as godly man, had been a Mason. He came out with deep repentance and with intense joy at his deliverance. He called Masonry "Satan's masterpiece; a terrible snare to the souls of men." How sad it is to see any other minister foolishly play stool pigeon to lure immortal souls into that snare.

THE COMMON HEN.

A Woman Tells Farmers and Their Wives How to Improve Stock.

At the Minnesota farmers' institute recently Mrs. Ida Tilson told farmers and their wives how the common hen may be improved. She said:

"The common hens are of all the shapes and colors that fowls ever grow, and they are usually neglected, abused, half starved and left to shift for themselves generally; but for all that they generally pay their own way and more, too—live and thrive and bring up a big family of healthy chicks under the most discouraging circumstances.

"Take the same pains with them as you would with a stock of thoroughbreds and they will respond quickly and generously. There is something—a good deal—in blood and there is an immense deal in care and food. If you have not the cash with which to buy pure breed cocks to mate the hens with to begin with, don't think that you can do nothing to improve the common fowls.

"Common fowls can be greatly improved in point of size by always selecting the largest and best to 'keep over' to breed from, and the laying qualities can be improved by sitting only eggs from hens that are known to be the best layers. On some farms where this course has been followed year after year the fowls have greatly increased in size and rival the Leghorns and Hamburgs in egg production.

"In one case which came under my observation, in five years from the time when the improving process commenced, the average egg product from the hens had increased one-third and the average weight in the same proportion. In that time no 'fresh' blood had been introduced into the flock. The improvement was wholly due to food, care and selection of the best each year. Of course the same results could be reached in two years with thoroughbred roosters, but the woman who had these hens didn't have the thoroughbred roosters nor the money to buy them, yet she went ahead and did the best she could with the fowls she had, and her best was very good indeed. It is a fact that the third winter after her work of improvement commenced her hens laid more eggs than any other flock in the neighborhood, and there were some thoroughbred flocks among her neighbors.

"If size be your object, select your largest common hens and mate them with a rooster of some of the larger breeds; if you desire a better egg production, select the hens you know to be the best layers, and for any other special purpose select males that possess the qualities which you desire. Chickens from these crosses will be 'half blood' and much superior to common fowls. The next year mate the half breed pullets to pure cooks and keep the best of the pullets from this cross for breeding stock the third year.

"In this way always keep your best hens and pullets each year, and by using only thoroughbred cocks you will in a few years have a flock of fowls that for all practical purposes will be just as good as though you had started out with thoroughbreds."

Buff Plymouth Rocks.

The Buff Plymouth Rocks have solid, practical merits as well as an attractive shape and color; hence it is not to be wondered at that they are popular. The preference of the public today is for either white or buff colored, yellow legged and yellow skinned varieties that are good layers and present a handsome, attractive appearance when dressed for market, and those qualities are combined in our subject in a pre-eminent degree; add to which the fact that their size is about right to give a fowl or chicken dressing eight or ten pounds to the pair and their present popularity will be lasting. The Buff Rocks are popular, for their solid merits and extremely attractive appearance please the public. They stepped at once into the front rank, both in this country and in England. A writer in Feathered World says of them:

"Through heat and through cold we have received an excellent return of good sized rich brown eggs, and this when running in the open fields in both exposed and sheltered positions, and also when tested for some months in a small graveled pen. The Americans say the Buff Rock lays like the Leghorn, and we have proved that this is not vain boasting. As chickens they grow rapidly and feather unusually early and mature sooner than the original Rocks."

Do Not Market Lean Fowls.

It does not cost over 5 cents even with the heaviest feeding to produce a pound of poultry. A poor hen weighing six pounds can be gotten to the weight of eight pounds in from 10 to 20 days—seldom more than two weeks—and if the market price is 12 cents per pound she will bring 14 cents owing to her superior quality, but allowing 12½ cents per pound she will bring $1. We allude to the choicest fat fowls. The poor hen weighing six pounds will not sell for more than 10 cents per pound. Thus it will be seen that by expending 10 cents for food and making a hen very fat, not only is the expenditure for the food returned, but the profit is also much larger. In fact, by increasing the weight and improving the quality the value of the hen is nearly doubled in two weeks.

Dirty Eggs and Clean Ones.

A wholesale egg dealer was sorting over a lot of fresh laid eggs just received from the country. They were all good size, the candle test showed them to be tolerably fresh and good, but some of them were so dirty that it was difficult to say what was their original color. The question was asked as to the difference in price between the dirty and clean eggs. "Three to 4 cents per dozen, and the dirty ones are very slow of sale." The quality is the same, but the appearance kills the sale. Another thing—had not the dealer gone to the trouble to sort the eggs all would have sold for little more than the price of dirty ones. Any one who ships eggs should know better than to send dirty eggs to market. They should be kept clean in the first place, but, if by chance they do become dirty, should be thoroughly washed. Few poultrymen can stand the loss of 3 or 4 cents per dozen from this cause in these times.

Clean Eggs.

Never send eggs to market soiled in the least. Usually they can be made, with warm water, not hot, and a soft rag, to look clean. If not, use them at home, making it an invariable rule to send your eggs clean and neat in baskets that will add to and not detract from their sale. Some people prefer a brown shelled egg, others the white. It is therefore wise to assort them to meet the wants of customers. The large eggs of the Brahma, Plymouth Rock, Wyandotte or Cochin should never be mixed with those of the Leghorn, Minorca, Houdan, Polish or Hamburg, as the size of the former is larger and buyers usually prefer them and are willing to pay for what they desire. These suggestions may seem small to many.

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The Christian Cynosure.

REV. M. A. GAULT, - - - Editor.
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CHICAGO, THURSDAY, APRIL 8, 1897.

SITTING DOWN ON AN EXPELLED MASON.

Postmaster-General Wilson last November issued an order barring C. C. Burt, alias Hi Williams, of Detroit, from the use of the mails. According to information received at the department, Burt was an expelled Mason who has been conferring degrees upon various persons for pay. He is well remembered in Detroit, where he formerly had a law office. He was, of course, unpopular with the Masonic bodies of Detroit. He claimed to have in some way come into possession of degrees of the order up the "Rite of Memphis." He used a great lot of paraphernalia in initiating members. Detroit Masons profess never to have regarded him seriously. He is now living at 105 Columbia East. He says he is a member of the Memphis rite, which he declares is a legitimate part of Masonry.

THEY WANT WOMEN TO STAY OUT.

As an illustration of why secretists do not care for the society of women we find the following report in the New York *Sun* of a discussion on this point in a Brooklyn lodge room:

"When it came to the suggestion by Mr. Jones of an innovation in the shape of a resolution that women should be invited to join in the festivities, a marked difference of opinion was developed. Mr. Jones said: 'A year ago I advocated this innovation and was defeated. I don't want any political dodging again over this matter. I want each member of this society to show his colors up to the handle. I believe the presence of ladies would greatly enhance the pleasures of the banquet, and brighten up the festivities.' Mr. Cooper said; 'I am opposed to the resolution. I don't think that a place where wine drinking, smoking and talking such as we indulge in on these occasions is a suitable one for ladies.'

"Col. John Oakey, popularly known as 'Our John,' came to the aid of the women. He said: 'As we invite ladies to our regular meetings, it is not right that we should debar them from participating in our annual dinner. They won't interfere with our appetites or "drinkitites." We should be ready to forego our cigars for the charming experience of their presence. Our wives and daughters not unnaturally think it selfish for us to go off and stuff ourselves, leaving them at home.' The resolution was sidetracked at the instance of Mr. Johnson, who moved its reference to the dinner committee. Should the report be unfavorable Mrs. Jones will again renew the fight for the women in open meeting."

TWO LIVES FOR A MASONIC GRIP.

John S. Mosby, the famous Confederate Guerrilla, has made application for the Consul-generalship at Havana. The present Consul at that place is Fitzhugh Lee. Speaking of Col. Mosby, reminds us of an incident of the civil war related in the Philadelphia *Times* by an old soldier of Mosby's command.

At Rectorville, Va., after consulting with his officers, Col. Mosby sent an Adjutant to a squad of Union prisoners, who were closely guarded, and ordered them to form in line. He then read to them an order, saying that seven Confederate prisoners were recently hung by the enemy, and seven Union prisoners must be hung in retaliation, and that they must draw lots as to who should be the doomed men.

The narrator says a scene ensued which would be stamped on his memory till death. A cry of anguish arose from the unfortunate prisoners, who implored the guard to intercede with Col. Mosby, but without avail. As the seven drew their fatal lots, most of them calmly resigned themselves to their fate. An officer was ordered by Mosby to take them as near as possible to Gen. Sheridan's headquarters, and hang them. One of the men gave the officer an empty pocketbook and pencil case and requested that they be sent to his wife in Michigan. The officer learned that he was a Freemason, and while going to the place of execution, they met Capt. Mountjoy, who was returning with another company of prisoners. The two officers held a consultation, and then took two of Mountjoy's prisoners and substituted them for the Freemason, who returned earnest thanks for his life. The eight were then taken to a point near the Federal lines where they all met their fate. Thus, in the estimation of these Masonic officers, two soldiers must die as a ransom for one Mason. What an accursed system of sworn favoritism is Freemasonry.

A BRIGHT YOUNG LIFE DESTROYED.

Late in the sixties the writer resided in Wisconsin and was a student in Monmouth College, Illinois. Secret college fraternities were then strong in Monmouth and monopolized nearly all the college honors. The students who were not members of any of the fraternities were made to feel very much as if they were out in the cold. The elections in the literary societies of contest or exhibition performers in those days were intensly exciting, and noted for all manner of wire-pulling and political scheming for the election of various society candidates.

As an illustration of secret society influence on the students, we will relate the case of a young man, Frank ———, from an excellent United Presbyterian family in an adjoining county. He was bright, vivacious and promising, and as he had never been much from home and was easily led by associates, his mother requested several of us who were older students to keep an eye on Frank and guard him as much as possible against bad company.

For a time he made us his confidential counselors and would drop into our rooms often. But after a while his visits were few and far between and finally ceased entirely, and he took up with other associates. We surmised that he had joined a secret fraternity, against which we had often warned him. Soon we found our suspicions were correct. Being of a social turn of mind and fond of society he soon became absorbed in society suppers and banquets and the companionship of lady students.

His fast living soon ran him in debt, and the crisis was reached when he, with a livery rig and a lady, was driving out the horse ran away, smashing the buggie and involving him in a large bill of expense. He was too proud spirited to appeal to his mother for help, and so left college and in a remote Illinois district found employment, so that he might earn enough to pay his debt. But the sad part of the story is that disease and death overtook him. And instead of graduating with honors and reaching a high and useful position in church or state, his body now occupies an unmarked grave in a country cemetery. We cannot doubt that it was the evil influence of secret societies which so sadly destroyed this unusually brilliant and promising life.

RENOUNCING THE LODGE.

A few weeks ago in his church, the Zion Tabernacle, Dr. Dowie read the following letter to his large congregation:

2333 Kimball Ave., Chicago., Ill.

Now, Dr. Dowie, accompanying this letter you will find some spoils which you have captured from the enemy. They are from the Knights of Pythias and the Royal League. It is two years since I first heard your voice, and I praise God for what he has done for me, I have been wonderfully blessed. My mother was healed through your agency. I have now given up secret sccieties. I was a member of five organizations. The last one given up was the Royal League, in which I was insured for $2,000. These things have cost a good deal, not only money, but it cast a shadow at one time over our home. I was told, "You might die, and leave me alone. What would become of me then?" that is regarding the sick and funeral benefits. But we have learned to trust God, and we are going to give up association with these benefits. Christ is to us all in all. What have we to do with such things? Where is our faith in God?

It is inconsistent for believers in divine healing to be connected with any institution which requires doctors' certificates, and recognizes doctors and drugs, which are the enemies of divine healing. I want to be with Zion in all these matters. By the grace of God we have given all up. Some would say I am a crank. Yes, but I will no longer sin by paying lodge dues, for they play cards, smoke and have vile dances, and one where we paid hanged himself last week. There is lots of deviltry in them. They are full of drunkenness and full of immorality and I am determined to have no more to do with these societies no matter what the consequences may be. Yours in Christ, W. H. Handyside.

Dr. Dowie went on to say, he gives up his certificate calling for $2,000 at death, with this letter. God bless him. Here is another surrendered to-day; Knight of Pythias badge by Edmund Raber, 4311 Evans Ave. Now, there we have the ritual of these orders, and the demits, and all these things, and I am very glad. We will put a nail through these things and hang them on the walls of Zion as trophies, and may God in his infinite mercy smite and scatter the 4,500 secret lodges in this city. (Amen.) And may he establish his kingdom. We have only 450 churches in this city. A secret society is no place for a Christian man, and a man that goes there cannot attend to his wife and family. You cannot be a member of a number of lodges and be a true and faithful husband and father. There is no time for it.

Apart from anything else there is not time for it. You can be a member of the Elks on Monday, and a Primo Buffalo on Tuesday, and a Knight of Pythias on Wednesday, and an Odd-fellow on Thursday, and a Freemason on Friday, and a Red Indian on Saturday, and a fool all the time, and be utterly unable to perform your duties as a father, as a husband. It leads to drunkenness; it leads to immorality; it leads away from Christ, and it costs money. It breaks the hearts of women, and it alienates those that are in the homes, and the right thing for a godly man is to get out of it all. (Amen.) May God grant it.

OUR FAITHFUL FRIEND.

Rev. Woodruff Post, of Olean, N. Y., has been one of the most constant and consistent friends of the National Christian Association which it has had since its organization.

He was born in Toronto, Canada, Dec. 6, 1820. He became a resident of the United States in his twenty-fifth year, and married in Lima, N. Y., as he says, "The best woman in the United States." He began his ministerial labors in Canada, and continued in the service of the ministry until 1887, when he took a superannuated relation in the Genesee Conference.

WOODRUFF POST.

But the hands of himself and wife have not been idle since 1887, as is seen in the report in 1891 of the Genesee Conference by his presiding elder: "One of these veterans, Woodruff Post, with failing strength but with a sanctity and zeal unexcelled, has this year done a work among the neglected colored people of Olean which has won the admiration of all classes and made his name precious to many."

His father was conversant with the facts concerning the Morgan abduction, and he was engaged to engrave a copper plate for the Morgan book. Before it was published, illness compelled him to desist, for he lost the use of his hand, which he imputed to the physician in attendance, whom he discovered to be a Mason. His father early instructed him in the evils of Masonry; and Bro. Post says, "I have found by a long experience the lessons my father gave me were correct, only the half had not been told."

When he first entered Conference he began circulating anti-lodge literature. He was threatened and persecuted in various ways but kept rising in the Conference, for the work of the Lord prospered under his faithful labors. He also gained adherents in the Conference to his views so that seventy faithful ministers united with Bro. Post in a resolution against secret societies, though it was not adopted by the Conference.

The follow resolution illustrates the opposition against which he had to contend:

Whereas, the Rev. Woodruff Post, a member of our Conference, did present papers on the subject of Freemasonry for our consideration for three years past, but we will not entertain nor discuss this subject, now therefore, be.

Resolved, That we advise our beloved Brother Post to

desist from his efforts to draw us into a discussion upon this subject which can only result in evil to himself and the cause of Jesus Christ.

In reference to the above, Bro. Post writes that Masonry has indeed flourished in that Conference since then, but what, he asks his brethern, has been the effect upon the cause of Jesus Christ? "Such was and is the policy down to A. D. 1897, and my church is well stocked with the fretting leprosy from 'crown to sole.' We are in the church 'hale brothers well met' with the profane and ungodly of all nationalities and characters."

One of the resolutions that especially worried the Conference is as follows:

"Inasmuch as Freemasonry," in the language of the lamented Bishop Hamline, "has caused us so much trouble in our Conference and among our people, Therefore,

Resolved, Without judging any man, we affectionately advise the members of this Conference, for the peace of brethren, not to affiliate with said institution."

Gentle and mild as is the above resolution in was more than the Masons could bear.

This did not stop Elder Post's agitation of the question in the Conference and he soon succeeded in getting a resolution passed forbidding the introduction of any Masonic rites in the celebration of any ceremony connected with the services of the M. E. church. This stopped, for the time being, corner-stone laying for the M. E. churches by Masonic lodges. Elder Post writes that "the bishop deprecated this last effort, fearful that it would divide the Conference." Union with Baal it seemed was preferable to suffering with Jesus Christ and separation from him.

The subject of this sketch was counted a nuisance in the Conference for "meddling with that which was none of my business," but notwithstanding the long ministry of our friend and his faithfulness in the midst of the unfaithful, he has kept head and heart in the sunshine of God's love.

ANOTHER EDITOR SHOOK UP.

The editor of the Republican Valley *Echo* at Franklin, Neb., recently echoed through his paper the following editorial. It was after his initiation in a Modern Woodmen lodge, where evidently he was cavorted around on the "Day Mare," or "Wild Ass of the Desert," a cut of which we have often exhibited on these pages. The editor says:

"This is the very latest photograph of the M. W. A. goat, whose acquaintance the editor had the pleasure of making on last Tuesday night. He's a real nice, lively goat, fully capable of entertaining (?) a candidate in a befitting manner and giving him back his money's worth, together with a good round sum of interest. Just at present we are wearing a good sized porous plaster and holding down a soft cushioned chair. Perhaps we'll feel like giving a more extended account of our experience later on."

It is hoped this editor will give his experience. We expect soon to have for sale at this office a Revised Ritual of the Modern Woodmen showing just what this poor editor had to pass through in his initiation, and what many a poor presiding elder must endure in becoming a member of this sublime order.

PERSONAL MENTION.

—Rev. P. B. Williams writes, March 19th, from Pasadena, Cal., where he conducts a series of meetings.

—John Quincy Adams was lawyer, legislator, minister of the United States at a foreign court and chief executive, He also understood Masonry well. He spoke by authority when he pronounced Masonic law and American law incompatible.

—Editor M. A. Gault preached last Sabbath in the Sussex, Wis., U. P. church. This congregation has more *Cynosure* subscribers than any other of this denomination in either Wisconsin or Illinois. They always welcome an anti-secret sermon or lecture. An anti-secret convention was held in this church a few years ago.

—Lenna R. Winslow has brought suit at Kansas City, Mo., in the Circuit Court for $2,500 damages against the Kansas City lodge of the Knights of Maccabees and of the World for injuries received while being initiated into the order. Winslow claims he was tossed in a blanket and pushed off a high plank, falling to the floor and receiving permanent injuries.

—Rev. J. P. Stoddard, though never a Mason, can deal rather seriously with a Masonic minister, but it is peculiarly edifying when a Mason denounces a Masonic minister as a "hypocrite."

—Minister Terrell, at Constantinople, has informed the State Department that one Lussuf Zunan, charged with the distribution at Saird, Asiatic Turkey, of relief funds, was murdered at that place and robbed of £500. On the assumption that the victim was engaged in the distribution of the American relief funds, Mr. Terrell has requested the recovery of the stolen money and the arrest and punishment of the guilty parties.

—"George Harris," says one of our exchanges, "has filed a bill in the Federal court, at Dubuque, Iowa, to recover $20,000 from Ironwood Camp, Modern Woodmen of America, for personal injuries. He alleges that during his initiation into the camp he was blindfolded and thrown about until he fell upon the floor, and sustained injuries which kept him in the hospital for months, and that his right arm was permanently stiffened at the elbow."

—The Philadelphia *Inquirer* says: "The body of Nicholas A. Schaffer, who attempted to kill his wife and then committed suicide by shooting himself, was laid to rest in Odd-fellows' Cemetery this afternoon. Delegations from the Odd-fellows, Knights of the Golden Eagle and Junior Order American Mechanics were present. The casket was draped with the American flag." What must be the effect of such honors at the funerals of the greatest criminals? Does membership in a secret order entitle every grade of criminals to honor and respect?

—A Superior, Neb., paper says: "Grand Custodian J. A. Tulleys, of Red Cloud, Neb., was in town last week, and Thursday, Friday and Saturday nights held a school of instructions of the Masonic fraternity. A large crowd attended the Saturday evening exercises. A banquet closed the school. The fraternity were well pleased with the attendance." "My people perish for lack of knowledge," but not for the kind of knowledge taught in the above school, but for the light that exposes such hidden works of darkness.

—Rev. J. P. Stoddard of Boston, writes that "Nothing could be more opportune or give promise of greater good at the present time than the March *Lodge Lamp*. I shall take great pleasure in circulating a thousand of them among the people especially interested in foreign missions, and among the young men and women who are preparing to labor in home and foreign fields, in the Gordon and other mission training schools near me. Progress seems slow, but let us pass the watchword all along the line, "Be not weary in well doing, for in due season ye shall reap if ye faint not."

—A Washington *Daily Post* days: "There is a thoroughly organized movement among the Masonic bodies of the District to build a new Masonic Temple. This is something of which Washington Masons have felt the need for a long time, and one or two efforts have been made to secure it in recent years. The longer the work was delayed the more pressing the need became, and now that every one of the forty-nine organizations of the District has come into line, a comprehensive organization has been formed, and a few weeks at most, it is expected, will see the plans definitely laid."

—The Guild of Commercial Travelers, numbering in the United States 500,000 members, includes a vast number of Blue Lodge Masons, and a number who boast of more degrees than three. Many among the great lights of Freemasonry are included in the Honorary Committee, and are personally interested in the success of the Commercial Travelers' Fair, to be held Dec. 15-28 at Madison Square Garden. The officers of the fair are: Chairman, Chauncey M. Depew, and a 32-degree Mason; Vice-presidents, William L. Strong and Roswell P. Flower; Secretary, R. G. Dunn, Esq , and Treasurer, George E. Green, Mayor of Binghamton, and president of the Commercial Travelers' Home Association of America.

—What are the churches and anti-secret reformers of New Castle doing to stem the tide of secret orders threatening to engulf that once famous reform center? The *News* of that city says: The Knights of the Golden Eagle have fitted up a hall in elaborate style in the new Jackson building on Nesnannock avenue. The hall is provided with both gas and electric lights, and the floor is covered with fine Brussels carpet. The new furniture, including chairs, altars, stands and paraphernalia with which to put on the degree work, cost in the neighborhood of $1,000. The order is growing rapidly, and new candidates are being initiated almost every meeting night. The hall has been sub-let to the new lodge of the Knights of the Maccabees and other fraternal orders.

—Rev. W. B. Stoddard writes from Washington, March 31: "On Monday eve, March 29th, I addressed a parlor meeting arranged at Bro. Lyon's. About 35 persons were present, some who had no knowledge of our work, and little knowledge of the lodge. I felt that good was accomplished. I start for New York City in the morning. For two years past I have addressed the young friends studying to go as missionaries and Christian workers in Dr. Simpson's training school. Dr. Farr invites me to address this year's class during my visit in the Metropolis. I hope to comply with this request. Word comes from Conemaugh, Pa., that a lodge lecturer is desirous of meeting me in discussion. I have had several points in view for work en-route. Perhaps I could reach some other points."

—Rev. I. L. Buckwalter of Lisbon, Ia., says in writing on the lodge question: "Let the religious press, the pulpit, the college professors, and all leading Christian men and women everywhere who are earnest workers in reform, direct the attention of the people to this vital question. I am glad to notice that leading men everywhere are giving more attention to this matter than formerly. But one of the most encouraging signs of the times is that the women are waking up to the vast importance of this vital question, and are taking hold of it with their native energy. And, as is usual for them, when they undertake a good work they generally manage to reach its accomplishment. Hence we may expect great and successful results in the near future. In the beginning woman had much to do in bringing our race into trouble; so now it is but proper that she should lead off in the glorious work of bringing the race out again."

—For thirty-two years Mr. Edmond Ronayne and wife have lived in this city; and for over 45 years have enjoyed together the life of husband and wife, but on Saturday last, the 3d of April, at 5 o'clock in the evening, Mrs. Ronayne fell asleep gently, and without apparent pain, and so the Lord granted her prayer for a quick and painless passing. Secretary Phillips acted as pastor at the funeral on Tuesday, at the home and also at Rose Hill Cemetery, and the Chicago Avenue (Moody) church were represented by a part of its choir. Mrs. Ronayne's favorite hymn, "Jesus Paid It All," was among those sung. Editor Gault and two of the members of the N. C. A. Board of Directors were present. No one was more widely known among our readers than Bro. Edmond Ronayne, and thousands of hearts will beat in smypathy for him when his sorrow becomes known. Those who may wish to write him, can address him at 104 Milton avenue, Chicago.

—Rev. F. M. Foster, of New York, in a recent letter to the *Christian Instructor*, says: "It is noticed with regret that Bishop Potter, the leading Episcopal clergyman in this country, participated in Knights Templar worship in the Church of the Beloved Disciple, Eighty-ninth street and Madison avenue, New York. A special service was held in said church on Feb. 27th. About fifty Knights Templar in uniform were present; among them Commanders, Right Eminent Commanders, Grand Prelates, etc., etc. On the occasion Bishop Potter delivered an address in which he reviewed the history of the Knights Templar 'since the year eleven hundred.' It is quite remarkable that the eminent Bishop stopped at the date '1100,' when he could just as well have gone back five thousand years more. He is to be commended for his moderation. It is probable, however, that by his next effort he will lend his dignity and ministerial influence to all the unsubstantiated statements of his less careful colleagues."

BOTH LUCKY AND RICH.

The Author of "Shamus O'Brien," Which Has Made a Hit In New York.

George H. Jessup, the author of "Shamus O'Brien," was for many years a well known figure in New York life. He came here from San Francisco nearly 20 years ago and supported himself by writing for the newspapers and weekly periodicals, devoting his spare time to dramatic work.

He was a contributor to Puck in its early days, and also to Fiction, a weekly story paper started by Keppler & Schwarzmann and written by H. C. Bunner, W. J. Henderson, Townsend Percy, R K. Munkittrick, A. E. Watrous and others of the budding writers of that era. Later he was editor of Judge, and it was about this time that he came into public notice as a dramatist. He wrote "Sam'l of Posen," "Myles Aroon," "A Gold Mine" and many another play that has served its purpose with the public.

A few years ago an English family lawyer, of the kind so frequently seen in stageland, wrote a letter of the kind that seldom reach any young men except those who figure in the drama. This letter informed Mr. Jessup that a relative had died and left him a fine property in the neighborhood of Dublin and an income sufficient to maintain it in suitable style. The dramatist read the letter and then pinched himself, and as he did not "wake up" he knew that it was true, and very soon afterward he installed himself in the beautiful old family mansion which is still his home. He is now a county magistrate, and peasants of the kind that abound in his plays touch their hats to him when he rides by. To this day he sometimes wonders whether it is all real or whether he is one of the characters in a play of his own.—New York Journal.

CHANGING HIS COLOR.

A White Resident of St. Louis Is Turning Black.

Bernard McCarthy of St. Louis is developing peculiar and unnatural symptoms. His condition is such as to indicate a degeneration from a member of the human family to a lower order of beings.

Several years ago a little growth of hair started on McCarthy's breast. It grew longer slowly and gradually spread over his chest. The growth continued, and now it covers his entire chest and is about four inches in length. The hair is a light, sandy color and curls slightly. He noticed the hair growing, but didn't think it was anything serious and never said anything about it.

Three weeks ago he felt an itching of the skin on his chest. The irritation was severe, and he kept rubbing himself, but was unable to pacify it. He took off his shirt to see what the trouble was. He noticed a stripe of a dark bronze color across his chest. It was about 2 inches wide and 6 inches long. It was dark in the center and grew dimmer near the edges.

Next day he examined himself again and found the bronze spot was spreading. He apprehended yellow jaundice and watched himself closely afterward, but did not consult a physician. The spot gradually spread and grew darker in color. It has now covered his entire body, even the soles of his feet and the scalp on his head, and is still getting darker. His health otherwise is good.

The whites of his eyes have changed from their natural color to a dark hue, like that of some animals.

He has consulted physicians, but none of them knows the cause of his strange malady and can only watch the case closely for developments.—Cleveland Plain Dealer.

Senator Caffery's Purse.

Senator Caffery of Louisiana lost his purse the other morning in the lower corridor of the house. He did not miss it until he started to get into the elevator. Just as he was turning to cuss the luck a man came running up to him with the fat purse in his hand.

"I beg pardon," said the stranger, who was an uncouth, unshaven fellow and looked as though he needed the money in the purse worse than the senator did, "but did you drop this pocketbook?"

Senator Caffery said he did, and the stranger forthwith handed over the book.

"That's a close shave I had," said the Louisiana senator as he shoved the purse into his inside pocket. But the finder of the book was not rewarded.—New York Sun.

To Be the Finest of Bicycle Clubs.

A plan is on foot for the erection of one of the finest and most completely equipped bicycle clubhouses in the country, the cost of which is to be $100,000, although those behind the enterprise expect to raise $200,000. The promoters are residents of New York. They expect to call it the Greater New York Bicycle Club-by-the-Sea by reason of its proximity to Coney Island. The company has secured an option on a site on the boulevard near Neck road, within a half mile of the island.

Eats and Speaks Without a Tongue.

Henry Chenowitz, a mason, 55 years old, has returned to his home in Long Island City after recovering from a surgical operation by which the whole of his tongue was removed. Chenowitz's case has attracted considerable attention by reason of the fact that he now talks almost as well as he did before he lost his tongue. A cancerous growth then interfered materially with his speech.—New York Journal.

SABBATH SCHOOL.

LESSON III, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 18.

Text of the Lesson, I Cor. xv, 12-26—Memory Verses, 20-23—Golden Text, I Cor. xv, 20—Commentary by the Rev. D. M. Stearns.

While for this week we turn from the regular lesson in the Acts to a special resurrection lesson, the connection of thought is not broken, for in the next lesson in order (Acts xi, 19-26) the great number of believers in Antioch and elsewhere were won through the preaching of Jesus and the resurrection, and it was the power of His resurrection that led them to send relief, every man according to his ability, to the brethren in Judæa by the hands of Barnabas and Saul.

12, 13. "If there be no resurrection of the dead, then is Christ not risen." The Sadducees taught that there is no resurrection, neither angel nor spirit (Acts xxii, 8), and everywhere the apostles seemed to find those who hated the doctrine of the resurrection (Acts iv, 2; xxvi, 8; xvii, 32). But it is the great fact which crowns all in the work of Christ. By it He was with power declared to be the Son of God (Rom. i, 4), and we must believe in our hearts that God raised Him from the dead (Rom. x, 9; I Thess. iv, 14).

14, 15. "If Christ be not risen, then is our preaching vain, and your faith is also vain." And all the apostles would be scored as false witnesses for preaching what was not true. The resurrection of Christ from the dead is the assurance to all men that He is indeed the Son of David, the Messiah of Israel and the Judge of all men (Acts ii, 29-31; xvii, 31). As surety for us He was delivered for our offenses, but if He is not raised from the dead there is no justification for the sinner, for the surety remains in prison (Rom. iv, 25). Unless Christ is alive from the dead there is no gospel to preach, no glad tidings for sinners, and all preachers are fools and liars.

16, 17. "If Christ be not raised, your faith is vain; ye are yet in your sins." A dead Christ has no power to save or to forgive sins, and I think that is the force of the question in verse 29. Why baptize any one in the name of a dead Christ? Israel was baptized unto Moses as a living leader in the cloud and in the sea (I Cor. x, 1, 2). Our Christ is alive from the dead, an immortal man, the God man, having all power in heaven and on earth. At God's right hand He is the assurance to every believer of the forgiveness of sins, for there could not be at God's right hand one on whom any sin was resting.

18. "Then they also which are fallen asleep in Christ are perished." If Christ is not at God's right hand, alive forevermore, then Stephen was deceived and lied when he said, "I see the Son of Man standing on the right hand of God" (Acts vii, 56). Ananias lied when he said to Saul "The Lord Jesus appeared unto thee in the way as thou camest" (Acts ix, 17), and all Paul's testimony as to the dead being absent from the body and present with the Lord (II Cor. v, 8; Phil. i, 21, 23) is simply without foundation.

19. "If in this life only we have hope in Christ, we are of all men most miserable." The present life of the believer is set forth by the Holy Spirit both in the gospels and the epistles as a life of tribulation and affliction and suffering (John xvi, 33; Col. i, 24; I Pet. ii, 20, 21; iv, 12, 13), a life of such treatment from the world as Christ Himself received (John xv, 19-21), but the sufferings are not worthy to be compared with the glory to be revealed, and we are ever to consider Christ and His sufferings lest we grow weary and faint (Rom. viii, 18; Heb. xii, 3; John xiv, 1).

20. "But now is Christ risen from the dead and become the first fruits of them that slept." In verses 5 to 8 Paul mentions six different appearances of Christ after His resurrection, and there are at least five others recorded. Thus He showed Himself alive after His passion by many infallible proofs (Acts i, 3), speaking much of the kingdom during those 40 days between His resurrection and visible ascension, the kingdom which is associated with the resurrection of the saints at the second coming of Christ (verses 50-54; Isa. xxv, 8, 9; Dan. xii, 1, 2; Acts iii, 20, 21; Math. xxv, 31, 32).

21, 22. "For since by man came death, by man came also the resurrection of the dead, for as in Adam all die, even so in Christ shall all be made alive." In verse 45 Adam and Christ are spoken of as the first Adam and the last Adam. The first brought sin and death upon the race, but the last has brought life and resurrection for all who will accept Him. All are of necessity in Adam, the one man by whom sin entered the world (Rom. v, 12, 18, 19), all who accept Christ are in Christ and enjoy the benefits of His righteousness, which are sufficient for all who will accept Him, and whosoever will may (Rev. xxii, 17).

23. "But every man in his own order, Christ the first fruits, afterward they that are Christ's at His coming." In Col. i, 18, and Rev. i, 5, Christ is called the firstborn or first begotten from the dead, for by virtue of His resurrection all resurrections have taken place or will take place. Both just and unjust shall rise from their graves (Acts xxiv, 15), but there shall be an interval of 1,000 years between them. Rev. xx, 5, 6, is very plain upon this.

24. "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father." The "afterward" of the previous verse has already covered over 1,800 years since Christ rose from the dead. The "then" of this verse will cover the thousand years of the millennium, after which will come the new heavens and earth wherein dwelleth righteousness, when God shall be all in all (verses 28, 29; II Pet. iii, 13). Inasmuch as "He is able to subdue all things unto Himself" (Phil. iii, 21) and will eventually, why not trust Him even now to subdue us fully unto Himself and make us wholly new creatures to His glory? (Rev. xxi, 5.)

25, 26. "For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death." When He thus reigns and subdues, we are to reign with Him (Rev. v, 10; xx, 4, 6). See also Ps. cxlix. He is now at the Father's right hand on the Father's throne waiting for the completion of His body, the church, but after that He will sit on His own throne to judge the nations and rule the world in righteousness (Math. xxxv, 31; Acts xvii, 31). Then shall we be manifested with Him (Col. iii, 4; I John iii, 2); also Rev. iii, 21. So a time will come when on this earth there shall be no more death, neither sorrow nor crying, neither shall there be any more pain (Rev. xxi, 4).

Oh, let me know the power of Thy resurrection!
Oh, let me show Thy risen life in calm and clear reflection!
Oh, let me soar where Thou, my Saviour, Christ, art gone before!
In mind and heart let me dwell always only where Thou art.

LIQUOR LICENSES.

Official Figures That Give an Idea of the Magnitude of the Rum Business.

Each individual saloon is licensed by the government. No man can lawfully sell a glass of beer or wine without paying a fee and obtaining a license from the collector of internal revenue. During the last fiscal year 235,091 licenses were issued by the government of the United States, a decrease of 3,400 from the previous year, which were divided as follows:

Rectifiers, 1855; retail liquor dealers, 204,294; wholesale liquor dealers, 4,648; manufacturers of stills, 26; brewers, 1,866; retail malt liquor dealers, 12,064; manufacturers of oleomargarine, 22; wholesale dealers in oleomargarine, 168; retail dealers in oleomargarine, 4,399.

The largest number of saloon licenses granted was in the First district of Illinois, which includes the city of Chicago, where the total was 13,719; the second number was the First district of California, 9,360, and the third was the Fourteenth district of New York, 9,052. New York has more liquor dealers than any other of the states, the total being 42,351.

The following table shows the number in each state in order:

New York	42,351	Georgia	1,750
Illinois	22,512	West Virginia	1,590
Ohio	17,572	New Hampshire	1,580
Pennsylvania	16,715	North Carolina	1,518
California	13,892	Oregon	1,454
Wisconsin	9,876	Washington	1,401
New Jersey	9,545	South Dakota	1,235
Indiana	8,692	Dist. Columbia	1,230
Missouri	8,677	Maine	1,151
Michigan	7,270	Alabama	1,074
Texas	5,911	North Dakota	806
Maryland	5,293	Vermont	779
Massachusetts	5,268	Arkansas	762
Minnesota	5,048	Arizona	668
Kentucky	4,790	Florida	625
Louisiana	4,622	Idaho	621
Iowa	4,592	Nevada	520
Connecticut	3,796	South Carolina	456
Virginia	3,027	Mississippi	458
Colorado	3,731	Utah	429
Kansas	2,538	Wyoming	429
Nebraska	2,302	Oklahoma	428
Rhode Island	2,249	Delaware	401
Tennessee	1,853	Alaska	127
Montana	1,838	Indian Territory	121

—Chicago Record.

A NEW INTOXICANT.

Inhalation of Smelling Salts a Recent Form of Drunkenness.

The very latest sort of drunkenness, says the Chicago Journal, is that which, it has been discovered, comes from the constant inhalation of smelling salts.

So great a hold has the smelling salts habit gained upon the modern woman that when she is deprived of them she experiences all the cravings that afflict the person who dearly loves liquor and finds himself deprived of it. Some of the salts are of excessive strength and produce a sort of stupor most gratifying to the victim. More than one woman has been suspected of drinking when really her inebriety has resulted from a too liberal use of the smelling bottle.

Not long ago a titled lady was carried from the cloakroom at a grand reception in London in a state of helplessness. A bottle was found in the folds of her gown containing matter of a strength sufficient to take away the breath of an ordinary person. The rumor spread with wonderful precision that my lady was a confirmed drunkard, the smelling salts theory being derided by the majority, and the victim found it necessary to withdraw from the social circle she had long graced.

Indulgence in this habit may become expensive, for the seasoned subject soon exhausts the strength of the salts. As stimulation of the olfactory nerves is not alone the reason of this practice, it becomes necessary to renew the supply, and, once enchained, the slave will accept nothing that does not yield full virtues. The story is told of an elderly lady who calls upon a chemist every two or three days and requests the replenishing of no fewer than eight smelling bottles, some of which are not of a diminutive size.

CURE OF DRUNKARDS.

No Means Should Be Neglected to Accomplish That End.

Plymouth church is becoming more and more a practical moral force, and its latest in the many deeds for the alleviation of human sin and suffering is to go into the gold cure business. At a meeting held for purposes of subscription and inspiration it was set forth that the gold cure had cured, and offerings were invited to facilitate reform through that agency. No doubt exists as to the potency of the alleged gold in many cases, nor is there any doubt among physicians as to the curative power of the human will and human faith.

So long as the cure is effected, whether by alleged gold or faith or prayer or seclusion and refraining from liquor, the

good is done and we may be satisfied with the result, without inquiring curiously as to means. There are people who say that the whole system in use in the gold cure establishments is humbug. There are ex-drunkards who point to themselves, sober, prosperous and moral, as refutations of that statement. So long as a certain percentage of tipplers can be cured of tippling the good work should go on, and it is better for the world that churches should engage in such reformatory and charitable services than to limit themselves strictly to matters of theology and faith.—Brooklyn Eagle.

An Insecure Bank.

The barroom is a bank. You deposit your money—and lose it; your time—and lose it; your character—and lose it; your health—and lose it; your strength—and lose it; your manly independence—and lose it; your self control—and lose it; your home comfort—and lose it; your wife's happiness—and lose it; your own soul—and lose it.—Ontario Mirror.

Forfeits $5,000,000.

It is said that Mr. Victor Burton of a celebrated brewers' firm in London, having become a teetotaler, has withdrawn from the firm and forfeited thereby his right to £1,000,000.

CUTENESS OF THE COYOTE.

A Dog Drawn Into Ambush—Tricks to Make Away With a Badger.

No cuter animal is found in the west than the coyote. The coyote is to the plainsman what a fox is to an eastern farmer, only the coyote is more in evidence. Forest and Stream tells about a dog that had its principal sport chasing and otherwise worrying coyotes and was led into ambush by one coyote and then set upon by several others of the prairie wolves and almost done to death.

"About 9 o'clock one night," the paper says, "one of the coyotes came to the kitchen door and howled aggravatingly at the dog, which thereupon set after the coyote full tilt. The coyote fled around the house, down to the corral and around the blacksmith shanty, the dog yelping after. Behind the shanty were other coyotes, six or seven of them, and all of them made for the dog in a way that made it feel lonely. The ranchman heard the fight and the dog's howls of pain, and grasping a rifle started that way on the run, yelling as he went. The coyotes each took a farewell nip and fled, leaving a sore dog behind. Since then the dog has not been so much interested as on former occasions in coyotes. It follows single coyotes vigorously, but the appearance of another sends it back as fast as it can run."

The coyote likes badger flesh very much, but one coyote is not equal to a badger in a fight. Consequently the coyote, when it meets a badger, has to resort to stratagem till aid arrives. The manner in which it does this, according to the sportsman's paper, is interesting.

"A few weeks ago," the writer says, "as I was riding along I saw a coyote and a badger. The coyote seemed to be playing with the badger. He would prance around it, first as if to bite it, then run off a little way, the badger following, evidently very angry. When the badger saw me it ran into its hole, while the coyote went off 40 or 50 yards and lay down, evidently knowing I had no gun with me. The coyote's device was evidently to tease and so keep the badger interested till another coyote happened along, when the badger would have been killed."

HE COULDN'T SWIM.

But He Kept Hold of the Anvil When He Went Down.

They were talking about swimming at the city hall the other day, and among those engaged in the discussion was Jim Springman, the well known deputy marshal. Springman has charge of the cage at the city hall where the prisoners are detained before being taken into court, and also has charge of their transportation to and from the jail. He is a man of many stirring adventures and of remarkable physical powers. Therefore his remark that he cannot swim his own length was heard with not a little astonishment.

"But although I can't swim I've been overboard several times," explained Springman, "and have yet to be drowned.

"However, I came pretty near it one time during the war, when I was employed as an iron worker down at the wharfs. That day I was carrying a 75 pound anvil on my shoulder along the wharf, when the first thing I knew I was overboard in about 20 feet of water. I went right down to the bottom, but I didn't stay there but a second, and up I came. The moment I got my head out of the water I had sense enough to grab hold of a pile, and there I hung until they fished me out with a rope."

"Did they ever get the anvil, Jim?" asked one of the crowd.

"Did they?" remarked Springman. "Why, man, you may believe me or not, but I never let go of that anvil. You see," went on Springman, ignoring the smiles of the crowd, "I was walking along with the anvil on my left shoulder, and when I went down I shot down so quick that I hadn't time to let go of it. So when I bobbed up the thing came up with me, right on my shoulder, too, just where it was when I dropped overboard. You see, it was all done so quickly that I hadn't time to think, or else I'd let go of it, and"—

But the crowd had dispersed.—Washington Star.

Was He a Savage?

Was early man a savage? That's a poser. Let us see.

At night he never had to fit a disobliging key, he never had an empty purse, nor did he have to scheme to get his girl past—safely past—the place where they sell ice cream. He never bribed a jockey and then bet a pile and lost, he never was an umpire or was by an umpire bossed, nor did he feel the keen concussion of a big financial drop, nor paid a festive plumber all his savings at a pop, nor did he mortgage real estate so's he could go to law and lose the case and see it drop in litigation's maw.

He never had a favorite cook to simply up and quit, he ne'er fixed pictures on the wall, nor pipes that wouldn't fit, nor had a new silk hat exchanged for some old seedy tile. He never donned his best dress suit and then fell in the mud, and, since he never wore a shirt, he never lost a stud. He never burst a buttoned glove, nor—till his neck was raw—wore collars that resembled much the saw teeth of a saw. He never wrote a poem that an editor declined, nor hatched a joke within the incubator of his mind. He never moved into a house whose chimneys would not draw, nor knew exactly what it was to have a mother-in-law, nor had to catch suburban trains, as nowadays he does, and, since these things make savage men, I don't believe he was.—Pearson's Weekly.

A Wonderful Faculty of the Triton.

The triton, a spotted, lizardlike reptile found in almost every state in the Union, has a most wonderful power of reproducing amputated parts. Bonnot, the great French naturalist, experimented on the little creatures by amputating their legs and tails and by so doing found that their powers of reproduction were almost unlimited. In one instance an amputated leg was reproduced 12 times in three years, and in another an eye was gouged out and reproduced in less than 12 months. The loss of a tail does not appear to discommode a triton, except to give him a sort of unbalanced gait. Tails clipped from the specimens Bonnot kept to experiment on were invariably reproduced in from five to nine weeks.—St. Louis Republic.

Letter Writers.

According to recent statistics, the English and Scotch are the most persistent letter writers. In England it is said that each person averages 40 a year, in Scotland 30 and in America 21. The Italians and Spanish are poor correspondents, 6 letters being the average.

Hunting the Ballad.

In no field of literature have the forger and the manipulator worked with greater vigor and success. From Percy's day to our own it has been thought an innocent device to publish a bit of one's own versifying now and then as an "old ballad or an "ancient song." Often, too, a late stall copy of a ballad, getting into oral circulation, has been innocently furnished to collectors as traditional matter. Mere learning will not guide an editor through these perplexities. What is needed is, in addition, a complete understanding of the "popular" genius, a sympathetic recognition of the traits that characterize oral literature wherever and in whatever degree they exist. This faculty, which even the folk has not retained, and which collectors living in ballad singing and tale telling times have often failed to acquire, was vouchsafed by nature herself to the late Professor Child. In reality a kind of instinct, it had been so cultivated by long and loving study of the traditional literature of all nations that it had become wonderfully swift in its operations and almost infallible. No forged or retouched piece could deceive him for a moment. He detected the slightest jar in the genuine ballad tone. He speaks in one place of certain writers "who would have been all the better historians for a little reading of romances." He was himself the better interpreter of the poetry of art for this keen sympathy with the poetry of nature.—Atlantic.

American Women and Royalty.

"During the Prince of Wales' tour through Canada I had attributed the strange conduct of the ladies to an excess of loyalty. As soon as the prince had left a hotel they would rush into his rooms, seize all sorts of articles, from a furniture button to a soiled towel, as souvenirs, and even bottle up the water with which he had just washed his face," writes Stephen Fiske in The Ladies' Home Journal. "But in the United States the women were equally curious and sycophantic. The luggage of the royal party was carried in small leather trunks—a trunk for every suit of clothes—and whenever the train stopped the crowds would beg that some of these trunks might be handed out, and women would fondle and kiss them. I need not say that the trainmen were never too particular as to whose luggage was subjected to this adoration, and I have had the pleasure of seeing my own portmanteau kissed by mistake. Before the prince arrived at Richmond his room at the Ballard House was entered by the ladies, and the pillowslips and white coverlet were so soiled by the pressure of hundreds of fingers that they had to be twice changed by the chambermaids. When he attended church on Sunday, the whole congregation rose as he departed and climbed upon the seats to get a better view of him."

Monotonous.

A well known physician once told a patient, who he suspected was receiving too many calls from solicitous friends, to make a stroke with a pencil on a piece of paper every time he was asked, "How are you today?"

The result for one day was just 24 strokes, and the physician immediately gave strict orders that no visitor should be permitted to enter the sickroom until further notice, remarking to the nurse that if his patient must be worried to death there was at least no reason why it should be done in such an unscientific manner.

Only those who have suffered serious illness know how trying it is to be required to answer again and again the same question, asked by one well meaning individual after another. It would matter less if visitors contented themselves with asking just the one question, but they do not, and the minute details of one's ailments become peculiarly depressing after a few repetitions.

Many people forget that rest and quiet are often invaluable agents in securing restoration to health.—Philadelphia Ledger.

Soldier and Athlete.

May 1, 1897, will be ready the new manual of physical training for the United States army. It will be a revolution in some respects of former methods of military drill. Instead of training a recruit to stand like a ramrod, stiffen back his shoulders and in consequence puff out his breast and abdomen, the new manual of physical culture for soldiers will release and educate every muscle in his body. It will make him lithe, limber, graceful and powerful, like the acrobat and the all round athlete. It will be a system of calisthenics which will be a joy and source of health to the soldier rather than an eternal and heavy, monotonous military drill.

Herrmann, the magician, had the muscles of the inside of his hand so developed that he could hold a silver dollar in the middle of his palm in such a way that it would be hidden entirely from sight. All the muscles of the inside of his hands could be used by him as freely and effectively as most persons use their fingers. We mention this to show to what perfection muscles can be brought.

The officers who prepared the new drillbook will place it before the army boys as a guide to muscle education and development. This new idea of the soldier's physical training was introduced first at the recruiting barracks in Columbus, O., in 1893. The general athletic or calisthenic exercises are now a part of the daily drill in the various recruiting stations and military posts of the country. The effect of the new training was shown recently in an exhibition drill given at Madison Square Garden, New York. The Thirteenth regiment, United States infantry, made a remarkable display of power and skill. Sixty-four men of this regiment are able to scale a wall 25 feet high in three minutes. There actually seems no limit to the power of human muscles when properly developed. This was always the contention of Herrmann, already mentioned.

The widest results of the new system of army drill and training will probably be reached among the boys of the national guard throughout the country. The fine young farmers, mechanics and clerks who compose the national guard regiments will have opportunity to make themselves fully as athletic and graceful as the regular army soldiers. Let it be urged on them everywhere that they avail themselves of the opportunity. From them the system will spread throughout all classes and the American race will become physically strong.

It is to be hoped that the question of the kind of money the people of the United States are going to use will be permanently settled by the next congress. Two opposing forces are marshaling for battle. One party is in favor of retiring all government paper money and substituting therefor only national bank notes. But the old state rights feeling is still so strong in some parts of the country that any bill which should undertake to retire the government notes could only be passed with an added clause permitting state banks to be revived in all the numerosity and unglorious worthlessness of the good old state dollar, which, being printed in Mississippi, was only a bit of greasy paper in Massachusetts. Do the advocates of the retirement of the national notes want to bring back those times again? Against the party desiring the banks to issue our paper money stands the party that desires the government to continue in circulation not only its present notes, but to henceforward issue all the paper money used by the country, so that a dollar will be the same the country over. Between these two opposing forces the currency battle will be fought out. It may be remarked in a general way that those who desire the national banks as at present constituted to issue all the paper money are those who favor the exclusive gold standard.

An employee of the New York postoffice is under arrest for stealing letters containing money and has made a full confession. This particular thief is 71 years of age and has been in the postoffice for 37 years. He is certainly old enough to have known better, if experience goes for anything.

Students of political economy and men of affairs generally will find food for reflection in the report that British postal correspondence with the United States last year was 41,000,000 letters as against only 65,000,000 with the whole of Europe.

Here is a problem for a good mathematician: Under a so called reform government New York city increased her debt $8,000,000 last year. How much would it have increased under a plain, everyday regime without any claims to reform?

CYCLONE AND FIRE

Work Frightful Havoc in an Oklahoma Town.

FORTY OF ITS PEOPLE KILLED.

Flames Break Out in the Debris and Many Wounded Are Burned Alive—Among the Hurt a Number Will Die—All the Physicians But One in the Town Fall Victims to the Fury of the Tornado—Awful Scenes in the Wake of the Destroyer.

Guthrie, O. T., March 31.—A report is received here that twenty lives were lost last evening in a cyclone that swept over Chandler, a town of 1,500 inhabiants fifty miles east of here. It is reported that only two buildings were left standing—the Mitchell hotel and the Grand island grocery store. In addition to the twenty persons reported killed rumors say that fully 150 were badly injured. The following names are given as among those killed: J. Woodyard and wife, Mrs. Mitchell, Mrs. Thomas Smith and John Lawson, lawyer.

The cyclone struck at 5 o'clock last evening. The court house, in which Chief Justice Dale was holding court, was taken off its foundation. All communication with Chandler is now cut off. The telephone office was destroyed, and the only information received here was from a telephone connection made a mile and a half out of Chandler. That has since been lost.

Twenty-One Bodies Recovered.

Later.—At 1 o'clock this morning twenty-one dead bodies had been taken from the ruins at Chandler. Seventy-five to 100 persons are badly injured, and a dozen or more of these are reported dying. In addition to those dead, dying and injured, it is believed that there are a score or more dead buried beneath the wrecked buildings. Several of the wrecked buildings have taken fire and the debris is burning fiercely. Many of the injured have been burned to death while pinned fast under the debris. In one building, it is reported, five injured people were burned to death, and at another place the incinerated bodies of three unknown children have been taken out.

All the physicians of the town, save one, met death in the storm. Nearly all the physicians of Guthrie have gone to the scene of the disaster.

Some of the Dead and Wounded.

The following is the list of the dead, so far as known at 1 o'clock: Mr. and Mrs. Woodman, Mrs. Henry Mitchell, Mrs. Tom Smith, Attorney John Dawson, F. DeMoff, Emma Dressinger, D. C. Johnson and wife, Mrs. Philip Johnson and child, Mrs. Dr. Lee, A. W. Keller and wife, unknown woman and babe, five unknown chilidren.

Among the fatally injured are: Arthur Jewett, Peggy Joneson, Mrs. Frank McCann, D. C. Gooding, Maggie Reaves, Andrew Asbee and wife, Mrs. Cullum, Jennie Woodsworth.

Among the injured are the following: John McCartner, brother-in-law of United States Marshal Nagle; F. N. Niblack and father, John Foster, Mrs. Emma Foster, two daughters of County Treasurer Ulam, Samuel Winthrop, and George McHenry.

Groans and Cries on Every Side.

Chandler is a town of 1,500 people. It is built on a hill in thick timber and the mass of torn trees and wrecked houses made it impossible to reach the injured in the dark. On every side could be heard groans and cries for help and the scene was indescribable.

TEXAS AND KANSAS VISITED.

But the Destruction Is Done to Property Only So Far as Known.

Kansas City, Mo., March 31.—Reports received here indicate that the cyclone which destroyed the town of Chandler, O. T., last night, also passed across the state of Kansas, though in less destructive force. Florence, Kan., reports a severe wind storm between 5 and 6 o'clock that unroofed a portion of the Santa Fe round house, blew down several buildings and blew box cars from the tracks. Great Bend reports a very heavy wind, accompanied by hail and rain.

Wichita reports the heaviest rain ever experienced there, accompanied by wind and hail. At Haven box cars were blown from the railroad tracks. Barton reports a very heavy wind, which wrecked several small buildings and blew cars from the tracks. Telegraph service throughout the state is badly crippled.

Fort Worth, Tex., March 31.—Another cyclone passed over this city last night, this time catching the south side. The chimney of the Mulkey Memorial church was blown down and falling on the parsonage crushed in the roof. Several houses were unroofed and the houses of ex-County Treasurer Thomas Bratton and Mrs. Cline were blown from their supports. The lady is reported injured. It is said a small negro church in the extreme southeastern part of town was blown down, but the 'phones are out of order and it is so remote that no accurate details can be had.

SHAME TO EUROPE.

Black Side of Her "Concert" Illustrated at Suda Bay.

London, April 1. — A cablegram from Canea, Crete, says: "The insurgents by a bold stroke occupied the hill on the south side of Suda bay Tuesday evening. They were promptly shelled by the British, Austrian and Russian warships. At daybreak yesterday the firing was resumed and the Cretans were driven from their positions. As soon as the firing ceased they made another attempt to recover the ground and the warships promptly resumed the firing, which was very heavy for several hours. During the cannonade three Turks were killed and five wounded." The Standard's correspondent at Canea in describing the bombardment says: "When the Cretans began the attack Colonel Bor proposed to the admirals that they should land a mixed force of 500 men to drive the insurgents from the position they occupied behind a strong wall along a ravine. The Austrian and French admirals were opposed to taking the offensive and they decided to confine their action to bombarding.

"By 8 o'clock in the morning the engagement was in full blast. The Turkish guns in Fort Izzedin could take only a small part in the firing, as most of them are directed seaward, but a Turkish frigate shelled the insurgents freely, though with little effect. An hour later the foreign men-of-war signaled their intention to bombard. The Groziastichy fired first, then H. M. S. Ardent, and finally the Austrian gunboat Tiger. Each vessel fired in its turn, aiming chiefly at the Greek flag, which was hoisted above the stone wall. The Ardent ceased firing at 9:30, but the Groziastichy, ranging close in shore, by degrees pounded down the wall, yard by yard, every shot telling.

"In spite of the heavy cannonade the Cretans held their ground stoutly, even throwing out skirmishers to repel the Turkish outposts, though they were compelled to abandon their own principal positions behind the stone wall. At 9:45 a. m. H. M. S. Camperdown, the outermost of the large ironclads, began firing 6-inch shells. The Cretans thereupon retired slightly, but continued a heavy fire until 10 o'clock, when the Camperdown, at a range of 6,400 yards, fired her big guns. The effect was instantaneous.

"Three out of four of the percussion shells burst directly in the center of the insurgents' position, and the Cretans fled helter-skelter. The aim of the gunners was perfect, while the formidable noise of the enormous shells hurtling through the air was alone enough to frighten any enemy. Things were now getting too hot to last, and the insurgent flag was speedily lowered. The Cretans in full retreat were hastened by the fire of the Groziastchy and the Tiger, which poured in with extreme accuracy of aim a succession of shrapnels.

"At 10:30 the last shell fell. Seeing that the object of bombardment was accomplished the Russian and Austrian warships steamed away for blockade service. The Ardent returned to Suda. The Turkish soldiers sallied quickly from the forts, occupied the positions lately held by the insurgents, hoisted the Ottoman flag with great manifestations of delight, and even advanced across the open with great coolness, though exposed to the continuous fire of the insurgent sharpshooters, who remained in the ravine up to the last minute.

"At 11:30 a. m. the Turks were still pouring a rattling rifle fire upon the retreating masses of the insurgents, who replied with wonderful spirit. Their splendid defense of the position excited the admiration of all. Until the Camperdown began to fire heavy shells the insurgents rather gained than lost ground in spite of the tremenodus fire of the Russian and Austrian vessels. Altogether about 100 shells were fired."

Election at Davenport, Ia.

Davenport, Ia., April 5.—The city election Saturday resulted in the election of the Republican ticket and three of the six aldermen, leaving the control of the council with the Democrats.

Killed by a Fall.

Deadwood, S. D., April 3.—J. H. Flynn, mining editor of the Deadwood Times, was instantly killed by falling from the steps of his house, his neck being broken by the fall. Mr. Flynn has been connected with the Black Hills newspapers for a number of years and has contributed many articles on mining to all the large papers and magazines in the country. He leaves a widow and two children.

Gen. Ruger on the Retired List.

Washington, April 3.—Secretary Alger yesterday issued an order placing Major General Thomas H. Ruger, commanding the department of the east at New York, on the retired list on account of age. His retirement will make a large number of promotions and cause the shifting of several of the department commanders.

Another Cyclone in Arkansas.

Warren, Ark., April 3.—A cyclone passed over the southern portion of Cleveland county Thursday, destroying twelve or fifteen country residences and wounded ten or fifteen persons. Will Shirley was killed and others are seriously injured.

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A Secret Empire;

Or, Freemasonry a Subject of Prophecy

By Rev. Richard Horton.

Third Edition 300 pages. Cloth.

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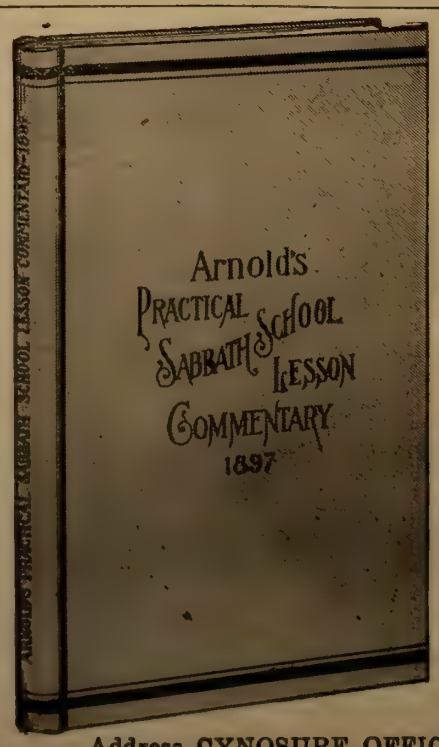
Are Secret Societies a Blessing?

A pamphlet of 20 pages. 5c.

An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too."

A Booklet of 107 pages. 25c.

"The Martyr's Own Monument," by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association; "Christian Politics," by Rev. J. Blanchard, late Editor of *Christian Cynosure;* "The Mysterious Machine: Was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what?" by Prof. E. D. Bailey, of the Civil Service Dept. U. S. Government.



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NEWS OF THE STATE.

ITEMS WHICH WILL BE OF INTEREST TO OUR READERS.

A Condensed Report of the Proceedings in the State Senate and House, Showing What the State Lawmakers Are Doing at Springfield.

Springfield, April 1.—In the senate a bill was introduced to raise the salaries of state officers as follows: Governor, $10,000; lientenant governor, $2,000; secretary of state, $5,000; auditor, $5,000; superintendent of public instruction, $5,000; attorney general, $5,000; adjutant general, $2,500; treasurer, $10,000. The supreme court bill was amended so as give Springfield the court. Bills were passed: Authorizing trustee in trust deed to release mortgage on margin of record; providing that a husband may ask in a bill for divorce that the wife resume her maiden name, or some name other than her husband's; providing that a certified copy of the receipts of internal revenue collector shall be prima facie evidence in a case for violation of the dram shop act; authorizing the St. Louis Bridge company to operate a street railway over the bridge and to and through adjacent towns; raising the age until which children may remain in the soldiers' and orphans' home at Normal from 14 to 16 years; making it an offense to knowingly use any false weight or measure.

In the house the Humphreys street railway bills were postponed until April 8. The judicial apportionment bill was ordered to third reading. Bills were passed: Reclassifying the demands to be made against the estate of a deceased person; to legalize the judicial proceedings of the March term, 1886 to 1887, of the Clay county circuit court.

Springfield, Ills., April 2.—The senate yesterday passed the bill for the consolidation of the supreme court at Springfield without a dissenting vote. The Torrens land title bill was also passed. A bill was introduced to take the power of appointing subordinates from the president of the Cook county commissioners. Bills were passed: To prevent the introduction and spread of the San Jose scale; providing that election ballots shall be placed in a canvas covering instead of pasteboard. The child labor bill was advanced to third reading.

The house referred the department store bill to the committee on municipal corporations, refusing to refer it to the judiciary committee. The senate's amendment to the supreme court bill, locating the court at Springfield, was concurred in. The bill to prevent political fusion was ordered to third reading, and on objection a proposition to have the bicycle baggage bill read the second time was rejected. The senate bill appropriating $60,000 to pay the employes of the present general assembly was passed with the emergency clause.

Springfield, Ills., April 3.—The senate did nothing yesterday. The house sent the bill creating a state board of pardons to third reading and then business was stopped because so many Republican members were absent that the Democrats could break a quorum. Governor Tanner has signed the supreme court bill. Neither house will do anything before next Wednesday if they do anything then.

Illinois State Official Stricken.

Springfield, Ills., April 2.—A telegram was received here yesterday from Milledgeville, Whiteside county, stating that Samuel M. Ingliss, state superintendent of public instruction, had been stricken with a partial stroke of apoplexy, and for his wife to come at once. Professor Ingliss was attending the County Teachers' institute at Milledgeville.

Quincy Refunding Her Debt.

Quincy, Ills., April 1.—The city finance committee has opened bids for refunding $214,000 in city bonds at 4½ per cent. Seven bids, each for the full amount, were received. The First National bank, of Chicago, will get the bonds on their offer of $1,050 premium.

State Notes.

The cigar-making plant at Joliet penitentiary is to be sold. The board of prison commissioners has notified Swister & Co., having control of the plant, that their contract will terminate in sixty days.

Joseph Richmond, aged 69 years, fell dead at Elliott, Ford county, Ills.

Insurance Superintendent Durfee of Illinois has licensed the Knights of Columbus of New Haven, Conn., to do a fraternal beneficiary business in Illinois.

Expert safeblowers entered the post-office at Lemont, Ills., and took $350 worth of stamps and $200 in money, making their escape without leaving a clew.

The Central Congregational church committee at Galesburg, Ills., has let the contract for its new edifice to O. C. Housel. The structure will cose $60,000 and will be of stone.

Grant Monument Dedication Rates.

New York, April 5.—The board of managers of the Joint Traffic association recommended to members: "That fare and one-third per capita for the round trip be named to New York and return for the use of the public" on the occasion of the dedication of the Grant monument, April 27. One first-class fare is recommended for military and other organized bodies.

THE MARKETS.

Chicago Grain and Produce.

Chicago, April 3.

Following were the quotations on the Board of Trade today: Wheat—April, opened 70⅝c, closed 69¾c; May, opened 71⅜c, closed 70½c; July, opened 70¾c, closed 69¾c. Corn—April, opened nominal, closed 23⅞c; May, opened 24¾c, closed 24½c; July, opened 26c, closed 25⅝c. Oats—April, opened nominal, closed 16⅝c; May, opened 17⅜c, closed 17⅛c; July, opened 18¼c, closed 18¾c. Pork—May, opened $8.47½, closed $8.32½; July, opened $8.60, closed 8.47½. Lard—May, opened $4.22½, closed $4.17½; July, opened $4.32½, closed $4.27½.

Produce—Butter: Extra creamery, 21c per lb; extra dairy, 18c; fresh packing stock, 9@10c. Eggs—Fresh stock, 8¼@8½c per dozen. Live poultry—Turkeys, 8@9c per lb; chickens, 7½c; ducks, 9@10c. Potatoes—Burbanks, 20@24c per bu; Hebrons, 19@21c. Sweet potatoes—Illinois, 50c@$1.00 per bbl. Honey—White clover, 11@12½c per lb; imperfect, 7@9c. Apples—Common to fancy, $1.00@1.75 per bbl. Cranberries—Jersey, $2.00@3.25.

Chicago Live Stock.

Chicago, April 3.

As is usual on a Saturday, there were scarcely sufficient transactions to make a market, the general trade now practically closing on Friday. Receipts of hogs, 13,000; active, but 5@10c lower, closing steady at the decline, with nearly everything sold. Rough and common, $3.60@3.80; prime heavy packers and good mixed, $4.00@4.05; prime mediums and butcher weights, $4.05@4.07½; prime light, $4.05@4.10. In the sheep market business was light and prices steady.

East Buffalo Live Stock.

East Buffalo, N. Y., April 3.

Dunning & Stevens, Live Stock Commission Merchants, East Buffalo, N. Y., quoae as follows: Cattle—None; feeling firm for good stock. Hogs—Receipts, 25 cars; market active; bulk sales, Yorkers mixed, medium and heavy, $4.30; pigs, $4.15@4.25. Sheep and lambs—Receipts, 30 cars; market barely steady for wool lambs with clipped 10@15c lower.

SUBSCRIPTION LETTERS

The following have made remittances to the *Cynosure* from Mar 29 to Apr. 3:

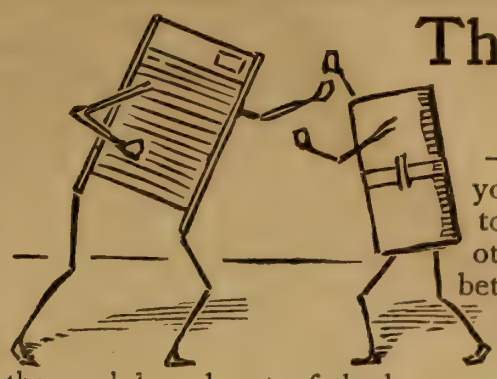
S R Turner, John Turner, Jos Parker, B A Imes, M C Fritschel, Mrs N E Kellogg, Rev P B Williams, Robt W Speer, Isaac Houck, B Gaddis, I Gable, Luman Rutty, D J Shaw, J H Gray, T Palmeter, J W Margrave, W R Turner, Elias Wallick, O A Chillson, Samuel Horne, Benjamin Ulsh, Geo S Marcy, Hattie E Powers, Jos Smith, W N Green, Mrs D R Keir, A H Leach, J H Stine, Rev Jno C Truesdale, Oh E Malmstrom.

SERMON BOOK.

By Rev. B. Baldwin, Evangelist.

Single copy, 60 cents; two for $1 00. (Postage stamps not taken.) Montpelier Ohio.

A friend says of it: "Every page is crowded full of most important matter. Every young minister should early possess a copy. Evangelists and all others who engage in revival work will find "SERMONICA" brim full of facts, illustrations, comments and themes which will inflame thought and zeal in pulling sinners out of the fire. It is a seed-bed from which will spring many other sermons."



They don't agree

—your pocket-book and your wash-board. One tries to keep your money—the other wastes it. You'd better consult your pocket-book, do your washing with Pearline, and put the wash-board out of the house. There's no room or place for it with Pearline (use no soap), nor for any of its wearing-out, tiresome rubbing. You'll be doing your pocket-book a good turn, and help toward making it fatter and sleeker, if you'll do all your washing and cleaning with Pearline. 506

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1 Iron Last, 8 inches.
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1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

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The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

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The Mystic Tie or Freemasonry a League with the Devil. 15c.
This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason.

Reminiscences of Morgan Times. 10c. each.
By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry.

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Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene.

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A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

Narratives and Arguments, 15c. each.
Showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple.

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By Rev. M. S. Dury. The antagonism of organized secrecy to the welfare of the family, state and church, is clearly shown.

Fruit and Flowers

ROOT GRAFTING THE APPLE.

Detailed Directions From a Well Known Horticulturist For Doing This Work.

The common apple is grown almost entirely by what is termed root grafting, although it may be grown by budding and cleft grafting. Root grafting is done during winter, and here is an illustrated description of the work as given by Samuel B. Green in The Farm and Fireside:

Seedlings which are dug in autumn and packed in moss or sawdust in a cold cellar are taken as needed to a warm room and the scions grafted upon them just below the collar—that is, the place where root and top are joined. The kind of graft made is here illustrated, showing the successive stages of the work. A shows a seedling apple root with top removed, which is to be cut off and grafted at the cross line. B shows scion; C, scion and stock prepared for being united, but with the cut held open. This cut is made by the knife blade, and no

SUCCESSIVE STAGES OF GRAFTING.

wood is removed from it. D, the same united; E, the union wrapped with a strip of paper or cloth which has previously been covered with grafting wax. Some prefer waxed string for this covering. The grafts should be about 8 inches long. When completed, they should be tied in bundles and put away, packed very firmly in sand or light soil, in a cold cellar. A cave is best for this purpose. Early in the spring they should be planted in the nursery, about six inches apart, in rows three feet apart, setting all but the upper bud of the scion below the surface of the ground. It is important to plant the scion deep, so as to encourage it to throw out roots, as the trees are then more hardy than when they depend entirely on the seedling root for support. Great care should be taken to have the soil very firm and solid around the base of the root and at the union.

Tie Up the Evergreens.

Tie up your evergreens so that the snow cannot spread and injure them. This advice applies to yews, retinosporas, arborvitæs and any others growing in a bush rather than upright single stemmed form like a spruce or a fir tree, and comes from Gardening, with these directions for doing it: You may do this with a piece of lath cord or marline, tying up the main branches from the inside that a weight of snow cannot break them down, or take a long piece of the same material or hay rope and run it around on the outside of the bushes from the bottom to the top, tying in all the branches from the outside. Of course in this last named way it is necessary to run one cord in the opposite direction, knotting it to the other here and there to prevent it from slipping.

White Azalea Indoors.

The white azalea affords a vast amount of pleasure as a house plant, but it has its special requirements. An authority in such matters gives this advice in The Ladies' Home Journal: The

WHITE AZALEA.

room in which the white azalea is kept must never be so dry and warm that the element of vitality is exhausted. Admit fresh air daily, and keep the temperature of the room quite low. Shower the plant well two or three times a week, taking pains to get the moisture where it will do most good—on the underside of the leaves.

Forcing Lily of the Valley.

Florists have lily of the valley on sale 11 months in the year. Rural New Yorker tells that the "pips," as florists term the little bulbs, are readily forced, being merely planted in pure sand, freely watered, shaded and kept in a high temperature. Twenty to 25 days of this treatment bring them into bloom. Sand is used because they are not expected to produce roots, merely to force out the flower through the nutriment stored in the bulb. Under ordinary conditions, while the flowers could be produced at any time during winter previous to the normal period of blooming, they could not be produced after that, but the florists have obviated this difficulty by putting the bulbs into cold storage until needed, these cold storage roots providing the summer flowers.

Ammonia For House Plants.

Fill a teacup with tepid water in the morning and add to it three drops of household ammonia. Pour this on the soil of the geranium or other rapid growing plant in your window. An application of this kind once or twice a week will add wonderfully to the growth and appearance of the plant. It is, in fact, cheap and handy. For a number of plants, 12 or 15 drops to a quart of water is sufficient. Twice a week on a sunny morning is enough, says a writer in The New England Homestead.

Frozen Window Plants.

Cut off the frozen, wilted or deadened parts, keep the plants a little drier than before, and cooler rather than warmer, always, of course, avoiding frost. Don't rush them into fresh growth with the view of quickly regaining their former fullness, but let them come along slowly at first till you find out how much injury they have sustained and cut them back to sound eyes or wood.

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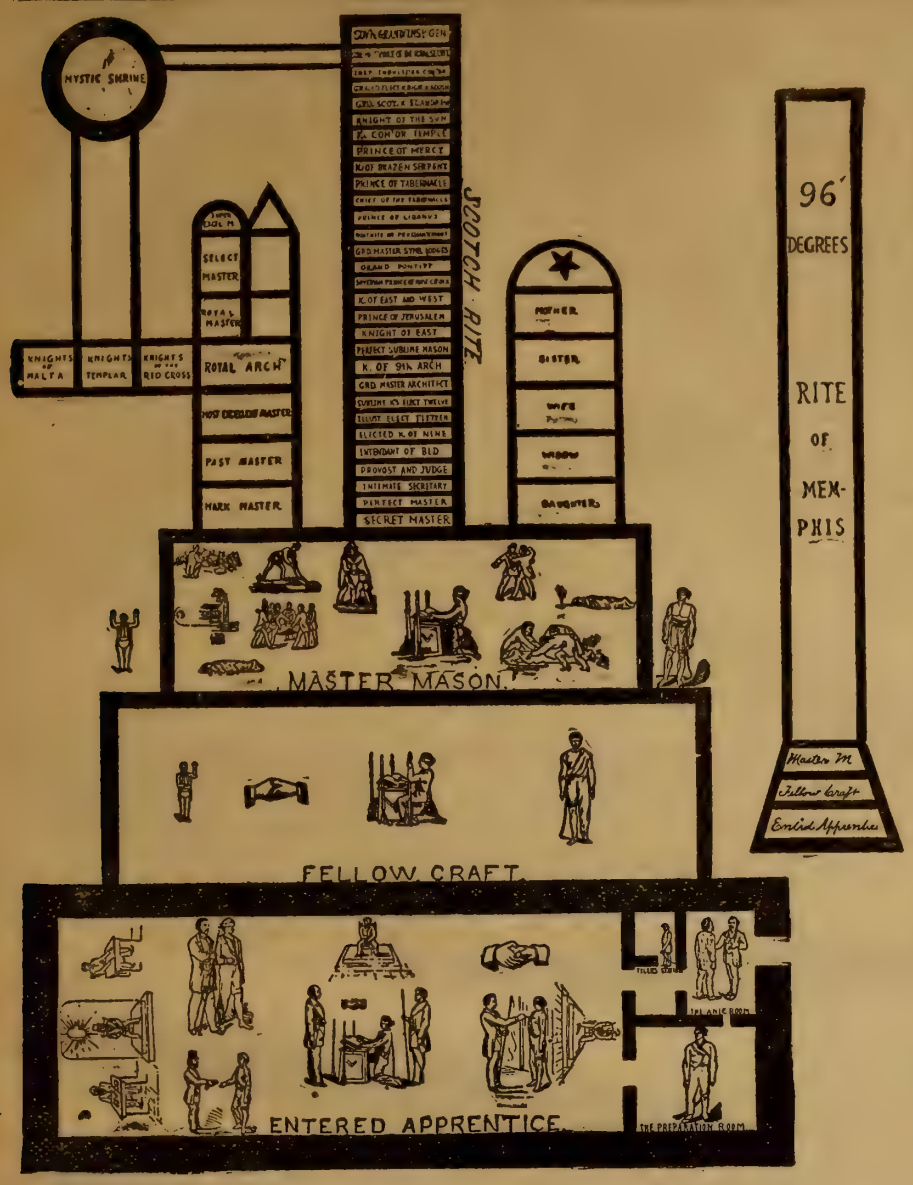

MASONIC CHART.

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Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

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The authorized ritual of 1868, with signs of recognition, pass-words, etc., and ritual of Machinists' and Blacksmiths' Union. (The two bound together.)

Knights of Labor Illustrated. 25c.
("ADELPHON KRUPTOS.") The complete illustrated ritual of the order, including the "unwritten work."

Adoptive Masonry Illustrated. 20c. each.
A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe.

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The Complete Illustrated Ritual of the Foresters, with Installation Ceremonies.

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Composed of "Temple of Honor Illustrated, Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated."

MISCELLANEOUS.

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Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Constitution and By-laws of the Association.

Secret Societies. Cloth 35c, paper 15c.
A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev Edward Beecher.

The Master's Carpet or Masonry and Baal Worship Identical. Bound in fine cloth. 400 pages. 75c.
Explains the true source and meaning of every ceremony and symbol of the lodge.

Disloyal Secret Oaths. 5c.
By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50. paper, 75c.

Finney on Masonry. Cloth 75c., paper 35c.
The character. claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

Masonic Oaths Null and Void: or Freemasony Self-Convicted. 207 pages. Postpaid, 40c.
This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them.

Judge Whitney's Defence before the Grand Lodge of Illinois. 15c.
Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life-undoubtedly because they considered him a seceding Freemason.

Morgan's Exposition, Abduction and Murder and Oaths of 33 degrees. 304 pages, cloth, $1.00,
"Composed of Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's, Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees."

Sermon on Masonry. 5c. each.
By Rev. W. P. McNary, pastor of United Presbyterian church.

Oaths and Penalties of Freemasonry, as proved in court in New Berlin trials. 10c.
The New Berlin trials began in the attempt of Freemasons to prevent public initiation by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties,

Grand Lodge Masonry. 5c. each
Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities.

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By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees.

Sermon on Masonry. 5c. each.
By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio.

Story of the Gods. Postpaid, 10c.
By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of the past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood.

Masonic Outrages. Postpaid, 20c.
Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc.

History of the Abduction and Murder of Capt. Wm. Morgan. 25c.
As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan.

The Anti-mason's Scrap-Book. 25c.
Consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies.

The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

Sermon on Secretism, 5c. each.
By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear expression of the objections to all secret societies, and to Masonry especially, that are apparent to all.

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HISTORY OF A WEEK.

Tuesday, March 30.

Mrs. Margaret J. Preston, the well-known writer of southern war poetry, died at Baltimore.

There was all the appearance of gambling in the pulpit of the Paulina Street Methodist church, Chicago. Evangelist John P. Quinn, once a professional gambler, used decks of cards, a faro box, roulette wheel and a card press to show in a practical way what would happen if Chicago was "wide open."

John E. Hawley, one of the oldest and best-known traveling salesmen in the United States, died at Chicago. Years ago Hawley gained the name of "Happy Jack" among his numerous associates.

News comes from Cuba that the report of the death of President Cisneros of the Cuban republic is untrue.

Miss Elizabeth Evans, who for twenty-seven years had been a teacher in the Chicago public schools, died Saturday in that city, aged 57.

Wednesday, March 31.

Hon. George L. Converse, ex-member of congress, died at Columbus, O., yesterday. He was ill seven months, was in his 70th year, and died in the county of his birth.

The United States treasury department has decided that all retailers who keep bottles of cocktails on their shelves for sale must pay a rectifier's license.

Hunter had but 60 votes on the ballot for United States senator in the Kentucky legislature.

Four attempts were made Monday night to burn Altoona, Pa., and $100,000 worth of property was destroyed.

A half interest in the Great Mahoning iron mine on the western Mesaba has been bought by the Cambria Iron company, of Pennsylvania.

Charles F. Houghton, principal owner of the Corning Glass company and reputed to be worth $1,000,000, shot and killed himself at Geneva, N. Y.

Thursday, April 1.

The Weymouth Old bank, one of the oldest in Dorsetshire, England, has failed. The liabilities amount to $2,500,000.

An agent for Henry Clews and other New York bankers has secured a contract form the Venezuelan government giving them control of telegraphs in that country for thirty years.

President and Mrs. McKinley paid a pretty compliment to three of the former mistresses of the White House by giving a dinner in their honor. They were Mrs. Grant, Mrs. Garfield and Mrs. McKee.

Senator Hansbrough, of North Dakota, has introduced a bill to prevent inventors and others from being deceived and defrauded by alleged patent attorneys.

Friday, April 2.

Claude B. Beach, of Chicago, has been appointed receiver of the Berlin and Montello Granite company at Oshkosh, Wis. The liabilities are $200,000 and the assests $140,000.

Ezra Durand, whose forgeries aggregated $150,000 while he was president of the Durand Organ and Piano company at Portland, Ore., has pleaded guilty to two indictments.

Emperor Wilhelm telegraphed his cordial congratulations to Prince Bismarck upon the occasion of the 82nd anniversary of his birthday.

George Morris, formerly assistant librarian of the United States congressional library in Washington, is now in the jail at Oakland, Cal., for stealing.

Over 4,000,000,000 cigarettes were smoked in America during the last year, an increase over the record for 1895 of 323,687,340.

Several hundred bushels of oats smothered the life out of Joseph Peakus in a shaft at the P. D. Armour elevator on Blackhawk street, Chicago.

Saturday, April 3.

In the damage suit brought by S. A. Lee, of Baldwin, Wis., against the Omaha railway the jury at Hudson awarded Lee $4,000. Lee lost his left leg while coupling cars at Gordon.

For the first time in three years public gambling houses are open at Chicago, and the news spread like wildfire among the sporting fraternity. It was open gambling in the wildest sense of the word.

May Baker, a halfbreed living on the Red Cliff Indian reservation, Wis., drank a bottle of lemon extract a few days ago and died.

The feature of the revival meetings at the Auditorium at Chicago was Moody's declaration that he believes the Bible "from cover to cover."

Obituary: At Glen Cove, L. I., Colonel George Duryea. At Berkeley, Cal., Samuel P. Williams, of Lima, Ind. At Boston, Darwin E. Ware, 66.

Monday, April 5.

Chandler, O. T., has issued an appeal for immediate help. Money, supplies or clothing should be sent to Clare Blunt, treasuer of the relief committee, Chandler, O. T.

Boyd Ewing and S. M. Patton, both prominent citizens of Chattanooga, were burned to death in a fire in that city. The loss on buildings was $500,000; insurance, $200,000.

Oxford won the fifty-fourth boat race with Cambridge Saturday. It was rowed over the historic course of 4¼ miles on the Thames. The score stands —Oxford, 31; Cambridge, 23.

CREVASSE IN THE MISSISSIPPI AT FLOWER LAKE

Will Involve Four More Mississippi Counties in the Deluge—Appalling State of Affairs on the St. Francis River—Destitution of Those Driven from Home.

Memphis, April 5.—The general situation as the result of the floods in the Mississippi valley is terrible. In the lowlands of Arkansas a call for food has been made and the people of Little Rock will take immediate action. Starvation confronts 50,000 people. Saturday night R. C. Graves and J. S. Menkin, of the Memphis relief committee, went to Washington to ask the general government to lend assistance. The local relief committee has demands that will exhaust all present funds. They are from Mississippi as far down as Greenville, and from nearly all of eastern Arkansas. The visitors to the capital of the nation will ask for $25,000 to be used in buying rations. Ten thousand dollars has already been expended by the local committee, and probably $10,000 more in provisions have been distributed. It now looks as if famine is ahead.

"It is feared that no human power can overcome the forces of nature below Vicksburg, and it is believed by many to be only a question of a few days before the same conditions that now obtain in the delta will exist in southeastern Arkansas and northeastern Louisiana. The hopeful view of the flood situation which prevailed some days ago has been rapidly dissipated by reports from the waters of the upper Mississippi and its tributaries, which are rising at a rapid rate with every indication that immense volumes of water, the result of a thaw of many feet of snow over a big area in the northwest, may be expected to pour into the upper Mississippi through its tributaries, and eventually increase the already appalling conditions existing in the middle and lower Mississippi valley.

Serious Outlook in South Dakota.

Aberdeen, S. D., April 5.—Heavy rain fell all Saturday in this section, and the flood situation is therefore more serious than ever before. Nearly the entire west and south parts of the city are under water. Main street in the business section is alone clear of present limits of the flood. The rears of stores on the west side are, however, in great danger. All livery barns, blacksmith shops, machinery depots and warehouses on the west side are flooded. The Wisconsin House is entirely surrounded by water, and occupants of the Becker House have been driven to its upper stories. A hundred householders have either been driven out or are living in their upper rooms.

Reports from the country districts are alarming. Hundreds of farm buildings are but center pieces for vast lakes. Stock is standing in water, and hay and feed exposed to the flood. Between Groton and Andover, on the Hastings and Dakota, a boat ferry has been put in, and passengers were transferred thereon yesterday. No other trains are moving in this entire vicinity.

PREPARED FOR A CATASTROPHE,

And It Came in the Crumbling of Still Another Levee.

Memphis, April 5.—Another break in the Mississippi levee occured yesterday morning at 8 o'clock at Flower lake, six miles below Tunica, Miss., and the water is pouring through the opening with great velocity. This will probably be the most destructive break that has occurred in the delta. The most fertile farm lands of Mississippi, lying in Coahoma, LaFlore, Quitman and Tallahatchie counties, in the north part of the state, will be inundated, and the newly planted corn crops will be laid in waste. Fortunately no loss of life is reported, the inhabitants of this stricken section having made preparations for just such a catastrophe as exists. The condition of the poorer classes throughout the flooded area is indeed critical. Thousands of refugees are being huddled on levees and spots of land waiting for relief. The towns of Rosedale and Tunca report that everything possible is being done for these poor people, but that funds and provisions are fast becoming exhausted.

In the little city of Rosedale alone 1,200 refugees are being cared for by the citizens. Half a hundred towns stand in six feet of water, and the yellow stream is creeping up slowly but surely. Advices just received tell of a break in the levee two miles south of Helena, Ark. This is the levee for which the people of southeastern Arkansas have made such a desperate fight. The waters from this break will flood a great area, and in all probability will back up into the streets of Helena. The relief steamer Ora Lee arrived at Marianna, Ark., late yesterday afternoon, having made an expedition up the St. Francis river. There were on board 160 refugees and 200 head of cattle. The steamer went up the St. Francis river as far as Cut Off, and then worked her way down stream, rescuing people from perilous positions.

The suffering along the St. Francis river is appalling. The water throughout the entire neighboring country is from six to fifteen feet deep. The relief boat had on board the body of Mrs. McMain, of Raggio City. The body was found at Raggio, and it was taken to Marianna for burial, there being no land at the former place on which to give it interment. The St. Francis river is rising from three to five inches daily. At Memphis the river is slowing rising again.

Important Foreign Posts Filled.

Washington, April 2.—Two more important foreign posts have been filled by the president, who yesterday sent to the senate the names of Andrew D. White, of New York, to be ambassador of the United States to Germany; William F. Draper, of Massachusetts, to be ambassador of the United States to Italy, and Anson Burlingame Johnson, of Colorado, to be consul at Amoy, China. Besides the foregoing were these nominations: Chandler Hale, of Maine, to be secretary of the embassy of the United States at Rome; Samuel L. Gracey, of Massachusetts, to be consul at Fuchan, China; Benjamin Butterworth, of Ohio, to be commissioner of patents; Oliver L. Spaulding, of Michigan, to be assistant secretary of the treasury; William B. Howell, of New Jersey, to be assistant secretary of the treasury.

THE NATIONAL LEGISLATURE.

Synopsis of the Proceedings of the Lawmakers at Washington.

Washington, March 31.—The senate listened to a long speech by Allen of Nebraska against protective tariff. The house amendments to the bill appropriating $250,000 for rescue work on the Mississippi were agreed to. Corrected credentials were filed in the case of Corbett, appointed senator from Oregon. Morgan presented a resolution asking for a lot of information about Cuba. A petition was received from sheep-raisers of Montana for ample protection to wool. In executive session the arbitration treaty was debated.

The house yesterday had a warm discussion over the subject of free hides, but no action resulted. Thirty-five committee amendments to the tariff bill were adopted, and at adjournment but twenty of the 162 pages of the bill had been considered. The vote will be taken at 3 p. m. today. Healwote of Minnesota introduced a resolution for a banking and currency commission, which is in line with the recommendations of McKinley's inaugural address and of the Indianapolis conference.

Washington, April 1.—The open session of the senate yesterday lasted about half an hour. It was productive of another Cuban resolution, by Mills of Texas, this time calling on on the committee on foreign relations for a report on the obligations assumed by the United States in insisting that Cuba should not be annexed to any European power and should remain subject to Spain. The rest of the day was spent in executive session on the arbitration treaty, and Hoar's amendment was adopted in place of Chilton's.

The house passed the Dingley tariff bill with an amendment providing that the duties therein shall take effect from and after today. The vote was 205 to 122. An attempt to recommit the bill with instructions to provide that articles controlled by trusts shall go on the free list was defeated—198 to 148. The house then adjourned to Saturday.

Washington, April 2.—The senate yesterday adopted the resolution calling for information as to the alleged letter written by the Cuban rebel Gomez to the president, and in executive session adopted two amendments to the arbitration treaty, one excepting claims against southern states for debts repudiated and the other eliminating article 8 of the treaty. Attempt was made to fix a time for a vote, but was defeated by Chandler because he was not in the "mood" for it. Morgan introduced a Cuban belligerency resolution and Mills one to inquire if under the Monroe doctrine the United States have not an obligation to help the Cuban rebels. Adjourned to Monday.

Washington, April 5.—In the house Saturday Ferry of Arkansas said he was not piqued because he did not get the Democratic nomination for speaker, as had been charged; the senate resolution providing for the charter of a vessel to carry food to the famine sufferers of India was adopted after McMillin had vainly attempted to add to the resolution a condemnation of England's policy there. Corliss of Michigan introduced a resolution to annual the last extension of the civil service rules made by Cleveland, and Mahany of New York a resolution to ask Spain not to shoot Rivera. Adjourned to Wednesday.

Work of Hawkeye Legislators.

Des Moines, Ia., April 3.—The house of representatives passed what is known as the Cheshire amendment to the revenue bill. It provides for the taxation of express, sleeping car, telegraph, and telephone companies on the Indiana and Ohio plan, which is based on their total capitalization and total mileage. The senate defeated the same measure, but it is thought it will go through the senate the next time. The senate committee for the suppression of intemperance, voted to recommend a substitute for the house manufacturing bill back for passage. The substitute is more stringent than the house bill.

Desperate Fight with Outlaws.

Ardmore, I. T., April 3.—From persons just in from Pavia it is learned that a posse of Indian Territory deputy marshals, headed by Deputy McLamore, met a band of outlaws near that place and a desperate fight ensued. Particulars are meager. The desperadoes were seven in number, and three of them are known to have been wounded in the engagement. None of the officers was injured. The gang is known as the Morris band of outlaws.

Fatal Explosion in a Tunnel.

Chicago, March 31.—Two men were killed and four seriously injured by an explosion in the northwest water tunnel at the foot of Oak street yesterday. The dead are: Owen O'Malley, Peter Gallagher. The injured are: Thomas Gallagher, Dennis Hayes, Patrick Conway, George Blank. The explosion took place at a point 2,300 feet out in the lake, where excavation was in progress for a water supply inlet.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE N. C. A. ANNUAL MEETING.

The Annual Meeting of the National Christian Association occurs on the 10th of May next. Members of the Association and all friends will please take notice and be prompt in attendance on Wednesday, May 10th, at 10 o'clock A. M., at 221 West Madison St., for the election of officers and the transaction of other important business.

SAMUEL H. SWARTZ, *Pres.*

MRS. M. C. BAKER, *Rec. Sec'y.*

Take notice that the time of our next Annual Meeting is Monday, May 10th, at 10 A. M.

The place of our Annual Meeting will be in Carpenter Hall in the N. C. A. building, where the morning session will be held.

The second session, Monday, will be at 12 M. the noon hour in Willard Hall in the W. C. T. U. Temple. Well known speakers will occupy the hour, and there will doubtless be a large attendance.

In connection with our Annual Meeting arrangements are being made for a lange number of anti-secret meetings in the various churches of the city and suburbs. More than 500 of the churches have been solicited to arrange for such meetings. It is expected that a large number will respond to this request.

One of the most important meetings in connection with our Annual Meeting will be in Zion's Tabernacle, 1633 Michigan Ave., on Sabbath, May 23. The whole day will be given to sermons and discussions of the question, "Secret Societies the Foes of God, of Home, Church and State." The services morning, afternoon and evening will be led by Dr. Dowie and other able speakers.

Dr. Dowie's Zion Tabernacle will seat over 3,000, and we are assured it will be filled on Sabbath, May 23d. One session will be devoted to testimonies from seceders from various secret orders, many of whom have renounced the lodge during the past year. Many are looking forward to this meeting with great interest. Let all pray that it may be a day of the Holy Spirit's demonstration and power.

The first meeting in connection with our Annual Meeting will be on next Tuesday evening, April 20th, in the (Moody) Chicago Avenue church. It will begin at 8 P. M., and will be addressed by Pres. C. A. Blanchard and others. We look for a strong rally of the friends of the cause at this meeting. On Sabbath evening, May 2, at 7:30 P. M, President C. A. Blanchard will preach in Dr. E P. Goodwin's church on "Secret Societies or the Church—Which?" There will also be a lecture on the lodge question Friday evening, May 7th, in the Summerdale Congregational church, Rev. E. B. Wylie, pastor.

A State Convention for South Dakota is anounced by Secretary Fenton for the last of May. Fuller particulars will be given next week.

Masonic oaths need only to be read and understood in their applications to make an appeal to God in taking them an impious profanity of the most flagrant kind.

The vice of taking unknown obligations, swearing unconsidered oaths, and advancing without reasonable foresight, is followed by the train of vices fostered in a lodgeite.

The *Christian Cynosure* and weekly New York *Tribune* one year for only $1.25 for the two. The *Cynosure* for Christ as the only way of salvation, and a warning to those who hope for safety by climbing up some other way. The *Tribune* for market reports and news of the week.

We wish for our Postal Card Symposium as many replies as possible to the question, "By what means can the anti-secret reform be best promoted in your own community?" Reader, think and pray over this question. Take it to God in prayer and the Divine Spirit will suggest to you plans by which you may checkmate this soul-destroying iniquity, the secret lodge. Cannot more be done in your town to raise a testimony against this evil?

In this issue we republish by request the excellent address of Pres. C. A. Blanchard at the Northfield Conference. In its scope and clear plain statement no address on the subject contains such an effective array of the arguments against the lodge from a Bible standpoint. We wish especially to emphasize his statement that the reason why our churches are being flooded out with vice and crime, "Is simply because men have either wholly neglected this Word, or because they have chosen certain portions of it, and have pushed whole continents of revealed truth out of sight."

It is no wonder that bad men love Freemasonry, and good men after being taken in often withdraw from it. Reason enough would be found in the "Third Point of Fellowship," so dear to the gang that fellowshipped Griswold in the lodge at Hartford, and expelled the member whose testimony in court sent him to the rather more respectable Wethersfield State prison.

"In the light of God's Word it is the duty of every Christian minister to unmask these batteries of hell's dominions, and warn the people from God's Word against the lodge wiles of the devil. To say, 'preach the Gospel and let the lodge alone,' betrays the mask of a deceitful worker, an ally of Satan's designs." Would that these words of Bro. Fenton in this issue were hung in the form of an electric transparency on the wall behind every pulpit in the land.

The *Cynosure* from this time on will devote considerable attention to such practical questions as, how to reach the people most effectually with anti- secret literature; the best way to get the people out to an anti-secret meeting; the kind of anti-secret address that will best impress the people; how to get the best results from a meeting; how to get the best collection; how to arrange for an anti-secret convention, and how to get the most out of it; the relation of the anti-secret movement to the reforms of the day. We will be glad to receive brief pointed communications on any of these questions.

The minister who preaches the Bible only in spots lives next door to the minister who believes the Bible only in spots. The Bible is the pharmacopæ containing prescriptions not only for sinners in units but also in political relations. Many chapters are filled with warnings against the false religion of Baal, which in our day has assumed the form of the secret empire. Ministers cannot be silent on this question without ignoring whole sections and chapters of divine truth. The fearful condemnation of the minister who holds back this truth is that of a nurse who withholds part of the medicine prescribed by the physician when the patient is sick nigh unto death.

An Ohio correspondent in a private letter thus characterizes the recent initiation of President McKinley: "How like fools our great men are conducting themselves! President McKinley a Mystic Schriner! 'How glorious was the king to-day.....who uncovered himself as one of the vain fellows shamelessly uncovereth himself.' Think of our President going through the 'Bunghole' test, 'Dog-habit' test, 'Bumper' test, 'Spanking' test. Sprinkling 'The Devil's Pass' with .....His walk 'throught the desert,' greeted in the name of the god of Mohammed, sworn upon his Koran, and promised the company of the celestial Houri—the heavenly Harlots. Oh, Methodist Lucifer, son of the morning, how art thou fallen!"

EMBLEMS OF THE CRAFT.

The Mason's square on Jewish breast,
His hate of Christ doth still attest
In face of God and man.
Who then dares bow in worship there
And life and doctrines think to square
By such a Christless plan;
And so erect his edifice,
By this design, and this, and this.

The Moslem doth the level wear,
And with the Jew will sport the square
In vanity and pride;
With these the Christian meekly bows,
And unto Baal performs his vows,
From virtue turned aside.
With these erects his edifice,
By this design, and this, and this

The mystic G claimed type divine,
On breast of infidel doth shine
And fills him with conceit,
That God his friend and maker is;
But will not own that Son of his,
Nor worship at his feet;
But will erect his edifice,
By this design, and this, and this.

Such life, such beauty meets our view,
In what Masonic fathers drew
In London dram-shop old;
They breathe an odor from the tomb,
The craft doth dig for manhood's bloom,
Where lies for truth are sold
To him who builds on this and this,
His soul a crumbling edifice.

—*J. L. Barlow.*

PROFESSING GOD, YET NOT KNOWING HIM.

BY REV. D. H. COULTER, D. D.

Is there a religion of the lodge or is there not? If there is not, why has the lodge a chaplain? What is a chaplain but a "person chosen to conduct religious exercises for society, etc?" Why are magnificent temples built? Why are prayers offered? What is prayer, if not "the act of addressing supplication to a divinity?" Why does the lodge use a form of religious service at the burial of its dead? Why adore and invoke a "Grand Master," or "Supreme Architect," or other object of lodge worship? Why send good lodge members at death to a "grand lodge above" or other lodge heaven? There is a lodge religion. But what religion is it? It is believed that it can be shown that it is not the Christian religion—not a religion of God, but of men; not the religion of the Bible; not the true, but a false religion, and therefore not a religion that God will recognize and accept.

In John 8: 54,55, our Lord said to the Jews in reference to his Father, "Of whom ye say that he is your God, yet ye have not known him." Christ's eternal Father is God alone. The Jews of that day said that he was their God, but the Saviour declares that their claim was false. They had not known God. What it was that they worshiped he leaves them to decide. One thing is evident; it was not God.

This has been true of the Jews from that day until now. It is true of the Mohammedans. Their cardinal tenet is that there is no god but God; and it has been claimed that Islam is quite superior to paganism or Polytheism, since it has spread over a large part of the world the doctrine of the unity of the Deity. But the object worshiped by the Mohammedans is no more God than is the object of the Jew's adoration. The same is true of the whole class of Deists and Theists. Deism is from the Latin *Deus*, God; and Theism is from the Greek *Theos*, God. They are one and the same thing.

Like the Jew and the Mohammedan, the Deist and the Theist worship a God out of Christ. They may think and say that the eternal Father is their God, yet they have not known him. Will not this distinctly apply to the Christless religion of Freemasonry, and of all the kindred secret orders?

The Jews were intelligent; they had the Scriptures. They were very religious in their own way. Their morals would compare not unfavorably with the boasted morality of the average devoted lodgeman. They were not idolaters; they set up the exclusive claim to the God and Father of our Lord Jesus Christ as their God; but Christ distinctly testifies that they did not so much as know the true God, because God is known only in and by Christ Jesus. None but the eternal Son, who dwelt in the bosom of the Father, originally knows God and is capable of declaring him unto men. "And no man knoweth the Father but the Son, and he to whom the Son reveals him."

Now why is the Lord Jesus left out of lodge religion? out of its prayers and hymns, its whole ritual; and his name cut out of those Scriptures in which it occurs, used by the lodge? It cannot be through inadvertence or forgetfulness or ignorance. The advent and death of our Lord Jesus Christ are beyond measure the most conspicuous and important facts of all history. No, the conclusion is forced on us that Christ has been as deliberately put out and kept out of secret lodge religion as he was put out and kept out of the faith and worship of the unbelieving Jews.

The devotees of such a system may say that Christ's eternal Father is their God, yet by the testimony of our blessed Lord, they have not known God.

1. Because God is what the Scriptures as a whole reveal him to be. Deistical or theistical lodge worshipers divest him of some of his distinguishing attributes, and represent him as approving of and doing things contrary to his clearly revealed character. An un-Scriptural notion, a distorted conception, a mutilated deity, whatever it is, or by whatever high-sounding titles it is invoked, is not God.

2. Because God is triune. To think, to know, and to worship the Father alone, excluding the Son and the Holy Ghost, is not to know and worship God, any more than would be the knowledge aud adoration of the Son alone, to the exclusion of the Father and of the Holy Spirit, or the worship of the Holy Spirit alone, leaving the Father and the Son altogether out of view.

High Masonic authority affirms that the religion of the lodge is pure Theism;" and the distinct Deistical or Christless character of lodge religion in general, is simply undeniable. But the Theistic conception of the character of God is fatally defective.

3. Those who do not know God as Christ reveals, declares and manifests him, do not know the true God. The object of their trust and adoration is something else; it is not God. Nothing can be clearer than the teaching of Christ on this subject. He is the eternal personal Word of God, and the light and life of a benighted and dying world. It is his office to make God known; and no other one is competent to this work. God is what Christ declared him to be, and what he showed him to be. He is not something else, nor anything else. Is it not then as evident as anything can be made, that those who reject Christ, leave him out of view, and form some other idea of God than that we obtain in and through Jesus Christ, do not know God? The Father loveth the Son and honoreth the Son, and requires men to believe in, love, acknowledge and honor the Son, and to come to him through the Son. Is it then to be believed that God will make himself known to men who will not love and honor the Son of his love? or that he will accept of any service offered to him outside of Christ, the only way to the Father?

A religion from which Christ is left out, in this land and day, is a religion from which he is intentionally left out. Such services God will not accept. Christ distinctly makes the knowledge of himself to be the test of the knowledge of God; and the love of himself the test of love to God. In the same way the criterion of any assumed relation to God is the sustaining of that relation first to Christ; and of any service to God is that service rendered in the name of Christ. This test—this criterion is specific and exclusive.

The ruler and disposer of all things referred to in state papers, whilst Christ is studiously excluded from all mention and all respect, is identical with him who is God alone, whose name is Jehovah, and who is the Most High over all the earth. They would be shocked to think otherwise. But they need just to be so shocked. Doubtless those Jews whom the Saviour addressed felt outraged when he declared to them in reference to his Father, "Ye say that he is your God; yet ye have not known him." It was a statement calculated to astound them, but it was true, and pertinent, and needed; and whatever be the effect on Christless religionists today, sound it aloud in their hearing; ye say that the Divine Father of all is your God; but ye know him not. It is Gospel truth, and it needs much to be proclaimed.

If the above conclusions be true, why should I, unless barred on other grounds, join in church relationship or fellowship, or sit down at the communion table with the worshipers of lodge divinities any more than with respectable Jews, Deists and Mohammedans?

Winchester, Kan.

HOW TO WITHSTAND THE INFLUENCE OF SECRET SOCIETIES.

BY REV. WILBUR N. COFFEE.

Agitate by press and platform. Make a systematic effort to induce those periodicals which are in sympathy with this reform to constantly devote some space to the instruction of their patrons upon the subject. Apparently some of them are disposed to allow the *Cynosure* to take up their crosses, because it is convenient and incurs less reproach. Scatter good, clear, reasonable tracts upon the waters of the nation, hoping to find their fruits even after many days.

Continue the plans of the N. C. A. to furnish authoritative exposes of this work of darkness, to publish able lectures and terse criticism upon all secret orders.

Teach the children. There is demand just now for carefully written juvenile literature on the subject, illustrating the workings of secret fraternities; in defeating justice and in the prodigality of their displays; the selfishness of their benevolences (?); the barbarism of their oaths; the ridiculousness, puerility and indecency of their initiations, the incompatibility of lodge worship with true Christian worship, and of Christian fellowship in a pleasure-loving, worldly organization whose delight is balls and suppers and club-room conclaves.

It should be shown that there is a manifest difference between these conclaves and church conferences, when the harlots of Chicago and New York rush to Boston to attend a conclave, as vultures to a dead carcass, and ply their vocation on the streets in the daytime and during fraternity parades. Does not a vender of wares know the class of people to whom he caters? What a comment upon the morals of one of the most prominent orders of secrecy. Who ever heard of the strumpets of the nation flocking to a general conference of the church? Young people should know that it is inconsistent for any Gospel minister to join the lodge, serve as chaplain or fellowship a fraternity characterized by such fleshliness.

The incongruity of a union of this modern heathenism with true religion because of its rejection of Christ can be shown so that children and young people may become enlisted against the influence of secrecy. These books should be in the Sabbath-school and all seminaries of learniug where it is possible.

The lecturers should be kept in the field to keep alive the interest of the question. We all feel more like work when a good, stirring lecturer sounds the war-call; and making a specialty of the subject he can diffuse a great amount of light to both enemies and friends of these works of darkness.

The ministry should be encouraged to pray for installments of anti-secrecy courage. Masonry should be identified with that idolatry denounced by God in the days of Ezekiel. The prophets did not consider it out of their way to call on this "enemy of all righteousness" and to "call it down."

A few years ago ministers of anti-secret denominations felt "called to speak out against this great evil." Now it is convenient for some in these denominations to delegate their commission to recognized reformers. Labor with the ministry. Reprove participants. When Moses came down from the Mount and found his people singing and dancing before a heathen symbol, he burnt the image, ground it to powder and strewed it upon the waters and compelled the worshipers to drink it. When dealing with lodge-loving professors, I believe in scorching secrecy, pulverizing it and strewing it upon the waters of life and compelling them to drink and know its bitterness. Some have been known to "throw up" because of this treatment. It is all the better for being "Mosaic."

Again, organize in nation and state. God him-

self has taught us this in our own being. The human being is organized in mind and body, and it works well. Disorganization is death. Let us organize so closely that we become members one of another.

Finally, make this work of rescue from idolatry a subject of prayer. If Elijah could pray successfully for victory over heathen priests, may not we? Yea, ought we not to pray "lifting up holy hands without wrath or doubting?" Our conventions should be scenes of "fervent effectual prayer of the righteous."

We should implead the God who dried up the waters and sent famine to Isreal because of idolatry, to help us vindicate the cause of true religion and give us the victory over the whole system of secrecy; that a cloud the size of a man's hand may appear in the heavens; that this nation may be the grateful recipient of showers of blessing from on high.

Sioux Falls, S. Dak.

SECRETISM IN THE LIGHT OF THE GOSPEL.

BY REV. S. G. SHAW.

In a former article we have shown that the Gospel means development, and also brotherhood. In the face of what Christ and his followers have done to bring the world into unity, secretism has gone back to the old method of dividing men. The Mason separates them into Masons and not-Masons. The Odd-fellow divides them into Odd-fellows and not-Odd-fellows. Those who return his grip and respond to his sign are to be befriended, aided, protected; the rest of men have no claim upon him. They may even be wronged in order that the brother of like degree may be advantaged. What about the character of the one who, according to secretism, is first to be considered? That is not in question. How about the need of the lodge-member as compared with that of another man? Neither is this considered. Lodge membership stands paramount to every other consideration. In some of the higher degrees of Masonry even murderers and traitors can demand protection, and their brethren are sworn to give it. This is in direct opposition to the whole spirit of the Gospel. Our Saviour taught that all men are brothers; that the distressed should have our sympathy whoever they may be, and the oppressed our championship everywhere. He would have us make no distinction between men, save only upon the ground of character. Vile men are to be despised whatever their name or rank or power, while those who fear God are to honored however obscure and humble they may be. By fostering class spirit secretism interferes with the progress of Gospel principles; and in making everything of lodge standing and nothing of moral character, it is in direct opposition to God, with whom there is no respect of persons.

3. The Gospel means personal responsibility. Christ had very little to do with communities. We read that seeing a great multitude he was moved with compassion toward them, and he healed their sick. At another time with five loaves and two fishes he fed the famishing companies of hundreds and fifties in the desert. Instances of this kind, however, seem more like the overflowings of his bounty and love than his ordinary and usual work. The results also were very small in comparison with those that followed his hand-to-hand efforts. His life would have been a failure almost had it not been for his meeting, calling, healing, instructing men and women apart from the multitude. The greatness of his character as well as the grandeur of his mission, appears in his talk with Nicodemus, the call of Matthew, the raising of Lazarus and his promise to the dying thief. There is no mistaking his position on the question of individual responsibility, when he says, "Whosoever therefore shall deny me before men, him will I also deny before my Father which is in heaven." Even his unlimited invitations, such as, "Come unto me all ye that labor and are heavy laden and I will give you rest," while general in tone, admit only of individual acceptance. The law of God is plain upon this point. The soul that sinneth shall die. Every one of us must give account of himself to God. This thought of the soul standing alone before God is not an agreeable one to the natural mind, therefore attempts have been made to lay blame upon others. In Plato's Republic the citizen is nothing, the state is everything. Personality is lost in the aggregation.

We know what the effect is when this principle dominates the minds of men. We see it in the group of boys who together will commit depredations which none would dare to do if he were left to himself. We see it swaying the mob, prompting them to acts of the most lawless and brutal description. The thought prevails, that if there are enough chargeable with guilt all may escape. Have we not seen this principle leading to the infliction of dignities and cruelties in the lodge? I cannot imagine that even the Elks of Des Moines would have done individually what they did as a society to Lawyer Curry. No; as decent men they would each have scorned the suggestion. What the lodge does, however, the members of the lodge do, for the body could have no existence without the members. God has said, "Though hand join in hand the wicked shall not go unpunished." It is impossible for us to say to what extent a man may be guilty who takes part in sin along with other men; but to Him who is infinite it is as easy to place the blame for iniquities committed by corporations as it is in the case of one who does evil by himself alone.

I wish that this fact of individual responsibility were written as with an iron pen upon the conscience of every man. Individuality is not lost in the state, the church, the corporation or the secret order. Individuality, God-given, remains, and the only way to escape condemnation and punishment is to come out from among those who do evil.

Cambridge, Mass.

"DINNA YE HEAR THE SLOGAN?"

BY REV. O. H. PERRY.

Under the scorching rays of India's sun, with death claiming a victim every hour, stood a company of men and women, fighting to the death a band of passion-inflamed savages whose appetites, already wheted by the blood of the innocent and helpless, sweep on with a relentlessness that knows no mercy. The hour was as dark as hopelessness could make it, which only lessened as they "looked up to the hills."

A consultation was held. At its close the farewells were spoken, the hands grasped more firmly the guns, the blood cooled, the nerves quieted, the eyes sighted more closely. They had waited upon God and renewed their strength. At this juncture a Scottish maid, whose ear was familiar with the sound from infancy, detected the notes of the bagpipes of the Highlanders under Havelock coming to their relief. Rushing out from the enclosure of safety for the women, she shouted, above the din of the cracking rifles, "Dinna ye hear the slogans?" Sure enough; and as the besieged caught the sound which meant safety, the besiegers heard it, and to them it meant danger.

From a human standpoint, the cause of moral reform is in a darkness as intense as hatred, malevolence, ignorance, superstition and hypocrisy can make it. Government-protected trusts of whisky, secrecy, etc., are flaunting their colors in the face of church and state. Oath-bound political office-holders, oath-bound judicial courts, supported by the distillers, brewers, wholesalers, retailers, bartenders, drinkers, renters of buildings, defenders of parties that foster these evils, the preachers and laity who "abhor a fuss," these all are seeking to hide the "Sun of Righteousness" who is to come with "healing in his wings." With the state fostering adultery in houses of prostitution, and the church by her unscripturally divorced membership united by her ministers for the fee, we have a darkness simply awful. "The darkest hour is just before the dawn."

> "Evil shall not forever sway;
> The many toil in sorrow;
> The bars of hell are strong to-day,
> But Christ shall reign to-morrow."

"There shall not any man be able to stand before thee all the days of thy life." "Be strong and of a good courage, for the Lord thy God is with thee whithersoever thou goest." "Lo, I am with thee always, even unto the end of the world." "There is nothing covered that shall not be revealed; and hid, that shall not be known." "Dinna ye hear the slogan?" "Every man must give an account of himself to God." So of institutions. Man is expected to live for the glory of God. Men in their combined relations are expected to do the same.

The man who is living for the glory of God *cannot* do that in an institution which cannot exist for the glory of God. If you doubt this, turn it around. Can a man, who is *not* living for the glory of God, be in practical sympathy with an institution that *is* glorifying God? In the presence of a Janus-faced morality, these questions must needs have solution. Can men, whose "lives are hid with Christ in God," consistently fellowship with an institution that disfellowships Christ? Can a man, one, two and three nights in the week, bow at one altar, in worship, where Christ is not, find communion at another where Christ is, without renouncing the former? "Can a fountain bring forth both sweet water *and* bitter?"

Hanover, Mich.

"A NAME TO LIVE."

BY REV. CYRUS SMITH.

The first start of the division in the United Brethren church was a belief among many of the preachers that the name of the church to which they belonged was sufficient, it being anti-secret, and that it was not necessary for them, uninformed as they were, to mention the lodge. A dependence on name without works was the beginning. We have seen the fruits of it in strife and division.

An evangelist living in West Des Moines Conference since the division, organized a class, and when Elder Siemiller went there to hold a quarterly meeting they did not know that this is an anti-secret church. So it seems the devil since the division did not cease to sow the same seed, but it is also true in other anti-secret churches.

There are ministers relying on the name of an anti-secret church, but do not mention the lodge in the pulpit. They read from God's Word, "prove all things," and then mention "all things" except the lodge. If a man be anti-secret in principle he should seek to be able to give a reason for it, as the Bible requires us to give "a reason of the hope that is in us," "with meekness and Godly fear." And hope is in light that "makes manifest."

I am not writing this to censure any, but to help to strengthen that which remains. It is the devil's business to make Christians believe that it is not necessary to let their light shine, especially the light of our anti-secret principles. "Don't mention the lodge." It used to make hell rage for a preacher to mention slavery. May we trust in Elijah's God for grace to let our light shine as calm as faith and as long-suffering as charity, then we will never fail, but have that perfect love of Jesus that casts out fear. Then he will withhold no good thing from us; and the best "good thing" we can crave is that the world be converted to Christ from all their idols, including lodgery. There is only room for Jesus and the things of his kingdom in the heart.

De Kalb, Iowa.

JACK-MASONS.

Carlyle wrote a book upon hero-worship. This homage extends to the most prominent men in the state. The hero-worshiper exalts a particular hero and worships him. These heroes are made examples for imitation and followed with the strictest care. They are believed to be infallible, and those of a contrary opinion are despised as disturbers of the peace. Their good qualities are praised, their bad excused, and every word and deed is defended as an acme of truth and wisdom.

When Morgan was murdered by Masons in 1826, and the people were trying to fill offices with honest men to punish the perpetrators, they were opposed, not only by Masons but by their friends who worshiped their heroes as paragons of propriety. The latter sometimes excelled their patrons in activity, because the one was hampered by fears of retribution and the other stimulated by hopes of reward. They were employed by their masters in assaults upon Anti-masons because the latter feared to excite the anger of the people by acts of violence. They exceeded their principals in numbers, and the latter would have been punished for their crime but for their

support. They constituted a new class in politics, and a name, jack-Mason, was coined for them. A jack-Mason is a hero-worshiper.

There will be jack Masons as long as there are Masons, and will show themselves whenever their masters are opposed. They are numerous and easily distinguished. It requires three things to constitute a jack-Mason—Masonic bias, man-worship and partisanship. He claims that Masonry must be right because some good men who are his friends are in it. This is man or hero-worship. He scowls down antagonism to the lodge and is ready to assault its enemies without its bidding. This is partisanship, and these constitute the jack-Mason. But his anger rises in proportion to the magnitude of the hero assailed. It is greater for the family hero than for the church, and greater for the church hero than for the community, and greater for the latter than for the state. It is also greater when both parties are members of the church, because he then imagines that the church is assailed and in jeopardy. Religion intensifies his fears and passions, and he estimates heros and opponents at a higher value. He is more determined to uphold the former and suppress the latter, and is a more pronounced and dangerous jack-Mason if looks and actions are a true index. A READER.

CHURCH AND LODGE.

[Address delivered at Northfield, Mass., Aug. 7, 1895, by President C. A. Blanchard, Wheaton College, Illinois, before some fifteen hundred Christian workers gathered from all parts of the United States, to Mr. Moody's "Conference for Christian Workers," as reported in the November number of *Northfield Echoes*,]

The Bible contains a complete rule for the whole life of man.

It tells a man how he should conduct himself with reference to God, to the Lord Jesus, to the Holy Spirit, to the Word which God has given, and to the church which he has established.

It directs him how he should treat his wife, and care for his children; how much he should pay his hired man, and when he should pay him. It teaches the hired man how he should conduct himself with reference to his employer. It tells men how to loan money and how to collect debts as well as how to worship.

It teaches a man what kind of a citizen he should be. How he ought to vote, if he is in a self-govering country. If he is a magistrate, it directs him how he ought to exercise authority, and says that God will call him to account for the manner in which he executes his office.

We are apt to narrow down the teachings of the Bible and the business of the church, and to suppose that they have to do chiefly with the work of the Sabbath, and that they have little or nothing to do with our pleasures, our business, or our political and our industrial relations; but the testimony of the Word of God is that this Book is given by inspiration of God, and that it is "profitable for doctrine, for reproof, for correction, for instruction in right doing, that the man of God may be perfect, thoroughly furnished unto every good work," not simply to some good works.

Men act as if God had never told them how to live and the result is that our churches are being flooded out with vice and crime. The reason we have trouble of all kinds in the world is simply because men have either wholly neglected this Word, or because they have chosen certain portions of it, and have pushed whole continents of revealed truth out of sight.

TURN ON THE LIGHT.

The church, the minister, the Christian, is a watchman on the walls, and it is his business to see the threatening enemy when his spear-points come over the top of the wall, that the gates may be shut, the walls manned, the men armed, and women and children protected. It is the business of the watchmen to look out, not for pleasant but for injurious things, and to point them out. If you go into a dark room filled with vermin, you cannot see anything, but if you light a match, you see some of those creatures; if you light a lamp, you see more; and if you turn on an electric light it reveals the good and the evil in sharp contrast. "That which doth make manifest is light," and the Christian is the light of the world. *The church establishes the moral standard for men who never go near it, and for communities who reject it.*

STOP THE WRECKING BUSINESS.

In these days the work of rescuing the individual sinner is very popular, but it is not popular to point out and put down the evil that destroys him because there are material interests involved. Men are trying to save a few wrecks here and there while thousands go down and the wreckers keep plying their trade. It is better to reform or hang the wreckers than to save one wreck.

Men tell me plainly that the Sunday newspaper is here to stay, and that the whisky trade will never be abolished. I was discussing the whisky question, in a Missouri stage-coach, and the driver said, "You can never down the whisky business when there is an eight-cent profit in a ten-cent drink." He wasn't a Christian, and I didn't wonder, but when a man who believes that God led the Israelites across the Red Sea, and across the Jordan; that God caused the walls of Jericho to fall,—I do not like to hear such a man say that any iniquity in this world is here to stay, because if God is here to stay, he will have a clean world for his people to live in; he has promised that even the heathen should be given to Jesus Christ for his possession; and he doesn't call to a few, but to the world, when he says,

PRES. C. A. BLANCHARD.

"Look to me and be ye saved." The Bible is positive and negative; it requires and forbids; it points out evils and prescribes the remedies.

Some say that the way to destroy evil is to proclaim the good. God does not do this. It is necessary both to root out the evil and to establish the good. God commands us not to profane his name, not to steal or kill or commit adultery, and then gives positive commands to honor our fathers and mothers, to remember the Sabbath, and to love God and man. No farmer is fool enough to try to kill weeds by planting good corn. He relies upon the plow and the hoe.

It is the duty of the church to point out the evil not only of some sin, but of all sin. Yet in every age there are evils which men instinctively avoid mentioning. The wrong is so widespread, so deep rooted, so powerful, that the minister naturally passes it by to deal with some comparative trifle. When slavery was the law of the land, the church did not even name it. Yet it included theft, adultery, murder, and all other crimes. As John Wesley said, it was the sum of all villainies.

In our day no one objects to good, pious people saving drunkards. Liquor men like to have it done. They have no use for a drunkard. The besotted, blear-eyed, ragged victim of the trade is a discredit. But they don't want their trade meddled with. They want the privilege of making drunkards. Give them this and they are glad to have you take the "finished product" off their hands.

A MIGHTY FACTOR FOR EVIL.

At the present time, in a Christian church, in a Christian newspaper, or on a public platform, almost never will you find a secret society mentioned. Many do not like to say so, and yet the secret society system is one of the strongest factors for good or evil in our country. There are five hundred thousand Masons in this country, and as many Odd-fellows. The majority of these men are not in Christian churches; they tell you plainly that they don't care for the church. The secret society system of the United States, which puts up such temples as there are in Boston and Philadelphia and New York, which puts up its lodges in every town, and seeks to attach to itself every young mechanic and merchant and lawyer, and tells him that, if he joins a secret society he will be able to serve his country better, or will be helped in his industrial pursuits, or receive a life insurance—such an organization is a tremendous power for good or evil, and the Church of Christ should find out which it is, and then should see that every young man may be warned if it is evil, and urged to join it if it is good. There are lodges for almost every purpose under heaven. They are drawing in young men by hundreds of thousands, yet the pulpits, the religious press, and the platform is, in general, as silent as the grave. Now we are told in 1 Thess. 5:21, "Prove all things; hold fast that which is good," and to inform men, "Ye are the light of the world." Matt. 5:14.

IGNORING THE EXAMPLE OF CHRIST.

I submit to you a few doctrines which determine absolutely the character of these secret lodges.

They all require members to disregard the example of Christ, and his example is just as binding as his Word. Assume that the Good Templars are an excellent organization for promoting temperance, or that the Freemasons promote a faith in God, hope in immortality, and charity to all mankind. What right then has a Christian man to hide that work from his wife and children?

Christ told his disciples to proclaim on the housetop what he had told them in private. Matt. 10:26, 27. Now a man is initiated into a lodge. When he comes home his wife says, "Where have you been to-night?" "I have been initiated." "I didn't know you were going to join. Tell me about it." "I am not permitted to tell you." "Was there anything wicked?" "No." "Anything ridiculous?" "Nothing at all, my dear; it was very solemn." "Well, then, why can't you tell me about it, if there is nothing wicked in it, and nothing ridiculous?" He is compelled to say, "I have obligated myself not to."

The question as to whether it is good or bad may be a matter of taste. Jesus Christ knew how to promote the temperance cause, faith in God, the hope of immortality, and charity toward all men; the Saviour that turned his head on the cross to say to John, "Take care of my mother," and said to the mother, "John will look after you," is not unmindful of the needs of the wife after her husband has been taken from her and she is left to provide for herself. Jesus knew how to promote friendship and love and liberty, and you and I, if we are Christian, are bound to do Christ's work in Christ's way. Christ said, when asked as to his teachings, that he spoke openly to the world in the synagogue and in the temple, and that in secret he said nothing. No man can be a secret society man and follow the example of Jesus Christ.

TRAMPLING UPON CHRIST'S COMMANDS.

But not only does a lodgeman necessarily disregard the example of Christ, but he is compelled to violate his express command. He said to the disciples, "I am the light of the world," and "Ye are the light of the world;" you are to show mankind the difference between right and wrong. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Suppose that every secret lodge is doing good; put in the Jesuits, the Ku Klux Klan, the Knights of the Golden Ring, the Whisky Ring, and assume they are all doing good.

Are men in secret societies letting the good which they do shine out? They go into the second or third stories, curtain the doors, and let no one come in unless he will obligate himself not to tell those outside what they do inside. Christ says, "Let your light shine," and I go off and join a Mason's or Odd-fellows' lodge. I meet my neighbor the next day, and tell him that it is a good organization. He asks me what it is for. "To promote faith in God, the hope of immortality, and charity to all mankind; we are trying to build up the temperance cause."

"What do you do?"

"Go and pay our secretary twenty-five dollars to be initiated, and you can find out." Unless he will do that, he can know nothing of the good we are doing.

HAVING FELLOWSHIP WITH UNBELIEVERS.

Again, in these organizations you have good men and evil men together. I had a very pious and worthy elder in a church in which I was preaching, who was an Odd-fellow. I said to him one day, "How many Christians are there in your lodge?" He said, "I and Brother Woods." "How many members?" "About a hundred." "Don't you feel rather unequally yoked? Can you and Brother Woods pull against so many men? When they had that ball last winter, did you want it?" "No." "Why did they have it?" "Because we were outvoted." You may join any lodge you please and you will find anywhere from seventy-five to eighty per cent are not professing Christians.

In many towns, I know of not one prayer-meeting man connected with the Masonic lodge. Here is a Christian man, redeemed by the blood of Jesus Christ, and desiring to be a man, separated unto God and his service, and yet he joins with men who are unbelievers and some of whom are profane, and they are all brethren together. When a man enters a lodge, he takes his chances; he yokes himself with unbelieving men.

A Christian ought not to do that. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?" 2 Cor. 6:14. The church is God's light to shine out in the world, that men may see the ditch before they fall into it; that they may see the trap before the foot is fast.

TEACHING IMMORALITY.

Once more, the morality taught in these organizations is un-Christian and wicked. Take for example the Masonic oath, which binds the Mason not to wrong or defraud a Mason, knowing him to be such; or the other clause which binds the Mason not to have "illicit carnal intercourse with the wife, mother, sister or daughter of a Master Mason, knowing them to be such." I was once lecturing in a university, and met a number of the ladies, among them the lady principal. She said, "I know nothing about this subject. I have been thankful many times that my brother was a Mason. I have been self-supporting from my girlhood, and, when I left home, my brother gave me a Masonic token, and told me to wear it when I was alone. Three times I have been approached by men, apparently with evil intent, and three times they have turned away at that sign." The unthinking man says, "Isn't that splendid?"

That is as splendid as the devil. The devil is satisfied with a morality of that kind. God says, "Thou shalt not steal." Jesus Christ says, "If you look lustfully, you are an adulterer; you must not only abstain from outward crime, but you must have a clean heart, a clean eye." Masonry says, "Don't steal from a Mason; don't commit adultery with the relative of a Mason." A church deason once said to me, "Is that so very bad?" "How old is that boy who put out your horse?" I asked. "Twelve years." I said, "If you were to say to that lad, when he was starting for the city, 'You must not take any watches from the store on the right hand side of the street,' what would he understand about the watches on the left side?" "Why," said he, "I suppose he would understand that I wouldn't be very much offended if he took some of the watches from the left side."

An organization that binds a man to partial morality speaks against Jesus Christ and imperils the moral standards of the community.

CHARITY MISCALLED.

The charities of these orders are utterly un-Christian. They have not the first inkling of Jesus Christ in them. Their plan is to keep out anyone who is likely to need anything. Anyone who wants to join must be a good and true man, sound in mind, and with sufficient means for the support of his family, and for the support of the order.

They shut out the maimed and the halt, the women and the children, and pick out the able-bodied men, and propose to give charity to those who have paid, and the friends of those who have paid, and nobody else; this is called charity. It is not charity, it is absolute selfishness.

DENYING GOD'S PLAN OF SALVATION.

Once more, these organizations put the plan of salvation aside, and in its place put mere moral teachings enforced by material symbols. *This whole system is a plan to do away with the atonement of Jesus Christ, and to lead the poor sinner to trust man in the awful day of judgment, with no hope except what his miserable paltry righteousness has been able to get for himself.*

We have members of lodges by the million, learning to believe that they can be saved without the blood, by practicing temperance, or friendship, and then they teach such morality as is involved in those obligations of the Master Mason. Good works are indeed necessary, but are not sufficient.

EXCLUDING CHRIST.

These lodges not only exclude Jesus Christ by inference, they exclude him by form. In Masonic rituals, they choose readings which do not contain the name of Christ at all. They have two passages which contain the name of Jesus Christ, one of them 2 Thess. 3:6,12. Here the name Lord Jesus Christ occurs twice, but if you will take the Masonic book you will find that whole name deliberately stricken out, that name which is above every name, and which is the only hope of the church. When you ask the reason, they say that a great many conscientious members do not believe in Jesus Christ, and it would offend them. So that a man who goes into a Masonic lodge not only leaves his wife and children at the door, but he leaves his Saviour there, too.

COWERING BEFORE THIS FOE.

Why does not the church take this matter up, and warn young men who by the thousands are being ensnared every year?

What does God care for our religion if it does not lead us to protest against these evils? If we will not open our mouths to do away with evil and bring in the good, ought not the church to die? God calls the Christian church to a life of faith, and a great many of us are looking around and wondering what will happen, and how God will manage to have things turn out right. But the thunderbolts in his right hand are plenty in number.

When he sees fit to wipe out iniquity, he will do it, and if we do not do our part in fighting against evil, the judgment, when it comes, will take some of our blood with it. God make us faithful.

"If ye shall ask anything in my name I will do it." In the lodge you must not ask anything in his name.

REFORM NEWS.

THE KIND OF GOSPEL OUR TIMES DEMAND.

St. Paul, Minn., April 3, 1897.

Dear Cynosure:—Wendell Phillips used to say, "I am speaking of the eternal essence of things." The work of Wendell Phillips was an implicit function of that eternal essence while ours is an explicit function of that same essence. His work pertained to the bodies of mankind while ours pertain to their souls. The slave-holder had authority over the body only of the slave. The good Presbyterian could cut up her body with the baked green withes and boast of having "made the blood and mutton fly;" but her soul he did not pretend to touch; she might see the heavens open as the proto-martyr Stephen did when he was stoned to death.

The lodge claims jurisdiction over the souls of mankind and the bodies of men are subordinated to its end—the destruction of the soul. The lodge god claims the soul. The light-fingered gentry of the lodge play pick-pocket with each other, and defraud all outside the lodge of their lawful rights under the guise of benevolence, while the real object is to destroy the soul while they hold out the false light of a false scheme of salvation.

In the light of God's Word it is the duty of every Christian minister to unmask these batteries of hell's dominions, and warn the people from God's Word against the lodge wiles of the devil. To say, "preach the Gospel and let the lodge alone" betrays the mask of a deceitful worker, an ally of Satan's designs.

The "Father of Waters," the Mississippi river, is at flood tide; the danger line is reached and destruction follows. Hundreds of families are made homeless, and much injury is the result. This has not come without warning. Neither will the great judgment day come without warning. In fact, judgment is due and has always been due ever since man committed the first act of disobedience to our Maker. Yours in faith for righteousness, W. Fenton.

CORRESPONDENCE.

MORE ABOUT LAFAYETTE.

Chicago, Ill., April 8, 1897.

Editor Cynosure:—It is difficult to reconcile the statements concerning Gen. Lafayette, copied from a San Francisco journal, on the fourth page of this week's *Cynosure*, and one or two well authenticated occurrences. The General died on the 20th of May. On the 30th of June (forty days later), at Charleston, S. C., and on the 29th of July (sixty-nine days after his death), in Philadelphia, Pa., the Roman Catholics publicly offered "solemn high masses" for the repose of his soul. The Church of Rome is certainly not in the habit of offering such expensive memorials for those who openly revile its Jesuit priests and attend only Protestant services, as Lafayette is said to have done. H. M. Hugunin.

OUR POSTAL CARD SYMPOSIUM.

QUESTION—HOW CAN WE BEST WITHSTAND THE INFLUENCE OF SECRET SOCIETIES?

We are much gratified at the response to the above question from so many of our readers. In order to make this question more practical, we have concluded to change it so as to read, "By what means can the anti-secret reform be best promoted in your own community?" We give a standing invitation to all friends of the cause to send us on a postal card their answer to this question. These answers will greatly help us in determining the needs of the work. The following replies have been received since our last issue:

REV. ISAIAH FARIS, VERNON, WIS.

1. By cultivating the fear of the true God in our hearts. 2. By maintaining a faithful and consistent testimony in our lives. I believe these two points embrace the whole; but they might be amplified into a volume.

REV. J. S. TURNBULL, PEOTONE, KAN.

In reply to your inquiry, I would say: 1. By large and enthusiastic conventions; 2. by showing that they are treasonable; 3. are un-Christian; 4. are un-American; 5 unrepublican; 6. by proving that they involve a great waste of time and money; 7. testifying against them in the press and in the pulpit.

M. WOODWARD, ADAMS CENTER, N. Y.

Read the Word of God and obey its teachings. I am in hearty sympathy with the *Cynosure*. I have taken it almost from its first publication. I have almost reached my eightieth milestone. Times are hard. I cannot do without its weekly visits. You may consider me a life subscriber. Its reading is second to none but the Word of God.

CHARLES E MALMSTROM, MAPLETON, UTAH.

Trust in God and never yield to anything that is darkness. Organize an open society, with a vow to parade with music and transparencies, and with appropriate mottoes against secret societies. Establish in connection with it a life and sickness benefit insurance, so as to counteract the influence of secret societies even in that respect. Is not open insurance better than secret insurance?

PROF R J. GEORGE, ALLEGHENY, PA.

To withstand the influence of secret orders we should: 1. Keep fully informed as to their principles, purposes, methods and fruits. 2. We should wage an aggressive warfare against them; there is no safety in indifference. The force of the out-going current must be so strong that it will make an in-coming current impossible. 3. We should unite with a church that bears faithful testimony against these Christless or anti-

Christian institutions and excludes from sealing ordinances those who bind their souls with evil men for selfish and sinful ends. Few sacramental vows will protect from the ensnaring oaths of secret orders. 4. Cultivate that enlarged spirit of charity for all that will refuse to be narrowed down to the lodge circle. 5. Walk in the light as He is in the light.

REV. CYRUS SMITH, DE KALB, IOWA.

To withstand the influence of secret societies Christians should be prayerfully, patiently, gen tly and persistently persuaded to arm themselves with the spiritual "mind of Christ," who is "the light of the world" on the secrecy question as well as on any other subject. The Christian's God is on the right side of every subject, and when the right side of the secrecy question only is maintained by the church, she will withstand the Satanic influence of secret societies with the two-edged sword of God's truth effectively.

REV. O. B. HENDERSON, HARPER, KAN.

1. By seeing to it that all the *good* features of these societies are found in the church with which we have to do. 2. By keeping ourselves informed as to their infamous workings by taking the *Cynosure*. 3. Expose and denounce them. 4. Take a stand against them and openly and publicly expose their Baal-worship, and use our influence not only to influence the young men and women to keep clear from them, but educate them to always be ready to give a *reasonable reason* why they refuse to fellowship with the unfruitful workers of darkness. It will make you unpopular? Of course it will—with the world. But if you are seeking the favor of God you must cease to lean upon the arm of flesh and cry out against sin wherever you see it.

JAMES A. LEARN, RIDGEWAY, ONT.

"How to withstand the influence of secret societies?" Not by the courts, for there it controls; not by war, for the army has all the officers; but by the Spirit of God, through his church and people. As for the church, so much of it is unconverted; many taken into membership simply by believing one of God's promises and calling it regeneration. Some one has said, "In order to produce conviction we must preach against the sins of the people and personate sin." Few preachers do this, and fewer still seek the baptism of the Holy Ghost so as to preach conviction. So they deceive the sinner by getting him to hold up his hand and say he believes a certain promise. Then as to "his people." So many are in a mere infantile state, not being led on into holiness, purity of heart (Acts 15:9), having the old man crucified (Rom. 6:6). The church will have to be cleaned out of this rubbish, and the standard of Christian experience raised to the Bible standard, then God will hear our prayers and send his ark out before us, and one will chase a thousand, and two will put ten thousand to flight.

REV. A. W. MORRIS, GREENWICH, N. Y.

In my judgment about the only way to withstand the evil influences of secret societies is through the education of the coming generations into the thought and purpose of nobler and better things than to give their time and thought and money to such driveling nonsense. And yet so intricately are all our institutes caught already in the web of secrecy, that there seems little hope even along this line. If we could only command increased facilities for planting the leaven of truth and righteousness in the minds of the coming citizens on this subject in time, the growing tide might be arrested. My only hope is in stopping its growth. To hope to remedy the evil, so far as those already infatuated with secret societies are concerned, is vain, unless we are able to discover an infallible cure for insanity; for I look upon the love of secret societies as a mania akin to the worst form of insanity. It apparently does those already in the meshes no good to press the most vivid truth upon them. They are hopelessly joined to their idol. The high favoritism of the lodge forestalls all hope of legislation restraining the evil by keeping its dupes always in positions of authority as law-makers and executors. It should, in a government like ours, be made a treasonable offence for a man to belong to a secret society, but, because of the foregoing reason, doubtless it never will be.

OUR LAST WEEKLY SERMON.

BY REV. J. B. GALLOWAY.

The kingdom of the world is become the kingdom of our Lord and of his Csrist. Rev. 11:15. R. V.

The great transaction is done. Great voices in heaven proclaim it. Things in this world do not always continue as now. There is a blessed hope set before the church and the groaning creation, even a time of righteous rule, and universal peace; but the latter cannot be without the former. Man on account of sin cannot use great power without abusing it; hence the world has always had corrupt government and mal-administration.

Power is so fraught with responsibility that no mere man has been or will be able to wield it with safety to himself and others. There is only one man that can do so with a holy hand—the man Christ Jesus; and he is coming to do it.

1. This kingdom will be universal as no other has ever been. It will probably be the eighth great dominion on earth. In Rev. 17:9-11, seven mountains (symbols of power or government) and seven kings are spoken of—five are fallen. What five? May we not say Egypt, Syria, Babylonia, Persia and Grecia. One is in John's day, viz., the Roman. The other, or seventh, is not yet come, and when he cometh he must continue a short space. (We have not space to speak of the beast from the pit, which is of the seven.) The harlot woman, or false religions, has ridden and will ride all these world powers to death. False religions are the worst thing in the world, and Masonry is one of them.

2. The kingdom will be on this earth as the others have been. It is the kingdom of the world that is given to Christ. He is the stone cut out of the mountain without hands, which became a great mountain and filled the whole earth. Dan. 2:34. He is the one seen coming in the clouds of heaven, to whom was given dominion and glory and a kingdom, that all people, nations and languages should serve him. Dan. 7:13.

He is the nobleman of the New Testament who went into a far country to receive a kingdom and to return; and our text indicates the time fulfilled. He will next, as a man of war, set his kingdom in order by mighty judgments on the kings of the earth and their armies. Cast the beast and the false prophet alive into a lake of fire. Then do that, without which there can be no millennium, viz., bind Satan and cast him into the abyss, where he remains for a thousand years, as harmless to tempt men as if he was dead.

3. Let us notice objections to this Bible view of Christ's glory and power.

1. Some say it is unphilosophical. We have simply to say: There are two kinds of philosophy, the divine and the human; and that the divine has always gone crashing through the human, and it will do so again.

2. "These ideas of the kingdom are too gross and material. The kingdom is spiritual. My kingdom is not of this world. The kingdom of God is within you." Luke 17:21. It was to unbelieving Pharisees Christ said this. Did he mean that the kingdom was within them? Is not the marginal reading, "Among or in the midst of you," more in harmony with the truth, when we consider that the King and his disciples was in their midst? True, my kingdom is not of the "present order of things," for that is the meaning of "world" in this text. "Too material." Matter is not in itself sinful. Christ's body was material and yet it was immaculate. When God finished creation, he pronounced it all very good. Sin brought the curse upon the ground, but the curse is to be removed.

3. "The personal reign would be degrading to tne glorified Lord." "It would be a second humiliation if he should reign here in a world of sin, sorrow and suffering." This objection is founded on the supposition that all things will continue as they now are. This is a sample of the human philosophy, and the divine goes crashing through it with "the restitution of all things." We must not forget that even the face of nature may be revolutionized by the fires of judgment and mighty earthquakes of the day of the Lord. That the nature of ferocious animals and reptiles shall be changed. "The wolf shall dwell with the lamb." "The sucking child shall play on the hole of the asp," etc. Isa. 11.

Poynette, Wis.

ANTI-MASONIC SPLINTERS.

—Masonry is paganism.

—Masonry is a religion.

—Ezekiel eighth is an Anti-masonic exposure.

—"No man cometh to the Father but by me." How then can lodgeites come?

—The *Christian Cynosure* might have been called the Western missionary.

—Charles Sumner classed Masonry, which is white slavery, with negro slavery as a foe of America.

—Masonry has come to stay. Of course, like other forms of paganism. But that is no reason for abandoning mission work.

—Jezebel's priests are recognized "ancient brethren" of modern Sun Worshipers, who hide their paganism under the name Freemasonry.

—Hartford lodge forfeited every claim to public respect when it expelled a member for convicting a worthy brother of the crime of arson.

—The anti-saloon people of Pittsburgh have a great work in prospect if they prepare their city for the coming triennial debauch of the Knights Templar.

—Learn from the enemy. Masonry makes ill-founded assertions and so produces an impression. Make well-founded assertions and reiterate them like a Mason.

—Never trust your mere disapproval of lodgeism as sufficient even for your own child. Take the trouble to know reasons, and then take the trouble to make them known.

—The Knights of Labor number 100,000 members. There were at their last annual meeting in Rochester, N. Y., about 100 delegates present from all parts of the country.

—If nothing else condemned Masonry, the report of Hartford news on page three of the Hartford *Courant*, for Christmas day, 1895, would alone condemn it past all exculpation.

—Worship is action. Kneeling to the East is kneeling to the sun, being so intended and understood. This is an "abomination." See Ezekiel 8:16, and see also Ex. 20:5. Have such things ceased to be "wicked abominations?"

—The heroes and advocates of Anti-masonry might well be put forth by Anti-masons, as their men are by lodges. Why not offset the plea that ministers belong to it with the other one that ministers abandon it and denounce it?

—John Quincy Adams, Daniel Webster, Chief Justice Marshall and William H. Seward, not to mention other men of similar caliber, were not weak-minded nor ignorant judges of the Masonic system and its relations to American institutions.

—It may be that one of the weakest points in anti-lodge effort is exclusive attention to the faults of secret orders, and neglect of the virtues which the lodge tarnishes or opposes; with failure to praise those who have been outside or have come out.

—A. J. Gordon's Clarendon St. church gave more to missions than all the Baptist churches in each of the States except four. At the same time Dr. Lorimer has the man who sends rum to Africa to offset missions on the platform with him as a "brother."

—Masonry could not thrive by using Anti-masonic tactics. Perhaps Anti-masonry would do well to learn from the enemy. Masonry advocates itself, puts forth the names of its members and avoids discussing the question on its merits. Anti-masonry denounces its foe and forgets its friends.

—Though not "founded on the Bible," as Masonic authority clearly allows, yet Masonry is in its essential character found in the Bible. Elijah was an Anti-mason. Jezebel was an Eastern Star patroness of Masonry. Ezekiel describes the "wicked abominations" of Masonic "elders of Israel" who had joined the order like "elders" of the modern church.

—It was a Masonic crime to convict Griswold of arson, but it was not a Masonic crime to commit arson. The Connecticut citizen, Dr. Jackson, is expelled from Hartford Lodge and Connecticut Grand Lodge shares the expulsion. But Bro. Griswold is still in Hartford Lodge and in Connecticut State prison. Of the two the latter is the more respectable place.

TO TAN A SKIN.

How to Do It Without Salt and Acid by the Use of Sumac.

This recipe is sent by some one who says that sumac is better in every way for skins than salt and acids, for the skins can then be washed when necessary and will not feel damp in wet weather. He says: The skins which people wish to tan at home are those of cats, rabbits, etc., and so only small quantities will be required. Take a pound of sumac and half an ounce of powdered saltpeter; mix together till you have a paste, and lay on the flesh side of the hide. Rub this in with the hands or a brush; roll the skin up for a week, opening it every day to dampen the paste and rub it into the skin.

Take a pail, put 4 pounds of sumac into it, and on it pour boiling water and stir all together. When the water has cooled sufficiently to put the hand in it, dip the skin in a few times and then lay it in the liquor. At the end of a week take out the skin and warm up the tanning fluid. Before returning the skin the water must be cold. Each day take the skin out of the liquor for a few minutes to give it air. In three weeks the skin will be tanned. To soften the skin, rub it on the flesh side with pumice stone.

How Consumption May Be Propagated.

Forty years ago the inhabitants of Mentone and neighborhood were a healthy, happy race of splendid physique, to whom consumption was absolutely unknown. Then Mentone became the Mecca of the consumptive. The peasants left their farms and their healthy lives to wait on the wealthy invalids. Farmers' wives and daughters became washerwomen, constantly handling clothing impregnated with the germs of consumption. Thousands of consumptives died there, impregnating the soil and the water with the germs of their disease. As the result, the earth, air and water of Mentone are infested with the tubercle bacillus and the once healthy peasantry is consumptive almost to a man and a woman. No more complete or startling proof of the truth of the once derided germ theory of disease could well be imagined than this.

How to Prevent Taking Cold.

A person in good health easily resists cold, but when the health flags and liberties are taken with the stomach or with the nervous system a chill is easily taken, and, according to the weak spot of the individual, assumes the form of a cold or pneumonia, or, it may be, jaundice. Of all causes of cold probably fatigue is one of the most efficient. A jaded man coming home at night from a long day's work, a growing youth losing two hours' sleep over evening parties two or three times a week, or a young lady heavily "doing the season," or young children overfed and with short allowance of sleep, are common instances of the victims of cold.

Luxury is favorable to chill taking. Very hot rooms, feather beds and soft chairs create a sensitiveness that leads to catarrhs. Some of the worst colds happen to those who do not leave their house or even their beds, and those who are most invulnerable are often those who are most exposed to changes of temperature and who, by good sleep, cold bathing and regular habits, preserve the tone of their nervous system and circulation.

Probably many chills are contracted at night or at the fag end of the day, when tired people get the equilibrium of their circulation disturbed by either overheated sitting rooms or underheated bedrooms and beds.

How to Cook Beefsteak and Mushrooms.

Wash and pick over the mushrooms carefully and wipe them clean and white on a wet, soft cloth. Cut off the stalks. Have a porcelain saucepan for cooking them. Put them on with water enough to cover them and stew slowly for 15 minutes. Add salt to taste and pepper, and a tablespoonful of butter rolled in a little flour for every quart of mushrooms. Let simmer three or four minutes and stir in two tablespoonfuls of cream. Let simmer a few minutes longer and then pour over your beefsteak, which has been previously broiled.

How to Make Popcorn Balls.

The corn to be preferred, if you can get it, is the squirrel tooth corn, and, if possible, that which is a year old. Shell and pop the corn in a popper, or in a tin pan with a pie plate for cover. By shaking the pan as soon as the corn gets hot, the corn will pop as well in this fashion as in a regular popper. After the corn is popped, set an iron skillet on the fire, with a cupful of molasses, a piece of butter the size of a walnut and a saltspoonful of salt in it, and cook the mixture until, on dropping a little into a cup of cold water, it will candy. Then set it on the back of the stove where it will not cook any more and stir into it just as much of the popped corn as possible. The more corn the better the candy. Then take up the pieces of corn on the top of the skillet, which have the least candy on them, and pat them into cakes, or roll them into balls. Next stir in more popcorn and repeat the process, and so on until you have used up all the candy. Set the cakes in a buttered dish to cool.

How to Clean Jewelry.

Jewels should not be wiped after being washed, except with a soft brush. Rinse them from the alcohol, or soap and water, and put them face downward in boxwood dust to dry.

How to Whiten the Kitchen Table.

Spread over it a thin paste made of chloride of lime and hot water. Leave on the table all night and in the morning wash off.

How to Extinguish Burning Oil.

Flour thrown upon burning oil will instantly extinguish it, while water only spreads the flames.

How to Prepare Shredded Eggs.

Boil 6 or 8 eggs hard; remove the yolks and cut the whites into shreds or pretty fine pieces. Put a large tablespoonful of butter into a pan on the range. Add a scant tablespoonful of flour or corn starch, if preferred, and a half pint of milk or more to make a creamy sauce. Season and set over boiling water to keep hot. Toast several squares of bread and butter them. Cover with the mixture. Put the yolks through a coarse sieve or vegetable press and sprinkle over the toast. Set in the oven about 3 minutes, although this is not necessary. Serve at once.

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The Christian Cynosure.

REV. M. A. GAULT, - - - Editor.
WM. I. PHILLIPS, - - - Publisher.

CHICAGO, THURSDAY, APRIL 15, 1897.

HOW OUR FRIENDS REGARD IT.

One of our most valuable exchanges, the *Christian Nation*, of New York, thus speaks of the change in our plan of work. It is a sample of how many of the most self-sacrificing friends of the cause view it:

"The *Christian Cynosure* with this month will cease to appear as a weekly paper, and will be published monthly in the form of a 32 page magazine with an illustrated cover, at one dollar a year. All matter will be excluded excepting that relating to the cause of anti-secrecy. We urge our readers to give the magazine a very generous support. Covenanters ought to make it a matter of conscience to see that it is strongly maintained. Our brother, Mr. Gault, who has shown himself possessed in large measure of the qualities of a successful editor, will hereafter give a portion of his time each month, in company with Mr. Phillips, his colleague, to platform work, in behalf of the important work of oral education as to the evils of secret societies. This will be great gain."

A NARROW ESCAPE.

While calling at the *Cynosure* office last week Edmond Ronayne related an interesting experience he had while working the degrees in 1875 in the Opera Hall in Syracuse, N. Y. He had finished working the third degree, and the hall was crowded—the doors had been shut in the face of many unable to get in. While Bro. Ronayne was on the platform putting some books in his valise and the audience had largely dispersed, an irate Freemason with vengeance in his eye was seen mounting the platform in an effort to reach the lecturer. Rev. D. S. Kinney tried to head him off and demanded what he wanted with the speaker. He seemed determined to reach Mr. Ronayne, but Bro. Kinney's suspicions were fully aroused, and being a large man he seized the Mason by the collar and the seat of the pants and sent him sprawling down among the chairs, which produced quite a sensation among those who remained in the hall. This seemed to have quite an effect to calm the belligerant Mason for he retired apparently satisfied.

AN IMPORTANT STAGE REACHED.

While some friends of the anti-secret cause express the fear that the change of the *Cynosure* to a monthly magazine will decrease rather than increase its circulation, and will be a step backward, yet a larger number do not so regard it. For some years the movement has been relying more upon the press than upon the pulpit or platform. The funds contributed to the work have been mostly employed in publishing and sending out literature on the subject. Except in Minnesota and on the Atlantic and Pacific Coasts no regular lecturer has been in the field, and the need is increasing for more face to face and hand to hand contact with the people. Much of the effect of the literature is lost for want of this contact. The personal interwiews of agents and their lectures at meetings and conventions are an indispensable part of the work.

From this time on we wish to appeal to every friend of the cause to plan how we can reach the people in their respective communities by meetings and conventions. Where a church or hall can be secured and well filled with people, let it be done. But during the summer months we can best reach the people by street meetings. To do so, it will be important for the street meeting to be announced and a few friends to stand by the speakers and join or lead in singing. This is, we believe, the method our Lord would adopt if he were on earth to day. Wherever local conventions or basket meetings can be arranged, and a number of ministers can he enlisted to discuss various phases of the lodge question, it will be done. Will the friends everywhere please write us in regard to the outlook for meetings in their localities?

Do not fear that the publication arm of the work will be neglected. It will be rather strengthened and intensified. Instead of a general paper coming every week and containing much that is irrelevant to the cause, and a paper that amidst the large variety of reform papers is too often overlooked or imperfectly read, you will receive an elegant 32-page monthly magazine in most convenient form for binding and preservation, or to mail or hand to a friend whom you wish to interest in the movement. It will condense the facts and arguments on the lodge question, and each number will be an arsenal of ammunition, a magazine of shot and shell, valuable to every worker and friend of the cause. Its advantages will be that every fact and article and item will be on the lodge question. Issued monthly it will be read with greater interest, and its power will be multiplied, and it will condense what has been so often published that it has become stale to many readers.

Let every reader of the *Cynosure* begin at once to solicit one dollar contributions to this vital reform, and offer this elegant monthly magazine to every one who thus contributes.

THEOSOPHY.

Near San Diego, California, a section of the followers of Madame Blavatsky have laid the corner-stone of a "School for the Lost Mysteries of Antiquity." It is also announced as a "Theosophical Institute." It is to be a school where the occult sciences are to be taught. These are the sciences of the Middle Ages which related to the supernatural powers, as alchemy, magic, necromancy and astrology. The essence of this false religion, which is popularly called Theosophy, is a pretended knowledge of God without the use of the Bible. It claims by extraordinary illumination to have a direct insight into the mind of God. It is in close affiliation with Spiritualism, and is a most subtle and dangerous form of infidelity. Like every false religion it has its secret signs and ritual.

Its chief apostle is Mrs. Annie Besant, a notorious advocate of free-love, and once a co-worker with Charles Bradlaugh, the noted English infidel. In 1893 she represented this false religion at the Parliament of Religions in Chicago, and is the successor of Madame Blavatsky. They have a branch organization in Chicago, and hold their meetings in the Masonic Temple. The whole system is designed to supplant the pure religion of Christ by a revival of the ancient mysteries of the heathen world.

A SAD CASE.

It is now a little more than a year since we called upon Dr. T. D. Wallace, pastor of the Eighth Presbyterian church of this city. He willingly promised to give an anti-secret address at our last Annual Meeting. But soon a terrible affliction fell upon this pastor's happy home. A promising son of sixteen who was a student at Delafield, Wis., came home on vacation last November. On Saturday night following Thanksgiving he went to visit friends in South Chicago, but never reached his destination.

Dr. Wallace has ever since worked and prayed to find his lost boy. He scrutinized all the unidentified bodies in the city morgues, but could find no trace of him, until last Wednesday at the county morgue he identified an almost shapeless mass taken from the Chicago river as the body of his long-lost son. The inquest revealed that the body had been in the river since last November, and the evidence was conclusive that he had been robbed and murdered. The funeral was held from the residence last Saturday morning.

This sad case is only one of many for which this city is noted. We ask the question, why could this mysterious tragedy happen in our city? The answer is, because our city officials are unfaithful to duty. Why are they unfaithful? Because the people do not choose on election day men fearing God and hating covetousness. Why do the people not choose such men? Because the ministers do not preach this important Bible truth. Mr. Moody said to a *Record* reporter the evening before his great meetings in this city: "How do I know who is the best man for mayor? Preach the Gospel. No, I don't believe in enforcing the Ten Commandments by human statute. They must be written in the heart. And you can't enforce prohibition in this city."

Alongside of these words we wish to put those of Pres. C. A. Blanchard in his address published is this issue: "In these days the work of rescuing the individual sinner is very popular; but it is not popular to point out and put down the evil that destroys him because there are material interests involved. Men are trying to save a few wrecks here and there while thousands go down and the wreckers keep plying their trade. It is better to reform or hang the wreckers than to save one wreck."

We can't get rid of the conviction that in the difference between these two sentiments lies the disease of our body politic. And the reason why the preaching and popular evangelism of our times have so little influence to stem the tide of crime and corruption is because of this dangerous defect in preaching the Gospel. The medicine is not administered as God has put it up. The part prescribed for nations is left out. The Gospel must be applied to municipal as well as to individual life.

OUR LECTURERS IN THE FIELD.

None have sacrificed so much to make the anti-secret movement the power it is to-day as our lecturers in the field. Sacrificing home comforts they have toiled and traveled in winter's cold and summor's heat, facing the bitterest prejudices and scorn and obloquy, endangering personal safety and health, and life itself in contending against the greatest organized iniquity of our times. They are poorly paid, and labor often in communities where there are few sympathizing friends. They are often grossly abused and misrepresented by a lodge subsidized press. Indeed, we have wondered if missionaries in foreign lands have any more danger and opposition to encounter than these home missionaries in uprooting these false and rival religions in our own land.

The writer spent ten years in the reform field, not directly in opposition to secret orders, but he so often encountered their opposition that he is convinced that no form of Christian work requires such self-sacrifice, such constant, prayerful reliance upon the Divine Spirit, such strong faith and patience and such untiring devotion to the cause of Christ as the work of these lecturers. We are convinced that no form of work is so much needed in our times; no form of Christian work bears so directly on the advancement and honor and glory of the kingdom of Christ as the work of uprooting secret orders. It is a work that means the removal of the greatest obstruction to the kingdom of Christ, and to the salvation of souls.

SOME THINGS HARD TO BEAR.

The pinching poverty of the times is grevious, but to the N. C. A. has come some special hardships.

Our building, known as the gift of Dea. Philo Carpenter for a general headquarters for this cause, has usually netted the Association abou $1,000 per year over and above expenses; bu this year, owing to the depression in business and the failure some eleven months ago of our renter, has resulted in making the building cost for taxes and repairs about $500 more then the income.

Another one of the things that has been burdensome and hard to bear has been the necessity of self-defense. A damage suit for $10,000 has just been dismissed at the expense of the party bringing it, which has cost the N. C. A. about $350 for defence. The man who brought the suit had no reason except that, being thoroughly bad and dirty himself, he wanted to trample on something clean and pure, and hoped for Masonic help to aid him.

Not to weary our friends, but still give each of you fresh reasons for doing all that you can individually for the financial help of the Association, and for being more abundant in prayer for the work, we will add this last item. At the beginning of the year we held a note for $2,160 drawing interest, and secured by real estate mortgage. This note was the donation of a saint now gone to his reward. The hard times and other considerations led the maker of the note to decide that he could not pay it, and hence the N. C. A. has the land instead of the note. No sooner had this change been made, however,

than the heirs, who had been treated very liberally by their father, compelled this Association to go to law to protest its interests, and so, instead of an income, there is an outgo.

Satan is a very busy devil and has many ways for repelling the attacks which we make on his kingdom; but we thank God that many thank the Lord Jesus Christ for our work and their deliverance, and that we have been able to do a work this year second to that of no other twelve months of our organization.

MUCH NEEDED TESTIMONY.

In the great Auditorium meeting in this city, Tuesday afternoon, March 30, D. L. Moody strongly urged separation from the lodge. His testimony was not reported by the press, but was along the same line as the following from his Boston sermon reported in the press of that city:

"Of course, you Christian women have a perfect right to marry a drinking man if you want to, and try to reform him, and have a little hell on earth trying to do it, but I believe Paul meant what he said, and that there wouldn't be 25,000 divorces in the country every year if men and women would marry in the Lord. I say, I believe this, 'Be ye not yoked with unbelievers,' comes down into our social life. Where are you Odd-fellows, now? Where are you Freemasons? That's the question.

"Lots of Christians don't want to give up going to the theatre. If you can go to the theatre for the glory of God, keep on going. If you think it pleases Christ, go. Mind you, I'm not talking against the theatre. I'm talking against you. Just square your life, you Christian people. If you don't want your daughter to be an actress, why do you go and encourage some other person's daughter to be one?

"Whiskey was then scored by Mr. Moody, and then the dancing school. In conclusion he said that God does not try to wean us from these things by prohibiting them, but he gives us something so much better that we do not want for the pleasures of life."

THE MOLLIE MAGUIRES.

The April issue of the *American Federationist* contains an article on the Mollie Maguires, by Dr. U. M. Weideman. Strange to say, the article is in strong sympathy with this murderous order. The author says: "I was intimately acquainted with John Sharkey, who murdered the mine boss Williams, and no man in the range of my knowledge had more of my esteem up to that time than John Sharkey. His home was respectable and his wife an estimable, intelligent, worthy woman. But Sharkey was the man on whom the lot fell to kill the mine boss, and the fearful oath of the order bound every man to do the stern duty devolving upon him as the order might command."

There were 75,000 men in this order which during the years 1868, 1869 and 1870 murdered 150 men in the coal fields of Lackawanna, Schuylkill and Wyoming and caused a strike that paralyzed the coal and iron business of the whole State of Pennsylvania. This article estimates the loss to the State of Pennsylvania, not counting the wages of miners or other toilers or merchants in the coal region, as from seventy-five to one hundred millions of dollars.

Dr. Weideman says: "I must say with the wife of an old citizen, of Scranton, I would sooner be a Mollie Maguire any day than have the millions of a coal magnate and his conscience with them." Again, he says of these secret assassins: "They have written their protest in blood on the page of history, and it can never be wiped out. One of them once said to the writer, 'A worm will turn if trodden upon and we have done the same,' and no wonder to me that they offered no apology for their terrible work to any man."

PERSONAL MENTION.

—Rev. Carl H. Corwin, pastor of the Congregational church, Geneva, Ill., changed pulpits last Sabbath with Rev. W. H. Chandler of the College church, Wheaton.

—Rev. W. B. Stoddard writes: "I am thankful for a large number of *Lodge Lamps* containing Bro. Phillips' excellent article to scatter among the missionaries and mission workers in New York."

—A verdict of importance to members of the Royal Arcanum and other benefit societies was rendered at White Plains yesterday. The widow of Charles F. Smith sought to recover $3,000 from the order on a benefit certificate issued to her husband in 1887. The jury found for Mrs. Smith and awarded her the full amount asked.

—"Perjury" was charged by Hartford lodge in the Griswold arson case. The conviction of a criminal in a Connecticut court therefore involved what Hartford lodge calls "perjury." Is there any other gang in Connecticut that equals such a lodge in swearing its members to be confederate with criminals? Is it a "stable gang" or what? Whatever it is, some Connecticut Judge Duffey had better set himself to break it up.

—The honors and attentions showered upon General Grant during his tour of the world are perhaps unequaled in the history of kingly hospitality. He was received everywhere as the greatest soldier of his time and as the foremost living American. Hon. John Russell Young, who accompanied General Grant throughout the famous journey, graphically recalls, in the May *Ladies' Home Journal*, its conspicuous incidents: the receptions, dinners, fetes, balls, etc., given in honor of the illustrious American. It is said that Mr. Young brings to light a fact that has received but passing attention: that General Grant was instrumental in arranging the terms of a treaty of peace between China and Japan, which prevented an outbreak of war between those nations.

—The "Higher Criticism" controversy has already developed an extensive literature, and has opened for fresh investigation the whole question of inspiration. In the volume before us, "The Breath of God," by the Rev. Frank Hallam, we have a scholarly and remarkably eloquent work, giving an historical and critical review of this doctrine. In terse and forcible language, the author sketches the formation of the canon of Scripture, the gradual formulation of the various "theories of inspiration," and the rise of the "higher criticism." These different theories he reduces to two: the traditional and the inductive. He treats the Bible with the deepest reverence, regarding it as "an infallible guide to life and righteousness, to immortality and eternal joy." 12mo, cloth, 75 cts. [Thomas Whittaker Publisher, 2 and 3 Bible House, New York.]

—Lieutenant-General John M. Schofield will contribute to *The Century* for May a chapter of secret history entitled "The Withdrawal of the French from Mexico." It was intended by the United States Government that General Schofield should take charge of volunteer troops to drive the French out of Mexico, but afterward he was sent on a confidential mission to Paris to induce Emperor Napoleon to order a peaceful withdrawal. General Schofield will give a hitherto unpublished letter from General Grant to General Sherman, then in command of the military division of the Gulf, showing to what extremes the government was willing to go to accomplish its purpose. In a supplementary article, Mr. Romero, the Mexican Minister to the United States, will give his view of the relation between the withdrawal of of the French and the fall of the Second Empire.

—"Christ in the New Testament," or "Popular Lectures on Biblical Criticism." By the Rev. Thomas A. Tidball, D. D. 12mo, pp. 337, paper covers, 50 cts., postpaid. [Thomas Whittaker, Publisher, 2 and 3 Bible House, New York.] It is with great heartiness that we commend this intensely interesting and helpful book to all thoughtful readers. Ministers will find it very useful, also Sabbath-school teachers. To the general reader, however, it will be the most valuable—the reader who has not devoted much time, if any, to the consideration of the subjects treated, and yet who feels the need of proper instruction. We feel sure that no one with any earnestness can fail to have his faith strengthened, and his interest in the New Testament greatly quickened by the reading of these admirable pages. They are candid, scholarly, unsectarian and devout. A book much quoted in them is Farrar's "Messages of the Book," but this is only one of an array of authorities.

—The Gospel Trumpet Publishing Co., Grand Junction, Mich., beg leave to announce that they have nearly ready for the press "Letters of Love and Counsel for Girls," by Mrs. Jennie C. Rutty. It will be a beautiful illustrated work of about 350 pages, containing letters on various subjects pertaining to Salvation and Christian living, and such subjects as Dishonesty, Amusement, Fashion, Society Life, Novel-Reading, Dancing, Flirting, Secret Sins, Love and Marriage, Motherhood, Affliction and Death and Heaven, interspersed with numerous original poems. The author's own almost fatal experience in novel-reading together with a complete exposure of the dangers of dancing, and other snares that beset our girls, make it a book that should be in the hands of one million girls at once. To lead girls to the feet of Jesus is the only object. Your daughter and your neighbors' daughters will thank you for the privilege of reading this book. It will be beautifully bound in cloth, stamped in gilt. Price 75 cents. The same in paper cover, 35 cents.

A QUEER SORT OF CHRISTIAN.

New York City, April 8, 1897.

Dear Cynosure:—I have just mailed a number of postal cards inviting friends to Dr. Simpson's training school to-morrow morning at 9:30. Dr. Farr will join in advertising me to speak at that hour. What a blessed privilege to aid these bright, consecrated young men and women in their efforts to counteract Satan's "ways that are dark and tricks that are vain."

Last Friday my father came from Boston and we spent a few days in counsel and visitation. For Sabbath he accepted the cordial invitation of our faithful friend, Rev. James Parker, and went to Jersey City to preach, while I was made welcome in the Free Methodist church, Brooklyn. From present appearances I judge my report of *Cynosure* subscriptions secured here will be an increase on former years. The old friends stand by and new friends are met.

Two *Cynosure* readers, and I believe earnest Christian men, belonging to the 39th St. Covenanter church, have gone to their eternal reward during the past year—David Torrence and Wm. McClain. Elder Gill of the Second U. P. church, Jersey City, is among those we shall hereafter miss on earth. He helped our work as his means would allow. His death was triumphant. I called at the home of a wealthy man in Harlem. A real estate agent was there, an Episcopalian of the most ritualistic order. When asked what he thought of the secret societies, he replied:

"I'm a joiner in most all the societies going—the ritualism has charms for me."

I found him a 33-degree Mason; a Mystic Shriner, etc., etc. When asked how he could be true to Christ and his church and to a Christ-excluding institution, he asked:

"Are you a Mason?"

I replied, "I know what I am talking about."

He then stated that Masonry was older than Christ, etc. After showing him his wrong in this direction, I asked what good he had ever gotten out of secret societies. He did not know whether he had gotten anything good, or any bad out of it. Reference was made to the dissipation at lodge suppers, and Ezra T. McIntire's experience in the Boston Temple was cited. He said the meetings here in the Masonic Temple were nothing but dissipation. They never initiated candidates into the Mystic Shrine without a big lay out. Liquor at these banquets was freer than water. It was the custom for the boys after the lodge adjurned to form companies and visit bad-houses. I asked if he thought President McKinley in being initiated into the Mystic Shrine had to do certain most degrading things. He said they might have let him through without; but the night he took the degree the boys laid for him, but he told them he would knock dowr the first fellow that touched him, and, said he, "they knew I meant what I said."

This man passes for a gentleman. He has a Real Estate office on Broadway. I suppose some seeing him at church reading his prayer might think him a Christian. He spoke with the utmost freedom to me, and I admonished him as one who was to live after this life to leave this rotten institution and become free in Christ. As I attempt to consider the terrible condition of those who are in this mass of corruption, and at the same time trying to make themselves believe they are on the road to heaven, it stirs my soul with sorrow and pity. W. B. Stoddard.

RELIGIOUS THOUGHT.

Gems of Truth Gleaned From the Teachings of All Denominations.

God deals not only with individuals, but also with nations and governments and corporations, such as cities, as well. When civil governments put the national seal on that which is a violation of God's moral law, they may then be said to frame iniquity by a law.—Rev. C. D. Martin, Reformed Presbyterian, Pittsburg.

Youth Is the Seedtime.

We all might be in a better financial condition, our domestic relations and our religious principles might have reached a higher standard, if in our youth we had heeded the noble words and examples set forth in the little book given us by our mother, but in the words of the prophet of old, "we sold our birthrights for a mess of pottage."—Rev. F. A. Horton, Presbyterian, Philadelphia.

Gotham a Second Sodom.

I am not a pessimist, but I am not blind to the fact that the ordinary means of grace fail absolutely to make an impression on this city. Luxury spreads its temptations over the community; the public mind is intent on gain by day and pleasure by night. I cannot help but feel that we have drifted away from the real purpose of the church, which is to win man from sin to holiness.—Rev. Madison C. Peters, Reformed, New York.

Going to Hell.

Our grandfathers went to heaven by an agonizing, tortuous path, but we expect to drift there; but we will not. That mill stream does not go to heaven. To be "in the swim" is to go to hell. When Noah built his ark, his neighbors gathered around and said, "We all thought the old fellow was cracked, but now we are certain of it." They soon saw that the regenerate man was rationally the superior and the other fellow the damned fool.—Rev. John Robertson, Glasgow, at Baptist Church, Detroit.

Patriotism.

Patriotism is not an independent or even an elementary virtue. As I have said, it is born of moral integrity. It presupposes private and public honesty, truthfulness, justice, sobriety and purity. These are the virtues we need. When men possess them, there may be less declamation, but there will be more real patriotism. A man who steals when he gets into office, or accepts bribes, or sells his vote, or tries to foment disunion and hatred among his fellow men, or corrupts family life, is not and cannot be patriotic, no matter what may be his protestations.—Rev. Father Charles A. Ramm, Catholic, San Francisco.

The Masses and the Classes.

The employed and employer rise and fall together. Dishonesty, private or public, lack of confidence, the denial of long established standards of value, cause common ruin. The under man suffers most, but all suffer together. On the other hand, the prosperity of one is the prosperity of all. The interests of what are called the classes and the masses are identical. In the industrial world we may ask for wiser laws of distribution, whether in the general field of commerce or banking. We may demand a readjustment of the relations of laborers and capitalists and the introduction of reason and sympathy into relations of practical life. But the law remains. Shall it be wisely applied and in the interests of integrity and progress, or shall we vainly fight against it and bring misery to all?—Rev. Charles H. Eaton, Universalist, New York.

Snobs and Washerwomen.

The Philistine in society is otherwise known as the snob. There is a great deal of snobbery in every man. The language of the street betrays it. The other day a man, in speaking of the governor of one of our states, said: "Oh, he is no good. He is nothing but an old washerwoman." The man who will allow such language to escape his lips shows that he is a snob at heart. Such a man ought to have his own back bent over a washtub, and his own eyes filled with the steaming suds. I would give a thousand of those cigarette snobs that decorate our street corners for one honest washerwoman.—Rev. Dr. Bigelow, Congregationalist, Cincinnati.

Indians Were Once Civilized.

When God created man, he did not create him a savage. Therefore other things have brought about this savage condition. It is supposed the red man has fallen away from a higher state of civilization. It is a matter of history which I now quote that 83 years before the pilgrim fathers landed on Plymouth rock a Franciscan friar traversed the vast expanse of territory now known as the territory of New Mexico, and to his surprise discovered some of the natives living in towns and houses, far advanced in arts, etc. Ethnologists claim all savages are the degenerated remnants of more civilized races which have been overpowered by enemies and driven to take refuge in the woods.—Rev. W. Q. Bennett, Methodist, Philadelphia.

Religious Revivals and Patriotism.

There are no three men in our country, neither is there a Christian church, which will be brought to trial for promoting a revival of religion. The United States government knows too well the social and ethical value of revivals of religion to interfere with them in any way. Our whole growth as a nation has been indissolubly connected with the movements of God among the people. Whatever moral stability there is in New England, the south land, the Mississippi valley and the great west, it is there because of Christian principle and life among the people planted and nurtured by movements of grace over the whole land. We owe our enlightenment as a people and our public conscience to former revivals of religion.—Rev. James W. Marshall, Methodist, Camden, N. J.

Making the Most of Life.

Many there are who think to make the most of life by turning it into entertainment and amusement merely. The element of amusement has its proper place in the complete and well developed life—a place that is not to be overlooked. But to make it the supreme end of life, so that this great, splendid world bears no other meaning than to furnish an idle show to while away the passing hour—this is to make the least of life, rather than the most.

God has endowed man with a measure of his own power and sent him forth among men to exercise that power in the relation of life. To make the most of life is to so live that the power of man, which is of God, shall receive the noblest possible development. The supreme conception today under which every man's life must be wrought out—to attain the richest, highest result—is the thought of service, of work for humanity's good.—Rev. G. G. Hamilton, Universalist, Boston.

Woman's Future.

Woman's place is not on the farm or at the forge, in the court or counting house. She is not fitted for a soldier or a statesman, has no place on the battlefield or at the ballot box. Her place is where the spirit of love alone holds sway. Woman is to become the modern Messiah, going forth to redeem the world from its superstition and its unhappiness, removing error with the light of truth and dispelling gloom with the magic wand of cheerfulness and plenty. To purify the legislature and congress and bring cheer and hope into every hovel, to clean the Augean stables, to fumigate the prison and reform the prisoner, to stanch the wounds of the soldier on the battlefield and wave the flag of truce and peace—in short, to rule the world, with truth and love, hope, faith and charity.—Rev. Joseph Silverman, Hebrew, New York.

Every Man a King and a Priest.

Some persons make the law of obedience and citizenship in the kingdom of God end in themselves, and by deduction from this consider themselves as a little coterie especially selected by God, and so acquire the tribal or caste idea of religion, lacking the true spiritual conception of the church, to bring men's minds back to which was the object of our Lord's coming upon earth. He set aside all the old forms and appointed the 12, not to form a distinct and separate caste, but to perpetuate the spiritual essence of religion. That is the object of the ministry, to present the great ideal of a world unity. Every man ought to be not only a minister, but a king and a priest, a builder of the kingdom, not only to speak to men but to live for them.—Right Rev. David Sessums, Episcopal, Louisiana.

The Devil of Divorce.

From the Vanderbilts and Astors down or up to the humblest families of society there is an increasing demand for divorce. In 20 years 328,716 divorces have been granted by United States courts. The laws are continually being changed to make this easier, so that the holy institution of family is sadly threatened. We must ask ourselves the question, Why? We think we see some of the reasons in the general lack of a serious conception of life. We are too trifling. This is seen in the newspaper attempts at witticism regarding the so called numerous engagements of the summer girl. This is exaggerated, but the fact that there is any foundation for the witticism makes the case alarming. If marriage engagements may be treated lightly and broken repeatedly, it will be easy to carry this levity into the marriage relation.—Rev. T. J. Leak, Methodist, Pittsburg.

THE LIQUOR TRAFFIC.

Feeds Upon the Hungry and Fattens Upon Poverty.

The liquor traffic is the crime of crimes and "the sum of all villainies;" if allowed to flourish in the future as in the past—practically unchecked—it will demoralize the individual, destroy the home and demolish the church; thwart the will of the moral, law abiding elements of society; exalt vice and immorality under the guise of "personal liberty;" poison the mind of youth with the pernicious principle that liberty consists in disobedience to law when law conflicts with personal interest or indulgence, and the foundations of civil government being thus undermined, the downfall of the state will be assured.

The drink traffic is dissimilar to any other business. It gives no adequate return for value received. It saddles the state with the support of a vast multitude of lunatics, paupers, imbeciles and criminals, and the money which it pays into the public treasury as its license fee is but a mere bagatelle compared to the sum which the state is forced to expend in order to maintain and care for the wretched victims of its nefarious greed.

It feeds upon the hungry, starving poor; it fattens upon the poverty of the people; it builds costly palaces and revels in luxury while its victims shiver in hovels and gnaw the crusts of charity; it takes the young man in his nobility and makes of him a moral leper; it takes the young father in the pride and glory of his manhood and makes of him a degraded sot, groveling far below the level of the vilest beast; it takes the young woman in her beauty and purity and the young mother in her matronly loveliness and makes of them objects of shame, derision and pity; it brings poverty, disease and death into thousands of comfortable and happy homes; it laughs at purity, scoffs at religion and defies both God and man; it grows and spreads and thrives like some baneful weed, no matter what measures be taken to hedge it in; it waxes strong, arrogant and aggressive under high license or restrictive measures of any kind; it overleaps all boundaries and rushes out a devastating flood under "regulation;" you may as well try to "regulate" the Atlantic ocean.

WHISKY FOR GRIP.

"Don't Use It" Is the Advice of an Eminent Physician.

The newspapers and the physicians report that "grip" is again epidemic in New York city. Not only that, but it is in a more malignant form than usual. A large number of cases are developing into pneumonia and other serious disorders. As usual, many people are making the old mistake of rushing to their whisky bottle "to wash down the quinine." Upon request of a representative of the New York Voice, Dr. A. Monae Lesser, executive surgeon of the New York Red Cross hospital, explained how to recognize and treat the disease.

"The patient at first feels chilly," he said, "and this is followed by high temperature. These symptoms are always noticeable, but the other symptoms vary. Sometimes there is an intense headache, with pains in the bones. Again sore throat and a form of bronchitis appear, and frequently a severe bowel trouble develops, which is mistaken for typhoid fever. When the chill first comes on, take a strong cup of hot coffee. The nearest druggist can supply you with a dose consisting of five grains of bicarbonate of soda and three grains of salol. Take this dose every two hours. That is all that is necessary in ordinary cases. The less nourishment taken the better. A cup of plain meat broth may be taken every few hours when the patient is hungry. That is better than milk or food. If the pulse gets weak, a hot bath should be taken. Within the last five days I have seen 22 new cases of grip. Out of these 22 cases, 18 were treated without the use of whisky, and none met with any serious results. The other four were treated with whisky, and each one developed into pneumonia. No, sir; don't use a drop of whisky for grip."

Rum In South Africa.

Referring to the new law prohibiting the sale of liquor to natives in the Transvaal, The South African Financial Record states that out of the 24,618 natives employed by the 44 mining companies, 12.3 per cent of them were constantly drunk. With this fact before them, The Record says that, "arguing from the standpoint of pure expediency, it would have been advantageous to this (mining) industry to have paid the government a sum equivalent to the entire revenue derived from the canteen licenses for the privilege of closing them."

A Cancer In Society.

The liquor traffic is a cancer in society, eating out its vitals and threatening destruction, and all attempts to regulate it will not only prove abortive, but will aggravate the evil. There must be no more attempts to regulate the cancer. It must be eradicated. Not a root must be left behind; for until this is done all classes must continue in danger of becoming victims of strong drink.—Abraham Lincoln.

Drunkards In Turkey.

The Daily Mail of London states that for the first three offenses of drunkenness in Turkey the offender is sentenced to the bastinado, but thereafter he is considered a "privileged" or "imperial" drunkard. When such a one is arrested, he has only to give his name and address, whereupon he is taken home and a bill for services sent him the next day.

Rum Keeps Down Wages.

A drunkard will sleep anywhere—on a bundle of rags thrown in the corner of an unfurnished room. He will be content with any sort of food, will allow his family to go about in rags and will be reduced to such an abject state that he will work on any terms, will accept less than the market rate, will undersell his fellow workers and supplies the cheapest labor that is to be got.—Philadelphia Telegram.

Notes About Drink.

Cambridge, Mass., with a population of 80,000, has not had a saloon for ten years.

The total income from the liquor licenses in New York last year was $1,790,530. This year, under the Raines law, up to Aug. 1 the total amount received is $4,857,918.25.

Trained Negro Nurses.

Charleston is to follow the example of New Orleans and establish a school for trained negro nurses, both men and women. In both cities it is believed that all the nurses trained at these schools for some time to come will find employment and that there will be a demand for them in other places.—Atlanta Journal.

THAT MULE.

He Grows In Favor and Is Valuable For Export.

Recently a reporter visited the mule-yard, which is an institution in Jersey City. It has accommodations for about 10,000 mules should it be necessary to crowd that number in, a contingency which has never yet arisen. About 400 animals were placidly loafing about the yard when the reporter called. By advice of David A. Bishop, who did the conducting, the reporter took good care not to pass close behind any of the stock.

"All this talk about the mule's viciousness is bosh," said Mr. Bishop. "But he is likely to branch out a little in mere playfulness and excess of good spirits, and sometimes that results badly for persons in his immediate vicinity. I knew a man once who had a mule that would follow him around like a dog, it was so fond of him. And once after he had been on a long journey that mule was so glad to see him back that it just had to show its joy some way, and that man got three ribs broken and his under jaw knocked so far out of place that it never got back. Yet there was nothing vicious in that animal."

While speaking Mr. Bishop had led the way over to the watering trough, where a number of the tenants were having a drink. Near by were a feed manger, a hayrack and a salt manger. The animals paid no attention to their human visitors beyond a raising and projection of their awninglike ears.

"This is the kind of life they enjoy," said the mule raiser. "It's just about their style of temperature, there aren't any flies to bother them, they have plenty to eat and drink, and altogether I doubt if you could find another spot on earth where the average of contentment in higher than right here. The mule is an unambitious sort of creature. All he wants is to be let alone and he's happy. For all that it would take a very little thing to bring about a riot here that would send you and me vaulting over that fence in one second if we wanted to save our bones. All that you would have to do to start it would be to drop a rail down on the heel of one of them. They're very suspicious of any attack from behind and very quick to resent it. The first one would send the rail flying up in the air, and it would come rattling down on another one, who'd take a kick at it, and a third would join in, and first thing you knew the yard would be full of flying hoofs and the air of thuds like the banging of a muffled bass drum. That's the sound one mule's hoofs makes against another mule's ribs. There's a surprising power of resistance in those ribs. It's a good thing, too, for if there weren't the rate of mortality here would be very high."

"Do the mules ever fight among themselves just for the fun of it?" asked the reporter.

"Not those of the same variety. We have a number of varieties here, and we keep each herded separately. I've seen duels between two mules, and they were fierce and exciting, for these animals have a sort of bulldog grit, and they won't give up while they can stand."

"What is the best brand of mule?"

"A cross between a Spanish jack and a Kentucky thoroughbred mare produces a good mule. The jacks often come at a high price. I've known $3,500 to be paid for one. The mules we get here are mostly from 4 to 7 years old, between which ages they are the most easily marketable. North America breeds the best mules in the world. France exports many, but they are fat and lazy and cannot be roused to hard labor by any amount of coaxing or abuse. The South American breed are small, and while they have the spirit to work they haven't the strength, so we ship to those countries. It costs $40 a head for transportation and $6 or $8 for duty, so the mule accumulates considerable cost by the time he arrives. Speaking of a mule's strength, here is a peculiar fact—that they seem to gain inspiration by working together. I've known 20 mules to haul a 30 ton load without a protest, where if you had tried to persuade any one of them to start off with his share of 1½ tons behind him alone he would either lie down and try to die or else attempt to kick the load in two and take the lighter half."

As Mr. Bishop led the way into another division, a solid built horse with several brands on his sides walked across the yard, followed by a pack of mules. When he stopped all the mules stopped and gathered around him in admiring contemplation. This horse was Rarus, one of Buffalo Bill's animals, quiet and peaceable in the open, but a demon when saddled and mounted. He is used to lead the mules on board ship. All mules have this same respectful admiration for a horse, regarding him, probably, as a superior being. Before Rarus' time Mr. Bishop had a spotted horse named Harry, whose occupation and chief pleasure in life it was to lead the mules consigned to foreign ports on board ship and then gallop down the gangplank neighing with glee while they were being imprisoned on deck. They are very good sailors as a rule, and of a consignment of 1,500 that went to Cuba not long ago for use by the Spanish soldiery not one was seriously affected by the voyage. Of the relative values of horse and mule Mr. Bishop says:

"The average life of a mule is about the same as that of a horse. The mule has greater power of endurance, can pull more weight, is less nervous and more patient, is more intelligent and with proper treatment is equally docile. When a mule runs away, which is seldom, he doesn't smash into everything that looms up in his path, but dodges obstacles and shows himself possessed of some little common sense. A horse doesn't show any when he's excited. Of course the mule is no match for the horse in speed or beauty. Physically, however, he is the sturdier animal. His digestion is better, he isn't so liable to disease, and he can better endure the rigors of heat and cold. As a worker he is slowly but surely replacing the horse."—New York Sun.

Stock at the Yards.

The Chicago stockyards handled 2,600,476 cattle in 1896, an increase of 11,918 over the receipts of the previous year. Native beef steers averaged $4.05 against $4.50 in 1895. Prices for this class ranged from $2.90 to $6.50. It was a year of low values, owing to depression at home and the lowest prices abroad for the past five years. Bottom was touched in March, when good to choice steers did not average over $3.75. Values for good cows and heifers have fluctuated within narrow limits, and the difference in price between steers and heifers of equal quality has materially lessened. While the receipts of steers have increased, cows have come to market in lesser numbers than last year. Female stocks have been reserved for breeding, and this should stimulate the demand for bulls. Receipts of Texans decreased 36,000 and northwestern rangers fell off 160,000. The export trade largely increased, showing a gain of 54 per cent over the previous year. The number tagged for export was 243,300. This foreign demand continues strong, and the situation is encouraging for the holder of well fatted cattle. The highest prices of the year were paid in December, and the advance has been marked since the opening of the present year.

Feed For Cows.

A cow's food should contain about 14 pounds of starch, 2½ pounds of nitrogen and one-quarter pound of fat, the latter in most cases being found in a large enough quantity in the former two. Farmers who have used silos for the storing of their fodder find that their expense attending the feeding of the cows by this method is trivial compared with beets. Protection to the cattle in the winter is of special importance for the maintenance of a standard product. The starch in a cow's food acts as a fuel, but not sufficient to keep the animal's temperature at normal. Experiments have proved that cows kept in the fields, although eating more than those protected in the barn, drop one-half in their production in three months, while those in the barn remain at standard and consume no more than usual. Many farmers complain of stringy milk and are at a loss to understand it. It is because the cow's udder is not cleaned as often as it should be, and when she is milked the musty hay from her bedding, which has collected on her udder, drops in the pan, with stringy milk resulting.

Handling a Jack.

Concerning the procreative capacity of the jack when moved about from place to place, a well known authority says: The best results from standing a jack are derived by putting him in a good, roomy paddock, with a nice, clean, dry box stall in which the door is never closed. Let plenty of grass and good, pure water always be present and feed a good sheaf or shelled oats and bran ration.

The moving the jack around from place to place will not interfere with his producing colts if he is properly handled and not moved far enough to tire him materially. In moving him move slowly and see that he is not overheated and that he is permitted to cool off before being used to mares. Be sure not to overbreed, as this injures him more than all else. It is colts you want, not services. Twice a day and not nearer together than eight hours will bring the best results.

Live Stock Points.

If New York had only a few royalties to enter beasts annually at the live stock show, what a howling success it would be, instead of the unfortunate orphan it is now. The Four Hundred would flock in droves to gaze in unspeakable awe and admiration upon the big hog of the Prince of Wales or the fat heifer of her majesty the queen, and all the rest of New York's lower million would follow suit. Even a swine belonging to his royal highness would be an object of adoration to first society. Why do not the managers of this poor starveling show take the hint and get Albert Edward to send a pig or some other beast to their display? It would be thousands in their pockets. Live stock association managers in Great Britain understand this very well, and royal and noble names are always among the lists of exhibitors there. For instance, the usual fat cattle show at Islington this year was a great success, with 574 entries. We know why it was a great success when we read that among the animals were specimens belonging to the queen, the Prince of Wales, the Duke of York and Lord Rosebery.

Pacing horses are not in demand for Europe. They have never become the fashion yet, and few European horse fanciers know what they are.

It is the verdict of good judges that auction sales for swine are not an unmitigated success.

A PLAIN LESSON.

But It Is Hard For Dairymen to Learn It.

A correspondent of The Country Gentleman makes the following clear statement of fact:

"In a recent number of the Michigan Farmer I read a communication from E. F. Brown, giving the result of a test made and record kept of the production of one cow in a dairy, which clearly teaches a most valuable lesson that was entirely overlooked in the report.

"During eight weeks following Feb. 9 this cow gave 1,668 pounds milk, or 28 5-7 pounds per day on an average. But there was a variation from 193 to 218 pounds per week, and a history of the way in which she was fed and treated during the time, and it is in this we are to find the lesson.

"For instance, during the first week, Feb. 9 to 16, she gave 201 pounds and the next week 214 pounds, or a gain of 13 pounds. Now, the first week was warm and pleasant, and she was turned out every day 20 minutes to drink, but the next week was a regular blizzard, and she was not turned out at all, but watered in the stable twice a day, and gained almost two pounds per day, while the rest of the herd, turned out as usual, shrunk 10 to 12 pounds each. She therefore showed an absolute gain of about 25 pounds per week, or over 6 1-2 pounds per day, or over 12 per cent. Now, this milk was made in winter and was worth at least $1 per 100 pounds, and, if so, it paid 25 cents per week just for the care and comfort. Twenty-five cents per week means, for 26 weeks, the usual period of stabling cows, $6.50, and this for an absence of 20 minutes' exposure each day and for added care and comfort. And yet how many cranks we have who claim that the cow must go out every day for a breath of fresh air, and usually they mean run out from two to four hours. If a man has, say, 15 cows, the loss for the 20 minutes' exposure each would be $97.50, or a good deal more than it would cost to hire a man to care for them.

"But there was another factor which entered into this gain which should not be overlooked. A part of this gain was due to the fact that in the second week she was watered twice a day instead of once.

"The average dairyman does not seem to realize the importance of giving his cows all the water they want and when they want it. He does not remember that more than 87 per cent of the milk is water, and that without this water, no matter how well the cow is fed, she can't make the milk. Nor does he realize how difficult it is—in fact, that it is impossible—for the cow to drink at one time enough water to do her for a full day and have her do her best.

"An average 1,000 pound cow in full milk must have from five to seven pails of water every 24 hours, and compelled to take this enormous quantity all at one time she is badly handicapped.

"Every man on watering twice a day will notice a change from once watering, and when watering three times he will see an increase over twice, and those who put in a stable watering device and give cows constant access to water are always surprised at the gain."

Effectual Prayer.

There is an awful amount of so called prayer that is only from the throat outward; it begins nowhere and ends in nothing. Such pointless repetitions of stereotyped phrases must be as wearisome to God as they are unprofitable to the utterers. There must be pith, point and purpose as well as faith in every effectual prayer. At an evangelistic meeting for "roughs" over in New York, when the leader called on some one to pray, a hard looking character in the crowd arose and said: "O Lord, forgive me for being a bad man, and please excuse me, Lord, from saying any more now. Amen." He did not need to say any more. He had told God just what he wanted.—Rev. Dr. Cuyler in Central Presbyterian.

Botany.

Botany was scientifically discussed by Aristotle about 347 B. C. He is acknowledged to be the father of the science. Works on botany appeared in several European languages about the close of the fifteenth century, general attention being at that time directed toward the study of this science. The first encyclopedia of plants appeared in 1829.

Not Legal Tender.

"What's the matter, chum?" asked the college student of his roommate, who was making the air a dark blue.

"Matter! I wrote the governor to send me some money for textbooks, and here he's sent me the books. I can never pay my bills at this rate."—Detroit Free Press.

The unity of earthly creatures is their power and their peace, not like the dead and cold peace of undisturbed stones and solitary mountains, but the living peace of trust and the living power of support, of hands that hold each other and are still.—Ruskin.

The traveler from New York may reach Sydney in 31 days.

Trajan, the great Roman emperor, had a summer palace which was completely covered by the waters of Lake Nemi. It was 500 feet long, 270 feet wide and 60 feet high.

Ten days are required to carry a letter from New York to Berlin.

THE CITY ELECTIONS.

CARTER H. HARRISON IS ELECTED MAYOR OF CHICAGO.

Democrats Capture the City Council and All the Other Places Worth Mentioning —St. Louis Goes Republican and the Democrats Win in Detroit.

Chicago, April 7.—The mayoralty election yesterday resulted in a decisive victory for the Democratic party, its candidate, Carter H. Harrison, having more votes than all other candidates combined.

At midnight available figures gave Sears 60,000; Harrison, 148,000; Harlan, 72,000; Hesing, 18,000.

The feature of the election was the strength shown by Harlan. He ran second to Harrison, and although independent, with no organization behind him, he secured more votes than the regular Republican candidate, Judge Nathaniel Sears. One thing that helped Harlan greatly was that Sears was looked upon as being the nominee of the Republican "machine," which has grown unpopular in the ranks of the Republican party.

Results on the Town Officers.

The Democrats made a clean sweep of all the town offices in the west town and north town, and probably in the south town also, although the Republicans have a fighting chance to get the assessor in that part of the city. Of the thirty-four aldermen, returns point to the election of twenty-six Democrats, four Republicans, and four independents. Three of these independents are Democrats, who went upon the ticket by petition.

Carter H. Harrison is a son and namesake of the late Mayor Harrison, who was assassinated during the closing days of the World's fair. The popularity of his father was an immense advantage to the mayor-elect in his campaign, and contributed to the victory yesterday. Harrison is 37 years old, and never before held a political office. He was educated at Heidelberg and Yale. During the greater part of his business career he has been associated in the real estate business with his brother, Preston Harrison, but was business manager of the Chicago Times during the four years the Harrison family owned that paper.

At Other Illinois Points.

Peoria—The township election resulted in the selection of a majority of the Republican ticket. William Lyons, Democrat, is chosen collector by a majority of about 600, while the Democrats secure three of the minor offices. The remainder of the ticket is Republican. The majority is greatly reduced over a year ago, ranging from 200 to 500.

Galesburg—The Republicans won the city election, defeating the Independent ticket by 1,000 majority. Forrester F. Cook, for mayor, defeated D. W. Aldrich.

Moline—Gustaf Swensson, the present incumbent on the People's ticket, defeated William Lundahl, the Citizens' candidate for mayor, by a majority of over 500. It was a personal and financial issue.

Rock Island—The Democrats carried the day here by electing Medill mayor and most of the city officers. The Republicans carried the township officers. Both sides have small majorities.

CINCINNATI DEMOCRATIC.

Gustav Tafel Elected Mayor by a Plurality of 6,755.

Cincinnati, April 6.—The election in Cincinnati yesterday was for mayor and other officers. The Republican ticket was headed by Levi C. Goodale for mayor, and the Democratic ticket by Gustav Tafel, the latter being elected by a plurality of 7,320, while the city gave McKinley a plurality of almost 20,00 last November, and Caldwell, Republican for mayor three years ago, a plurality of 6,755. The Democratic ticket had three Republicans on it—for city auditor, treasurer and corporation counsel—but under the recently enacted Dana law it could not be called a fusion or independent ticket. There was a total vote of over 65,000, as compared with 78,000 last November, being an unusually large vote for a local or spring election.

Canton, April 6.—The home of McKinley yesterday went Democratic. Mayor Rice for re-election carrying it by over 400. The remainder of the ticket is divided, the Democrats winning a majority of the offices. The vote was lighter than last fall, but nearly up to the average spring vote.

Cleveland, April 6.—The returns of the municipal election indicate that Mayor McKisson (Rep.) has been re-elected by a majority of 2,500 over John Farley, Democrat. All the other candidates on the ticket are elected by larger majorities, some running up to 10,000. The Republicans elect all four candidates for the school council and nine out of eleven members of the city council.

ST. LOUIS ELECTS THE REPUBLICANS.

Zeigenhein Carries Off the Mayoralty—Silver Republican Successful at Denver.

St. Louis, April 8.—The returns show that Harry Ziegenhein, for mayor, and the whole Republican ticket is elected by majorities ranging from 4,276 to 24,-24,038. Ziegenhein ran far behind his ticket, as did Robert McMath, for president of the board of public improvements, whose majority was the lowest received. The former came next with a majority of 6,163, while Isaac M. Mason, for treasurer, received a majority of 24,038.

Denver, Colo., April 7.—The mayoralty contest was a warm one. There were thirteen tickets in the field, and three candidates were confidently expected to be elected. It was a victory for the present incumbent, Thomas McMurray, a silver Republican, who was running independent against a Democrat and a straight Republican. His plurality was 4,000 to 5,000.

ELECTIONS IN THE BADGER STATE.

Milwaukee Impartial as to Parties—Returns from Outside Towns.

Milwaukee, April 7.—The election in Milwaukee yesterday was for judges of the superior and county courts and for associate justice of the supreme court. J. E. Mann, a Democrat, is re-elected county judge, and George E. Southerland, a Republican, is elected superior judge. The total vote in the city was 9,695, against 60,000 in November. There was no opposition to Marshall for the supreme bench.

Other points in the state report as follows:

Watertown—Edward Racek, Democrat, the present mayor, defeated J. T. Moak, Republican, by 162 majority.

Oshkosh—A. B. Ideson, Democrat, is elected mayor by 500 majority. The council is in doubt, but probably Democratic.

Madison—The Democrats swept this city, electing mayor, treasurer and most of the council, more than reversing the result of one year ago.

Racine—In the municipal election party lines were slashed and the personal merits of the candidates formed the issue. Fred Graham, Dem., was elected mayor by 1,100 plurality. The Republicans elect four of the seven aldermen. Schroff, Rep., was elected city clerk.

Chippewa Falls — The Republicans have elected E. Poznanski mayor. W. J. McDonald, Republican nominee for city treasurer, is probably elected. The Democrats seem to have elected the majority of the council and Judges Condit and Lunney for municipal and county judges.

West Superior, Wis., April 7.—Charles S. Starkweather was yesterday elected mayor of Superior

Results at Dubuque and Keokuk.

Dubuque, Ia., April 6.—The Independents elected T. T. Duffy mayor, L. M. Langstaff recorder, Henry Gniffke treasurer, and two aldermen. The Democrats elected T. H. Duffy attorney, and three aldermen. The council will be controlled by the Democrats.

Keokuk, Ia., April 6.—The city election resulted in favor of the Republicans, who elected the mayor, assessor, judge of the superior court, and five aldermen. The Democrats elected the marshal and two aldermen. The constitution of the city offices and council is unchanged.

THE MARKETS.

Chicago Grain and Produce.

Chicago, April 10.

Following were the quotations on the Board of Trade today: Wheat—April, opened 66c, closed 65¾c; May, opened 66¼c, closed 66c; July, opened 66c, closed 65⅝c; September, opened 65c, closed 64½c. Corn—April opened nominal, closed 23¼c; May, opened 23⅜c, closed 23½c; July, 24⅝c, closed 24⅞c; September, opened 26c, closed 26⅜c. Oats—April, opened nominal, closed 16c; May, opened 16¼c, closed 16⅜c; July, opened 17⅜c, closed 17½c; September, opened and closed 18⅜c. Pork—May, opened $8.25, closed $8.35; July, opened $8.37½, closed $8.47½. Lard—May, opened $4.15, closed $4.20; July, opened $4.27½, closed $4.30.

Produce—Butter: Extra creamery, 18c per lb; extra dairy, 16c; fresh packing stock, 9@10c. Eggs—Fresh, stock, 8¾@9c; per dozen. Live Poultry—Turkeys, 8@9c per lb; chickens, 7½@8c; ducks, 9@10c. Potatoes—Burbanks, 18@24c per bu; Hebrons, 19@20c. Sweet Potatoes—Illinois, 50c@$.100 per bbl. Honey—White clover, 11@12½c per lb; imperfect, 7@9c. Apples—Common to fancy, $1.00@1.75 per bbl.

Chicago Live Stock.

Chicago, April 10.

Only 200 cattle in the arrivals today, and such consisted of low grade butcher's stock, the sale or purchase of which cut no figure in the general trade. Receipts of hogs 9,000; active and a trifle firmer; prime packers and good mixed, $4.00@4.07½c; prime mediums and butcher weights, $4.07½@4.15; prime light, $4.05@4.07½. Receipts of sheep and lambs, 2,000; a few decks of Fort Collins lambs and western sheep sold at $5.90 and $4.75 respectively; prices the same as yesterday.

St. Louis Grain.

St. Louis, April 10.

Wheat—Higher; No. 2 red cash elevator, 90c bid; track, 91@93c; July, 69⅝. Corn—Higher; No. 2 cash, 20⅝c bid; July, 23c asked. Oats—Stronger; No. 2 cash, 18c; July, 17⅞c bid. Rye—Nominal; 31c track.

Milwaukee Grain.

Milwaukee, April 10.

Wheat—Steady; No. 2 spring, 66¾c; No. 1 northern, 72½c; May, 66¾c. Corn—Scarce; No. 3, 23. Oats—Steady; No. 2 white, 18½@19½c. Barley—Quiet; No. 2, 31@32c; samples, 26@33c. Rye—Lower; No. 1, 32½c.

Detroit Grain.

Detroit, April 10.

Wheat—Cash white, 84¾; cash red, 85¾c; May, 86½c; July, 70⅝c asked.

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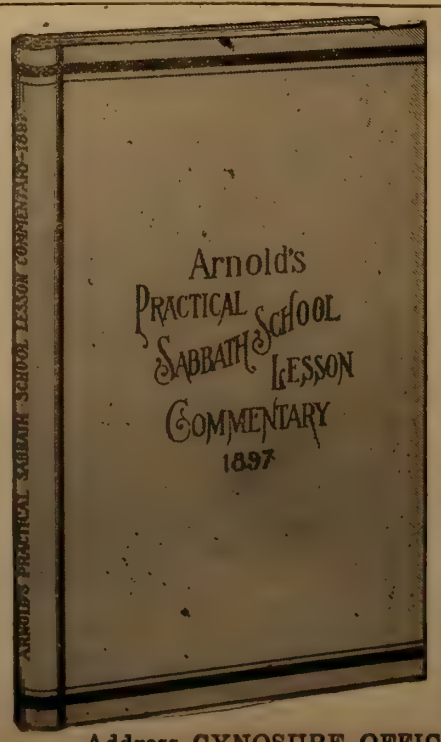

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NEWS OF THE STATE.

ITEMS WHICH WILL BE OF INTEREST TO OUR READERS.

A Condensed Report of the Proceedings in the State Senate and House, Showing What the State Lawmakers Are Doing at Springfield.

Springfield, April 8.—The legislature was in session again yesterday. The governor sent to the senate the following appointments which were confirmed: Members of the Illinois commission of claims—J. G. McKenzie, of Elizabeth; Walter Louden, of Carlyle; W. C. Jones, of Robinson. Grain inspector at Joliet—Thomas Stevenson, of Joliet. Grain inspector at Savannah—F. E. Lewis, of Thomson. A bill was introduced and sent to second reading repealing the city civil service law. The following bills were passed: Compulsory education law; offering a bounty of 10 cents a head for crows; extending from three to ten days the time for claims for sheep killed by dogs; exempting from garnishee the proceeds of the sale of exempt property.

In the house the speaker counted a quorum as the national speaker does, and will do so whenever necessary hereafter. The Democrats had refused to vote on a resolution to investigate the cause of the deficit in the state revenues, and on its passage it got 66 votes. After counting others present and not voting the speaker declared the resolution carried. Democrats raised an uproar but were ignored. A bill was introduced to repeal the city civil service law, and the bill making corporations responsible for damages arising from the fault of their employes was passed.

The house Republicans caucused last night and resolved that no member be absent without leave hereafter this session and that the congressional and senatorial apportionment bills be passed.

Springfield, Ills., April 9.—Governor Tanner sent to the senate yesterday a new board of Lincoln park (Chicago) commissioners, but the senate refused to suspend the rules to go into executive session and confirm the nominations. A motion to postpone the Humphrey street railway bills to next Wednesday prevailed, and a similar motion, naming Thursday as the time, prevailed as to the two Chicago revenue bills.

The house recalled the judicial apportionment bills to second reading and struck out the Tanner amendment. The bicycle baggage bill was practically killed by a refusal to suspend the rules and take it up. Bills were passed to enable corporations created for the purpose to transact a surety business in this state, and to become surety on bonds required by law; authorizing the election of a board of school directors in Marion county; to permit graduates in osteopathy to practice medicine. A number of bills were advanced to third reading.

Rev. James Miller's Insurance.

Bloomington, Ills., April 12. — Mrs. Sarah V. Miller filed a suit here against the Knight Templars' Life Insurance company for $10,000. She is the widow of Rev. James Miller, who was found dead last fall in Decatur, with a bullet hole in his head. The coroner's jury found a verdict of suicide, and on that ground the company refused to pay his life insurance.

Assets Exceed Liabilities.

Quincy, Ills., April 9.—The J. R. Dayton Tablet company closed yesterday under chattel mortgages of $25,000 to Ricker National bank, of Quincy; $14,000 to Mrs. J. Kibbe, of Springfield, and $4,000 to Kimberly and Clark company, of Appleton, Wis. The total liabilities are $85,000; assets said to exceed $100,000. The company will be reorganized.

Pauper Who Is Heir to $20,000.

Springfield, Ills., April 9. — Arthur Quinn, of this city, who is at present an inmate of the poor farm at Bloomington, is heir to a fortune of $20,000 by the death of his brother, Frank Quinn in Philadelphia five years ago, and the latter's wife, who died recently in Pennsylvania.

Pioneer Merchant Dead.

Bloomington, Ills., April 9.—Stephen Smith, a pioneer dry goods merchant of Bloomington, died suddenly yesterday afternoon, aged 70. He was one of the best-known merchants west. He celebrated his thirty-seventh anniversary of beginning business at Bloomington last Monday.

TALL SYCAMORE FALLEN.

Death Strikes Down the Hon. Daniel W. Voorhees.

Washington, April 12.—Daniel Wolsey Voorhees, whose death occurred in this city last Saturday, had been ill for some time, and with a disease that always carries off those upon whom it once fixes—itself—angina pectoris. He was 76 years of age last September, and prior to his retirement from public life on March 4 last had been for many years one of the most picturesque figures in the senate. He was born in Liberty township, Butler county, O., and in his early infancy was carried by his parents to their pioneer home in the Wabash valley, Indiana. In 1849 he was graduated from the Indiana Asbury (now DePauw) university, and began the practice of law in 1861. His first public office was entered upon in 1858, since which time he had been almost continuously in the public service. That office was United States district attorney for Indiana. His congressional career began in 1861, and he went to the senate in 1877 by appointment, to fill the vacancy caused by the death of Oliver P. Morton, and because of his long experience in the house was assigned immediately to the finance committee, a very unusual honor in the case of a new senator.

Senator Voorhees was latterly one of the ardent admirers and supporters of the United States greenback, and beginning his senatorial service with a most eloquent speech in favor of the preservation of the full legal tender quality to this money he never abated at any time his earnest advocacy of the greenback. In appearance Senator Voorhees was one of the most striking figures in the senate. He was familiarly known as "The Tall Sycamore of the Wabash," by reason of his large and magnificently proportioned figure. As an orator he had few peers, commanding a magnificent vocabulary and imbuing his utterances with a degree of earnestness and feeling that strangely influenced his auditors.

His legal reputation, in fact, was based largely on his forensic powers, and it is an undoubted fact that success attended his efforts in many cases commonly regarded as almost hopeless, owing to his ability to sway the jury by the magnetic qualities of his address.

Denied by Prince Constantin.

New York, April 12. — The Press prints the following from its special correspondent at Larissa, Thessaly: I had a personal interview with the Crown Prince Constantin, commander-in-chief of the Greek troops, at his headquarters here this afternoon. The prince talked freely of the situation now confronting the people. He said: "The incursion into Turkish territory by several rebel bands of armed Greeks was wholly unauthorized by me, and absolutely against my policy and my instructions from the king. Their attack upon the Moslems will by no means be used as an excuse to begin war, and I shall do my utmost to prevent a repetition of such a violation of the neutrality laws. The Turkish position captured by these rebels will not be occupied by the Greek army, nor will we aid the invaders in any way. I shall remain here without taking any aggressive action unless forced to, no matter how long it may be, until the Cretan question is finally settled."

Hundreds Are Destitute.

Fargo, S. D., April 9.—The waters are receding and the danger point is passed in one of the greatest floods this city has ever experienced. Now comes the replenishing of flood sufferers. Hundreds of people are destitute. Relief committees are doing all in their power for the destitute. The secretary of war has just wired Mayor Johnson of this city asking what amount was needed for immediate relief. The mayor wired back that $10,000 would be needed.

Michigan Election Returns.

Detroit, April 7.—Returns from the state election are still fragmentary, but it is evident that Justice Long, of the supreme court, is re-elected by upwards of 40,000 plurality. Complete figures in the Detroit election give Maybury, Democrat, 550 majority over Stewart, the Pingree candidate. Out of sixty cities in which mayors were elected the silver party carried twenty-eight, Republicans twenty-seven.

Evansville Carried by the Democrats.

Evansville, Ind., April 6.—The Democrats elected William M. Akin, Jr., mayor and eleven aldermen. The city went Republican in November last.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Apr. 5 to Apr. 10:

Abram Dekker, S Dekker, Chas Opperman, John Lantz, Rev H Best, J McFarland, Henry Myer, Hollas Edwards, James A Learn, S A Pratt, Geo McKerrow Jesse B Crumb, Rev M L Baum, Mrs E Talcott, John C Hunter, Russell Park, I P Bennett, J B Turner, M Ritchie, Dr E R Atwood, Samuel Russell, M Woodward, John Gardner, Ella Reidy, Lewis Platt, John D Frick.

SERMON BOOK.

By Rev. B. Baldwin, Evangelist.

Single copy, 60 cents; two for $1.00. (Postage stamps not taken.) Montpelier Ohio.

A friend says of it: "Every page is crowded full of most important matter. Every young minister should early possess a copy. Evangelists and all others who engage in revival work will find "SERMONICA" brim full of facts, illustrations, comments and themes which will inflame thought and zeal in pulling sinners out of the fire. It is a seed-bed from which will spring many other sermons."

Oaths and Penalties of the 33 Degrees of Freemasonry. 15c. each.
To get these thirty-three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths.

Ex-President John Quincy Adams. Price, cloth, $1.00. Paper, 35c.
Letters on the Nature of Masonic Oaths, Obligations and Penalties.

Sermon on Masonry. 10c. each.
By Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference M. E. Church—a seceding Master Mason.

The Mystic Tie or Freemasonry a League with the Devil. 15c.
This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason.

Sermon on Secret Societies. 5c. each.
By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

Reminiscences of Morgan Times. 10c. each.
By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry.

The Broken Seal. In cloth, 75c. Paper covers, 40c.
Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene.

Pres. H. H. George on Secret Societies. 10c. each.
A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

Narratives and Arguments, 15c. each.
Showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple.

Secrecy vs. the Family, State and Church. 10c. each.
By Rev. M. S. Dury. The antagonism of organized secrecy to the welfare of the family, state and church, is clearly shown.

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THE HOME REPAIRING OUTFIT NO. 1.

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1 Iron Last, 8 inches.
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1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

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Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

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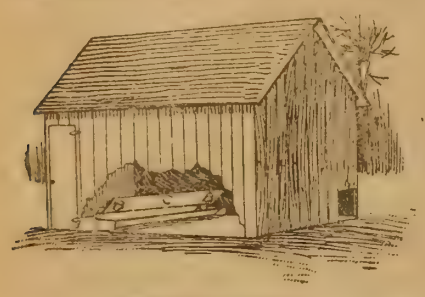
FARM AND GARDEN

CONVENIENT HOG TROUGH.

It Prevents Climbing Into the Feed and Has Other Advantages.

The customary V shaped hog trough is probably the most practical, cheapest and easiest made device for the purpose, and with a few changes can be made much more convenient than the narrow little spout which we find on many



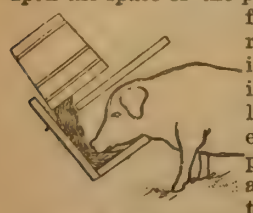
IMPROVED TROUGH.

farms. One of these improved troughs was recently illustrated and described in Farm and Fireside.

In the first cut is shown a trough made of two 2 inch oak planks. The one on the side from which the hogs feed is 8 inches inches wide and the other anywhere from 15 inches upward —the wider the better. The end pieces are also 2 inch plank, and to fit the whole trough tightly between the sides of the pen the wide plank should be notched so that the upper part is just even with the outside of the end pieces, see a, a. A wide board is fastened by means of a couple of cleats, b, b, tacked to the sides of the pen in a slanting position, as shown in the cut. In a large pen it would be better to use a 2 inch plank for the latter.

The advantages of such a trough are these: The narrow spout is here changed into an opening the whole length of the trough, enabling the feeder to scatter the feed to accommodate any number of hogs. This is especially convenient when feeding apples, potatoes, corn or any other kind of grain. It prevents all fighting, pushing and jamming to see which can get nearest to the spout when being fed.

The slanting board, c, prevents hogs from climbing into the trough, and while it does not interfere or infringe upon the space of the pen, it makes the feeding alley roomier, which is quite an item in a building of limited size. In emptying the pail this slant is a great advantage. It allows the pail to be turned almost bottom side up, as can be seen by the cross section shown in the second cut.



CROSS SECTION OF TROUGH.

The trough itself is all that is needed for a partition. It can be easily moved in either direction, and a nail or two driven through each side of the pen into the end pieces will hold it securely in its place wherever it is desired.

Another important point about a hog-pen, but one which is generally neglected, is a bridge or easy passageway from the pen to the yard. For the health of the stock it is necessary to give them free access to pure air and a chance to keep their pen clean. A small yard is sufficient for this, and the bridge should be level with the pen floor, of easy grade, and slatted or otherwise rigged to prevent hogs from slipping when passing in or out.

Kaffir Corn.

In experiments conducted at the Kansas station the largest yield so far obtained of Kaffir corn was with red Kaffir corn, 98.7 bushels of seed and 12.29 tons of fodder per acre. On 48 trial plats the rows varied from 16 to 32 inches and the plants from 4 to 8 inches in the row. The largest yield of grain was obtained with plants 4 inches apart in 32 inch rows. Experiments have shown that when corn and nearly all other crops are complete failures, Kaffir corn will yield a fair crop of forage. At this station red Kaffir is preferred to white. It grows 6 to 9 inches taller, ripens earlier, does not shell in handling, has a juicier stalk and the head always pushes clear of the upper sheath. The seed of white Kaffir corn is liked better by stock. The black hulled white has been grown the past season only. It is very promising and may surpass the red.

Potatoes In Minnesota.

In a Minnesota station bulletin notes and tabulated data are given on 45 varieties of potatoes tested at the station farm, 23 varieties in Lyon county and 16 varieties in McLeod county. Among the largest yields per acre are the following: At the station farm, Rural New Yorker No. 2, 388 bushels; Lee Favorite, 349 bushels; Early Everitt, 343 bushels; Early Oxford, 328 bushels, and Irish Cobbler, 325 bushels; in Lyon County, World's Fair, 551 bushels; American Wonder, 528 bushels; Irish Daisy, 510 bushels; Early Oxford, 470 bushels, and Pearl of Savoy, 467 bushels. In McLeod county the highest yield was given by Summit, 227 bushels.

Montana's Wool.

According to the statistics furnished by the American Woolgrowers' association, Montana leads all the states and territories of the union in the number of her sheep and in the quantity of wool produced during the last year. In addition to this, the wool of Montana is pronounced to be of superior quality and higher grade than that produced by any other of the newly created western states. The number of sheep assessed throughout the state of Montana for the year 1896 was 2,812,829, which showed an increase of more than 210,500 over the number assessed in 1895.

News and Notes.

A new fungicide for the treatment of smuts bears the name ceres-pulver. It consists mainly of potassium sulphide.

An extra early forcing radish, remarkable for the small size of its leaves and called leafless radish, is said to be of excellent quality.

An exchange calls attention to a neat package for green beans, peas, etc. It is the half barrel basket. It is an exaggerated edition of the peach basket, though much higher in proportion to its size. It has a wooden cover.

Farm Journal says: Do not plan to plant any one kind of fruit tree in a solid block. Be sure and mix the varieties. Otherwise the orchard will never bear as it should.

The practice of feeding the grain crops, oats or oats and peas unthrashed is becoming common in some localities.

The hot water treatment is now very generally advised for the prevention of smut of oats, wheat and barley.

Sixteen varieties of potatoes are reported as above the average in yield, at the Ohio station—American Wonder, Columbus, Carman No. 1, Early Northern, Forest Rose and Irish Daisy leading.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

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READ CAREFULLY! The movement is a 7 jeweled Elgin or Waltham with **stem wind and stem set. To set the watch:** Pull out the stem until it "clicks," when you can turn the hands at will. Press back in position to wind. By this arrangement you only need to open the watch to regulate it, and your movement is kept as nearly dust-proof as possible. **The case** is Silveroid (not silver), yet can hardly be told from solid silver. Will keep its color always. Is screw back and bezel, tight fitting, handsome and strong and will last a lifetime. Before the late reduction in price of this movement the retail figure was $12.00. **WE GUARANTEE** this watch to be perfect, and will refund the money if not exactly as represented. **REMEMBER,** this is not a **Chronometer,** nor will it regulate the sun, but it is a **good, reliable timekeeper.** Sent by express for **$5.75.** If wanted by mail add 25c. for postage.

This movement in a solid silver case, described as above, only $9.50.

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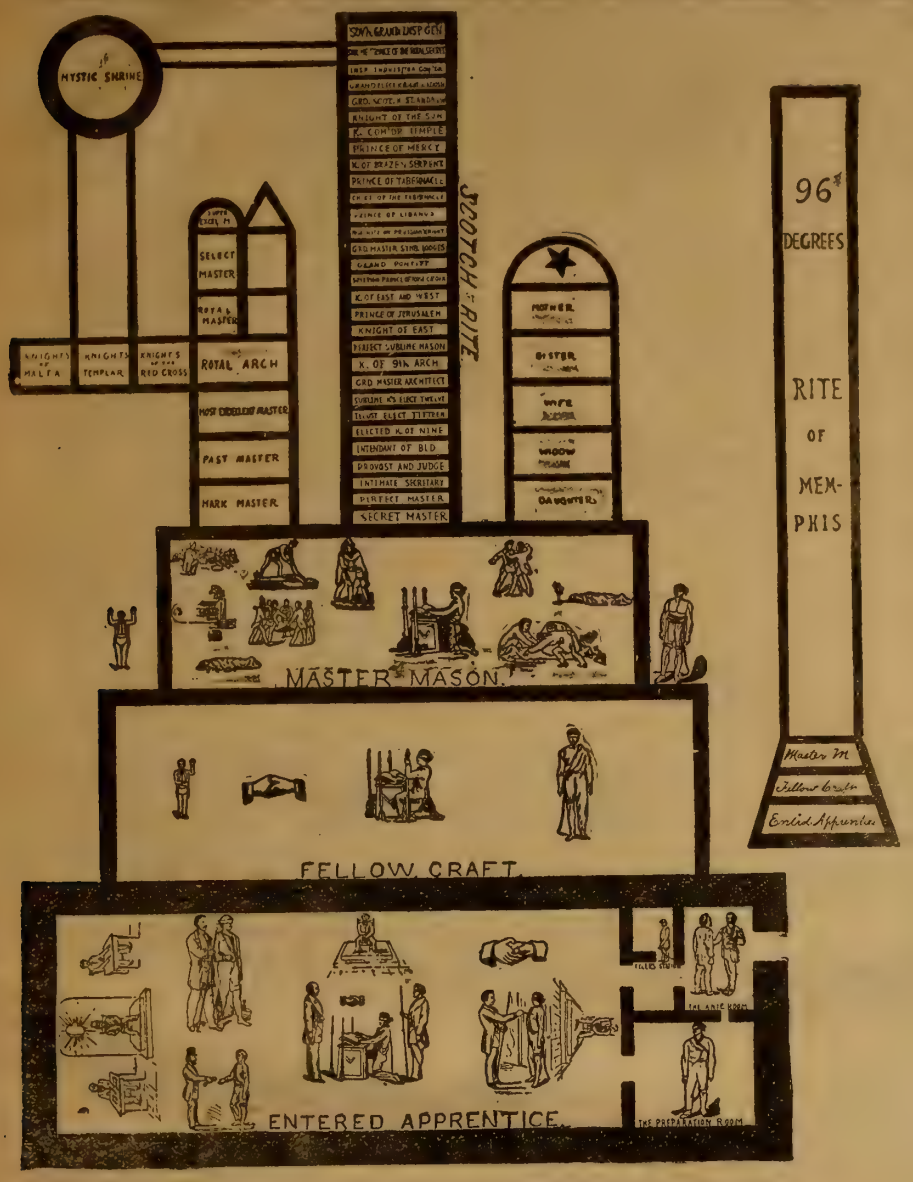

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

This chart shows in the Blue Lodge the position of the Worshipful Master and some of the other officers of the lodge. Several positions of the candidate who is being initiated are also shown. In the Master Mason's degree is recognized the murder, burial and resurrection scene so full of religious significance to Freemasons.

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("ADELPHON KRUPTOS.") The complete illustrated ritual of the order, including the "unwritten work."

Adoptive Masonry Illustrated. 20c. each.
A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe

Red Men Illustrated. In cloth 50c. each, $2.00 per dozen postpaid.
The Complete Illustrated Ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree, with the Odes, etc.

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The Complete Illustrated Ritual of the Foresters, with Installation Ceremonies.

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A full and complete illustrated ritual of the secret tradesunion of the above name, giving the signs, grips, passwords, etc.

Rituals and Secrets Illustrated. $1.00, each.
Composed of "Temple of Honor Illustrated, Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated."

MISCELLANEOUS.

History Nat'l Christian Association. 10c. each.
Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Constitution and By-laws of the Association.

Secret Societies. Cloth 35c, paper 15c.
A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev Edward Beecher.

The Master's Carpet or Masonry and Baal Worship Identical. Bound in fine cloth. 400 pages. 75c.
Explains the true source and meaning of every ceremony and symbol of the lodge.

Disloyal Secret Oaths. 5c.
By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50. paper, 75c.

Finney on Masonry. Cloth 75c., paper 35c.
The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

Masonic Oaths Null and Void: or Freemasony Self-Convicted. 207 pages. Postpaid, 40c.
This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them.

Judge Whitney's Defence before the Grand Lodge of Illinois. 15c.
Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life-undoubtedly because they considered him a seceding Freemason.

Morgan's Exposition, Abduction and Murder and Oaths of 33 degrees. 304 pages, cloth, $1.00,
"Composed of Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees."

Sermon on Masonry. 5c. each.
By Rev. W. P. McNary, pastor of United Presbyterian church.

Oaths and Penalties of Freemasonry, as proved in court in New Berlin trials 10c.
The New Berlin trials began in the attempt of Freemasons to prevent public initiation by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties,

Grand Lodge Masonry. 5c. each
Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities.

Masonry a Work of Darkness, adverse to Christianity, and inimical to Republican Government. 15c.
By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees.

Sermon on Masonry. 5c. each.
By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio.

Story of the Gods. Postpaid, 10c.
By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of the past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood.

Masonic Outrages. Postpaid, 20c.
Compiled by Rev. H. H. Hinman. Showing Masonic assualt on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc.

History of the Abduction and Murder of Capt. Wm. Morgan. 25c.
As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan.

The Anti-mason's Scrap-Book. 25c.
Consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies.

The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

Sermon on Secretism, 5c. each.
By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear expression of the objections to all secret societies, and to Masonry especially, that are apparent to all.

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HISTORY OF A WEEK.

Tuesday, April 6.

By the death of the reigning grand duchess of Saxe-Weimar a few days ago there comes a new heir to the throne of the Netherlands in the person of Prince William, son of the grand duke of Saxe-Weimer. The prince is 20 years old.

Rear Admiral Francis M. Ramsay, holding the most important office in the naval service, that of chief of the bureau of navigation, was retired yesterday on account of age.

The supreme court of the United States granted the motion to advance the case of the Joint Traffic association pool.

Dwight L. Moody talked to 6,000 men at the Chicago Auditorium Sunday night. Whisky and the sowing of wild oats made the burden of his speech.

Gus Stenslund, who shot and killed John Murphy at Murray, Ida., was sentenced to twenty years in prison. The murdered man formerly lived at Marinette, Wis.

Wednesday, April 7.

Sixty secretaries of leading building and loan associations of Chicago met at Chicago in a preliminary movement to form a clearing house.

It is officially announced that rain is falling throughout the whole of northwest Bengal and the provinces of central and northern Punjab, India.

Captain Evan P. Howell, for years the head of the Atlanta, Ga., Constitution, has retired from the management of the paper and is succeeded as editor-in-chief by his son, Clark Howell.

George Williams, alias John Vallins, who escaped from the Iowa state penitentiary March 29, is in custody at the Central police station, Chicago.

The Venezuelan congress has unanimously ratified the Guiana boundary treaty negotiated by the United States.

Thursday, April 8.

Italian canned tomatoes are supplanting the American tomatoes at Belfast, owing, as the dealers say, to the fact that the American vegetable is overcooked and over-ripe.

Mme. Sarah Bernhardt is passionately fond of bullfights, and makes it a rule to visit the "ring" whenever she is in Spain.

Governor Jones will call an extra session of the Arkansas legislature for April 26 to take action on a no-fence law.

William E. Mikell, a prominent member of the bar from South Carolina, has been appointed instructor in law at the University of Pennsylvania.

Governor Black, of New York, has signed the bill providing for public scales in cities of the first and second class for the weighing of coal.

Mme. Melba will sing with the Damrosch company next season.

A sensation in Austrian parliamentarian circles if the elopement of a young daughter of Dr. Ferdinand Kronawetter, leader of Vienna Democrats and member of the reichsrath.

Friday, April 9.

Mrs. Ormiston Chant, the social reformer, and six nurses have left London for the Island of Crete. Lady Somerset and B. F. Keith, of Boston, financing the mission.

By the will of the late Miss Winifred E. Martin, who died at the Hotel Altamont, Baltimore, nearly, if not quite, $1,000,000 is bequeathed to various Roman Catholic churches and charities in Maryland and California.

Rhode Island has elected Elisha Dyer, Republican, governor, by a majority of 10,000.

Frank Brede, aged 64, a retired business man, for fifty years a resident of Dubuque, Ia., and one of the wealthiest and best-known citizens, was stricken with paralysis and died within two hours.

Four children were drowned at Mound Landing, Miss.

General Julio Sanguilly, the Cuban leader, has been arrested by United States authorities at Jacksonville, Fla., on the charge of attempted violation of neutrality laws.

Saturday, April 10.

Mrs. John Lang, of Derby, Conn., hanged herself in her home during a fit of melancholia after having beaten her 16-months-old child on the head with a blunt instrument. The child will die.

Schrader, the "divine healer," who achieved much notoriety in Denver some months ago, has located in Providence, R. I.

The Greater New York charter has been returned to the legislature with the disapproval of Mayor Strong, of New York, and Mayor Wuerster, of Brooklyn.

Colonel William R. Shafter, First infantry, U. S. A., has been nominated to be brigadier general.

The Globe Flour mills at Cornwall, Ont., were burned. Loss, $33,000.

David Brown, of Chicago, died at the county hospital from the effects of supposed arsenic poisoning. The man, it is said, attempted to commit suicide at his home.

Alonzo J. Whiteman, ex-mayor of Duluth, has been acquitted of the charge of grand larceny at New York.

The LaCrosse, Wis., gas works have been sold to the Edison Electric company, of LaCrosse.

Monday, April 12.

An Austrian has invented a lace-making machine that makes lace not distinguishable from handwork.

A party of prominent railroad officials and others has just left Milwaukee, where it had been in connection with the reorganization of the Wisconsin Central property.

A Louisville newspaper gave a concert Saturday for the benefit of the Mississippi valley flood sufferers and raised $1,800 net.

The Burlington (Ia.) street railway was sold at public sale to a Boston syndicate for $50,000. One hundred thousand dollars in improvements will be made by the new company.

Ed Geers, the horsemen, was thrown from a sulky at Selma, Ala., and had one wrist broken and his ankle dislocated. Pneumatic tube exploded.

The cotton losses of the Mississippi river flood—in crops that will not be grown—are estimated at $50,000,000.

DISASTROUS CONFLAGRATION AT KNOXVILLE, TENN.

Four Men Known To Be Lost and One Hurt Unto Death, with Probably More to Add to the List—Property Worth $1,500,000 in Ashes.

Knoxville, Tenn., April 9.—Never in the history of Knoxville has the city suffered such a loss by fire as it did yesterday. The very heart of the city, including some of the largest wholesale and retail business houses in the south, was destroyed. The loss is variously estimated at from $1,000,000 to $1,500,000, with about 60 per cent. of insurance. The loss of life is very uncertain, as the register of the hotel in which fifty-six people were sleeping was burned. The proprietor of the hotel says that he had five or six guests who have not put in an appearance. A. E. Weeks, of Locke, N. Y., drummer for a Rochester stamping company, is known to have perished in the flames. R. W. Hopkins, a St. Louis drummer, was last seen in the burning building in a suffocating condition. W. H. Kephart, ex-secretary of the chamber of commerce, saved the life of John Bogle, an old farmer, by dragging him to a window and letting him out on the roof of another building. Kephart jumped one story and was injured.

Imminent Peril of a Woman.

When the firemen thought all the inmates of the hotel had escaped a woman with an infant in her arms rushed to the rear window and screamed for help. A net was quickly stretched and the woman asked to drop the child out, but as the smoke almost choked her she told them that if one had to die, both would die. The woman was finally rescued by the firemen. From the hotel building, which is five stories, the fire spread east and west, and a stiff wind made the flames very ugly and the fire department was inadequate. In the wholesale hardware house of W. W. Woodruff & Co. a large dynamite explosion occurred, and scores of people were hurt by flying brick and glass.

Used a Howitzer on the Blaze.

It became necessary at last to have the walls of one building blown down by cannon to stop the mad career of the fire. A mountain howitzer of the Knoxville legion was called into play and a load of canister did the work, at the same time tearing up some residences in a different part of the city. The city authorities, realizing that the fire department was unable to conquer the flames, telegraphed to Chattanooga for assistance. An engine was placed aboard a flat car and started the run of 111 miles which was made by Engineer Robertson in 109 minutes, breaking the record. When the engine arrived here the fire was about under control, yet the Chattanooga boys did some good work.

FURTHER RECORD OF CASUALTIES.

One Man Falls Dead from Fright—List of the Known Lost.

Altogether twenty-seven firms were burned out, including the hotel. A cabinetmaker named P. C. Dyer fell dead on the street from fright. A man named Robinson from Pulaski, Tenn., is supposed to be another victim. He was registered in the hotel and has not shown up. A large force of men is at work clearing away the debris and searching for the bodies. The street car lines are completely tied up and all the electric companies have suffered. One Knoxville architect has received orders for plans for eleven buildings to take the places of the ones burned. All the buildings are to be replaced at once. It is more than probable that J. C. M. Bogle, the old gentleman hurt in the hotel, will die. He inhaled flames and can neither speak nor swallow.

The last man to leave the burning hotel says that he is positive that five or six persons were burned. He ran over three or four men in the hallways who were suffocated. J. M. Dean, of Kansas City, who jumped from the burning building, tells a thrilling story of his escape. He started out with only a nightshirt on, and had that torn off before he reached the street. His room mate, W. A. Tabor, was more fortunate, having saved two shirts. The T. P. A. members of the local post took care of all the drummers, buying some suits out and out. W. H. Mitchell, of Abingdon, Va., jumped from the burning building to the bank building.

U. I. Johnson, a railroad baggagemaster, came down from the fifth floor hand over hand on the water pipes before the fire engines arrived. Only one of the guests saved any of his effects.

The list of dead and injured so far reported is as follows: Dead—A. E. Weeks, Locke, N. Y.; R. W. Hoqkins, St. Louis; —— Robinson, Pulaski, Tenn.; S. E. Williams, Springfield, Mass. Injured—J. C. M. Bogle, Tennessee, burned and will die; D. M. Dean, Indianapolis, ankle sprained; Tom S. Peck, Morristown, Tenn., ankle cut and sprained; Lieutenant Hood, Knoxville police, cut on face and head by glass from explosion; Claude Harris, Knoxville, cut in a dozen places; Policeman Asquith, burned and cut by flying glass; Policeman Duncan, badly burned; Fire Chief McIntosh, bruised from fall; W. H. Kephart, Knoxville, internally hurt.

THE NATIONAL LEGISLATURE.

Synopsis of the Proceedings of the Lawmakers at Washington.

Washington, April 7.—The senate put in two hours on Morgan's resolutions granting the Cuban rebels belligerent rights and spent the remainder of the day on the bankruptcy bill. An executive session was held.

Washington, April 8. — The senate passed a house bill appropriating—in response to a presidential message setting forth the need thereof—$200,000 for the relief of the flood sufferers on the Mississippi river and the Red River of the North. The balance of the day was taken up with Morgan on Cuba and an executive session.

The house passed the flood sufferers' relief bill as in the foregoing, and upon Simpson demanding the appointment of committees and declaring that the house was ruled by the speaker and threatening to stop all business by consent if the committees were not appointed, Speaker Reed explained that it was the general opinion that there was no necessity for committee appointments at this session, and denied that he was anything but the representative of the house, to do its will.

Washington, April 12. — The house Saturday did nothing but talk politics. Simpson tried to obstruct legislation by demanding a quorum, but a quorum was present. As a matter of fact there was no legislation, and the house adjourned to Wednesday after a desultory and uninteresting political talk.

FALLING FROM CAIRO TO HELENA.

Mississippi River Is All Over the Country, However—The Destitute.

Memphis, Tenn., April 9.—Telegrams received from the flooded area of the Mississippi delta report the situation unchanged. A heay rain accompanied by a strong northwesterly wind prevailed all the afternoon. Information from the Flower Lake crevasse says that the break is 1,700 feet wide. Every effort is being made to tie the ends of the levee. The town of Lulu is entirely shut out except by telegraph. Yesterday was ration day for the destitute refugees at Rosedale, and a more poverty-stricken band of negroes than those gathered at the place of distribution would be hard to picture. The news had become current among the negroes that the government had sent rations, and many who were yet able to take care of themselves were grievously disappointed at not finding their names on the relief roll.

At Helena the river has fallen two feet and eleven inches since the levee gave away on Sunday. The backwater in the southern part of the city is at a stand. Many flood refugees are being taken to Helena, and the number in that city will now probably reach 3,000. The relief committee is doing good work and no complaints have been made. The river is falling at all points between Cairo and Helena.

Grand Forks, S. D., April 12.—Early yesterday morning the Red river was about stationary. Since it began falling Saturday afternoon it has gone down about three inches. This may be due to the steamers which went down theiriver in the afternoon, opening some of the gorges, but it is the general opinion high water mark has been reached. The highest point touched was Saturday, when it registered a trifle over two feet higher than in 1882. The next trouble now is mostly to come to come from the Red Lake river. If the Red river continues to fall it may bring it down low enough to give the Red Lake a swift current, and in addition to raising the water here bring down a vast amount of ice.

Report of the Wheat Condition.

Washington, April 12. — The report of the department of agriculture for April makes the average condition of winter wheat 81.4 against 99.5 on Dec.1; 77.1 last April and 81.4 at the same date in 1895. Leading winter wheat states show average as follows: Michigan, 85; Indiana, 65; Illinois, 40. The average rye condition was 88 against 82.9 last year.

Bryan Hurt at a Speaking.

St. Augustine, Fla., April 9.—Hon. W. J. Bryan was injured here yesterday afternoon by the caving in of the piazza from which he was speaking. Nearly 400 men and women were precipitated about twenty feet to the ground and many of them were injured, but none fatally. Bryan was picked up unconscious and removed to a physician's office, where an examination revealed that he had received no injuries of a serious character.

Ten Thousand Rebels Surrender.

Washington, April 12.—Spanish Minister De Lome has received advices that 10,803 rebels in the Philippine islands have surrendered. Aside from a few maurauders in the province of Nueva Reija the remainder of the islands is quiet. This surrender the minister regards as practically settling the rebellion.

Child Killed While Riding a Wheel.

Baltimore, April 12.—Hortense Rogers McIntire, the 7-year-old daughter of Representative W. W. McIntire, was killed Saturday while riding a bicycle. The little girl, who was a novice on the wheel, was practicing a short distance from her home, when she fell in front of a wagon loaded with lumber.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE N. C. A. ANNUAL MEETING.

The Annual Meeting of the National Christian Association occurs on the 10th of May next. Members of the Association and all friends will please take notice and be prompt in attendance on Monday, May 10th, at 10 o'clock A. M., at 221 West Madison St., for the election of officers and the transaction of other important business.

SAMUEL H. SWARTZ, *Pres.*
MRS. M. C. BAKER, *Rec. Sec'y.*

The time of our next Annual Meeting, Monday, May 10th, is near at hand. The first session will be held in the Carpenter Hall, at 10 A. M. We hope many of the old and new friends are planning to be present. We will be glad to hear by letter from those who cannot come. We request all to pray earnestly for the divine blessing to accompany the deliberations of this meeting.

The first meeting in connection with our annual gathering was on Tuesday evening this week in the (Moody) Chicago Avenue church. A report of the addresses of Pres. C. A. Blanchard and Rev. E. B. Wylie will be given next week.

The second session of the Annual N. C. A. Meeting on Monday, May 10th, will be held in Willard Hall, corner LaSalle and Monroe streets, at the noon hour, from 12 M. to 1 P. M. This will be the business men's session, and well known speakers will occupy the hour. Come early to get a good seat.

Secretary W. I. Phillips has been exceedingly busy for several weeks arranging for meetings in various churches in connction with the Annual Meeting. As we go to press twelve of these meetings have been arranged for, and there are many more to follow. One of the most important of these is an all-day meeting for sermons and testimony on Sabbath, May 23d, in Zion Tabernacle, 1633 Michigan Avenue.

"Unlawful Secret Oaths" is the title of Joseph Cook's great arraignment of secret abominations. Now let some other strong hand follow it with "Unlawful Penalties of Unlawful Secret Oaths."

Our friends should not fail to read the excellent address of Rev. B. T. Roberts, which we republish on our fourth page. It is a most practical and powerful presentation of the danger to civil government arising from secret societies. It is a subject of vital interest to every American citizen.

We observe a plant in our window always grows toward the light. If it gets bent in the wrong direction all we have to do is place it in the window in the right position and it will always turn to the light. So should we ever turn to the light of eternal truth as it is in Jesus, and turn away from the magic arts of lying secret society devils who are fooling lost men into hell.

A Philadelphia exchange says: "King George, of Greece, is alleged to be sitting on bent pins. In other words, he is the victim of several secret societies which are punching him with sharp sticks from all sides, and crowding him on to declare war against Turkey. It is a pretty serious matter when secret societies get the upper hand of a nation as they have sometimes done in France."

To make a meeting practical in its results should be an important object of the anti-secret lecturer. A considerable portion of each lecture should be given to introducing and commending the literature of the movement. It should also contain an appeal for funds to carry on the work. It is at this point the lecturer should bring to bear his best logic and most earnest exhortation. The question, what can I do to advance this cause? must be laid close to every conscience.

A few friends of the old soldiers in Pennsylvania have been trying to get a bill through the Legislature preventing the sale of intoxicants on Memorial Day. Yet when it came to a vote there was not a word said for or against it, but a storm of nays sent it to its grave. This reminds us that when the liquor power decided to take back as much as possible of the old soldier's pensions by starting a saloon in connection with the Soldiers' Home at Leavenworth, Kan., there was no power in that prohibition State to prevent it.

The terrible massacre of Armenians at Tokat and the semi-official announcement of the Sultan, that the powers support and approve his rule, has caused a revulsion of opinion in Western Europe against which the powers find it difficult to act. The wisest diplomatists believe the present struggle cannot but result in the dissolution of Turkey. It is believed that the Czar of Russia is the instigator of the present hostilities in order that he may have an excuse to conquor and annex the Sultan's dominions.

As we go to press the daily papers announce that the forces of Greece and Turkey are meeting in bloody and relentless war, and the thunder of artillery and rattle of musketry are heard along the entire frontier. The Turkish batteries at Prevesa fired upon and sunk the Macedonia, a Greek steamer, whereupon the Greek fleet at 6 o'clock Sabbath morning began the bombardment of Prevesa. The seat of war is the Thessalo-Macedonian frontier where the Greek and Turkish armies have long faced each other in sullen hatred.

Assume the defensive. Anti-masonry is in one way an unfortunate term. It is Masonry itself that is anti-moral, anti-religious, anti-loyal and anti-social. Masonry begins the conflict; it makes the attack. Government must be defended; society must be protected, and religion must be vindicated. It is Masonry that does the wrong. An initial attack upon it is impossible, for it consists of attack. It is war. As soon as it acts it is an aggressor. It is not an innocent victim assailed by foes. Its very life is assault. It is not a first institution against which foes arise. It is a second party coming to the assault and attacking existing institutions. Its opponents should maintain the defensive attitude.

Learn of the enemy. The question how to work against Masonry is pointedly answered by Masonry itself. It swears its victims to silence; it imposes silence as far as possible on those outside. No internal fact is better known than the obligation of silence. No external one is more marked than silence actually preserved. Therefore speak. If silence is essential to the monster's life, let silence be destroyed. But so far as the very method of silence can be suitably adopted by Anti-masons they can learn this also from the enemy. Much Anti-masonic work is done in quiet anonymous ways. Those who neither speak nor write can mail copies of the *Cynosure* and N. C. A. tracts here and there. Those who write can do so anonymously, yet effectively.

Select points and proofs.—Weak advocacy of a cause hurts it, as it is, in effect, blame, to "damn with faint praise." Feeble arguments may prove worse than none. A few real and impressive faults, clearly shown, do more to make Masonry abhorred than many charges that are less powerful in effect. There may be times when the dress of the candidate and the rougher features of initiation can be mentioned with effect. But these are not the real and conclusive objections. Denial of Christ, sacrilege, profane appeals and assumption of bad obligations are more impressive and convincing. It is better to fight effectively in the intrenchments than to scatter forces ineffectually over territory needlessly wide. One conclusive reason for not joining will keep a man outside the lodge.

AN ANTI-LODGE PSALM.

[This inspired Bible psalm was originally written in Hebrew poetry, and, like translations of Horace or Virgil, it should be into poetry. It gives the reason for the lack of the Spirit's power in the churches, and vividly portrays the devotee of the secret lodge.]

Wherefore is it that thou, O Lord,
Dost stand from us afar?
And wherefore hidest thou thyself
When times so troublous are?
The wicked in his loftiness
Doth persecute the poor;
In these devices they have framed
Let them be taken sure.

The wicked of his heart's desire
Doth talk with boasting great;
He blesseth him that's covetous,
Whom yet the Lord doth hate.
The wicked, through his pride of face,
Upon God doth not call;
And in the counsels of his heart
The Lord is not at all.

His ways they always grievous are;
Thy judgments from his sight
Removed are: at all his foes
He puffeth with despite.
Within his heart he thus hath said,
I shall not moved be;
And no adversity at all
Shall ever come to me.

His mouth with cursing, fraud, deceit,
Is filled abundantly;
And underneath his tongue there are
Mischief and vanity.
He closely sits in villages;
He slays the innocent:
Against the poor that pass him by
His cruel eyes are bent.

He, lion-like, lurks in his den;
He waits the poor to take;
And when he draws him in his net,
His prey he doth him make.
Himself he humbleth very low,
He croucheth down withal,
That so a multitude of poor
May by his strong ones fall.

—*Psalm 10: 1-10.*

A FOE OF CIVIL AND RELIGIOUS LIBERTY.

BY REV. O. H. PERRY.

"Every man has a right to life, liberty and the pursuit of happiness," according to our Constitution. This guarantee of the state makes combinations for this purpose unnecessary, hence, revolutionary. Any organization formed to give men these rights, asserts that the state either will not or cannot fulfill its duties to the citizen. This means a supplementing or supplanting of the state. In view of open utterances from high Masonic authorities "that Masonry is a government of itself," it means the supplanting of the state.

"On this rock I build my church." If this church founded by Christ is not sufficient to furnish to man a satisfactory system of religion, an addition or substitute would be in order. From *high* Masonic authority we learn that "Masonry is a religion, neither Christian nor Mohammedan." The primary object of religion is regeneration. "Unless a man be born of the Spirit he cannot enter the kingdom of God." Masonry offers to its membership "a home in the temple of God, above, not made with hands;" hence it is a supplanting of Christianity, which claims that "there is no other name given under heaven or among men whereby we must be saved."

Can a citizen of the United States be a loyal subject thereof when at the same time he is oath-bound to Masonry, "which is a government of itself?" Can the Christian be loyal to the Church of Christ, having joined hands in an oath-bound fidelity to Masonry, "that is a religion of itself," and that independent of Christ?

But we are met with this crippled argument: "There are so many good men in Masonry that it cannot be harmful or dangerous to state or church." Let me ask you, is it helpful to church r state? Is a judge more loyal to justice and quity because he is a Mason? Can he decide impartially between two men, one of whom is "a worthy brother of this degree?" If he can, Masonry in the courts is useless. If he cannot, Masonry in the courts is injustice. "Everyone that doeth evil hateth the light, neither cometh to the light lest his deeds be reproved."

Let the ministry turn on the light. If Masonry is of God it will stand. If not, look out that they be not found fighting against God. Look up, ye friends of Christ the Light. The true light cometh not "from the East" of Masonry, but from above, where "the light" is shining.

He hath sounded forth the trumpet that shall never call retreat,
He is sifting out the hearts of men before his judgment seat.
Be swift, my soul, to welcome him, be jubilant, my feet,
Our God is marching on.

Hanover, Mich.

SECRETISM IN CONFLICT WITH CHRIST AND HIS GOSPEL.

BY REV. S. G SHAW, PH. D.

The Gospel sets forth Christ as the ideal man, the embodiment of virtue and the pattern of godliness.

The law was given of old. Its precepts were clear and broad. A revelation of God was also given in word and doctrine. Something better was needed, however; something more definite and inspiring, more practical and easier to understand. This we have in the Son of God, who became man and dwelt among us. He lived not as one who was bound down to the letter of the law, but as one who delighted to do the will of God. He lived as child and boy and man a faultless life.

We have been instructed to learn of Christ, to follow him, and to see in him the express image of God. This makes uprightness easier, for we can far more readily follow an example than obey commands. His life also proves the possibility of living faultlessly in the midst of temptations and distresses. Thus light came into the world while it was still stumbling and in darkness, although the way was pointed out by the law. Thus grace and truth were brought forth like the noon-tide, and a dispensation of mercy and goodness begun that will end in the redemption of the world.

Secretism ignores Christ. If his name is mentioned in ritual or prayer it is understood to be only by permission and not by decree. A recognition such as this is more an insult than an honor to Him whose name should be above every name. What does secretism give us instead of the Christ of the Gospel? There is, we do not deny, reference made to a supreme being and to abstract virtues, such as friendship, love and truth. But what of this? does not heathenism contain the same? A glance at the history of those systems of religion or morality that have not set before men the fact of a living and sympathizing personal God, will reveal their weakness and emptiness.

The oracles of the heathen world are dumb and their temples are deserted because the worshiper was not satisfied; he found nothing there that drew out his affection, nothing that filled him with high aspirations, nothing that he could rest upon in trouble and look up to as an example. In what respect is the lodge better than the heathen temple?

The defenders of the lodge say we exalt truth and piety; we would have men to worship the infinite and the eternal; we instruct them to love the good and the beautiful. We reply that this is to set up the imagination of the mind of man, instead of the living and true God. We declare that the contemplation of mere qualities, however grand and noble, has never made either a patriot or a martyr. We need something more: an object possessing the qualities, a being to love and worship and serve. This the lodge denies us. At the best it could point us only to imperfect men, men whose example we ought not to follow in everything. As it is, however, even the most enthusiastic of secret soceity men knows that there are men in his order not worthy to be looked up to, men of whose practices he is ashamed.

Cambridge, Mass.

DR. FINNEY'S ESTIMATE OF FREEMASONRY.

BY R. W. LYMAN.

In my opinion Freemasonry exhibits sound judgment in the choice of its most conspicuous and most eminently fitting insignia—darkness. Its own safety, as an entity, depends upon the presence of the blackness of darkness. How else could it be possible, were the sun to shine upon the sacred doings, to hide from the profane—the cowans, the dogs—the intricate and indispensable art of clothing and not clothing? How retain, for the sole use of the mystic brotherhood, the art, the vastly valuable art of being shod and yet barefoot? To shield the other secrets of like value from the eyes and from the knowledge of the profane, some of the faithful have been ready to risk the loss of their lives.

But Freemasonry, in its workings, though ridiculous in some of its performances in the extreme, is too serious a matter to be dismissed with bare ridicule and contempt. It is a soul-destroyer. C. G. Finney, well known to a past generation in the earlier part of the present century as a grand Christian man, an evangelist, and as a pastor of extended usefulness in the Lord's vineyard, was, before his conversion to Christ, a successful and able lawyer, and withal a Freemason of the bright kind. When he became a Christian he very soon found that Masonry and Christianity had no affinity for each other whatever,—one emanating from God, the other from Satan.

Of course he separated from the organization, and knowing by his own experience and observation the wickedness of the workings of the institution, he exposed and condemned it. A very few quotations from his work will show in what estimation he viewed the godless institution; godless so far as not having or acknowledging the God of the Bible, Christ's mediatorship being entirely ignored. Mr. Finney says, "I wish, if *possible*, to arrest the spread of this great evil." He wished young men particularly, who were Masons, "to consider the inevitable consequences of such a horrible trifling with the most solemn oaths, as is constantly practiced by Freemasons. Such a course must and does, as a matter of fact, grieve the Holy Spirit, sear the conscience and harden the heart."

During a portion of Pres. Finney's life I was a boarder in his family and bear witness to his daily godly life. In the year 1826, which was the year that Wm. Morgan was abducted from this (then Genesee) county and murdered by Masons, because, having been a Mason, he exposed the secrets of the order, I then, a boy of sixteen years, was living in this place. I remember as distinctly as though it were yesterday the fury and rage manifested by a very few of the faithful who clung with deathlike tenacity to the institution, as though their life depended upon the continued life of the, to them, sacred institution.

One man in particular, who was employed by my older brother, for whom I was a clerk in a country store, the man being a maker of pearl-ash, from black salts, swelled up almost to bursting with oaths and imprecations, both of which were poured out upon Morgan's head, accompanied evidently with a desire to curse and sink him to the lowest hell. On the other hand, the greater number of Masons looked on coolly, and were, for the time then being, mum.

Arcade, N. Y.

REFORMATION NEEDED IN THE CHURCH.

"Last Sunday, March 21st, the local lodge of the Order of Mystic Chain attended our church, the occasion being their anniversary and annual sermon. Our rector, Rev. A. Sloan, delivered a very helpful and practical sermon on the power and beauty of the "Mystic Chain," as set forth by his text, Gen. 41: 42, drawing many lessons from it. Our church is a very popular one with the various fraternal societies, owing, perhaps, to our rector and his assistant, Mr. Frank I. Reynolds, being members of the following orders, viz.: American Protestant Association, Orange Order, Loyal True Blue Society, Masons and Odd-fellows."—*P. Q. C., in the Episcopal Recorder of April 1st.*

If reformation is to begin in the house of God, I will say that the men who assumed the work of such in the church, as here given, have not pursued their labors far enough. When men who claim to be the heralds of the Gospel of Christ cease to be "blindfolded and cable-towed," and ask God to reform them by the influence of his Holy Spirit, then will they be the better fitted to lead and direct others; to walk in the liberty wherewith Christ makes men free. Then they will not be restrained in action of will by the binding yoke of secret associations.

Mr. Sloan, you notice, chose for his text the words contained in verse 42, chapter 41, Book of Genesis, in which is found a gold ring for the

finger, a silken robe, and a gold chain for the neck; hence the title, "Mystic Chain." I have been informed, and I believe honestly, by a member of this order, that it is based on, and had its origin in, of or from, King Arthur and his Knights of the Round Table.

I declare it, despite the gainsayings of all who may speak otherwise, that secret societies are sapping the foundations of the Christian church; hence we find more bonnets than uncovered heads in the prayer meetings and regular church services.

I will say further, that when the excitement caused by the murder of Captain Wm. Morgan had seemingly died in the minds of the people, and some years had elapsed, Free—beg pardon—mind-enslaving Masonry reared its head; and since the revival of this delusive and false-lying institution it has been working to control and dominate all other institutions, civil and religious. And Freemasonry has placed a muzzle on the tongues of hundreds of men who to-day are hypocritically posing as ministers of the Gospel of Christ. Where the shepherd leads by his influence, alas! too many of the sheep follow.

If we could only get the number of men who were blessed and controlled to some extent by Christian and religious influences previous to their entrance into the Masonic lodge, and who in a few years became indifferent to the church and cared little for the ministrations thereof, the figures would be appalling. Yet what shall we say of those who say they want no better religion than what is taught and given forth by the Most Worshipful Master, or his aid, the Master of Ceremonies? O blind candidate, truly you are influenced by a strong delusion, inasmuch that you are instructed in and taught to believe not only one lie, but several in the several degrees of the Blue Lodge.

Come, oh, come, Spirit of the Lord, and prick the hearts of men and bring them out of the darkness of secrecy into the light and liberty in which Jesus enjoins men to walk.

Tubal Cain.

NOT THE RELIGION OF THE BIBLE.

The Masonic lodge lays upon its unhallowed altar the Word of God; but upon and above the Bible it lays, as far more important and binding, the square and compass, wherewith to regulate Masonic conduct. Then upon the square and compass it swears the embryo Master Mason not to commit adultery with the relations of other Master Masons—"knowing them to be such"—and to suffer in himself the penalty of brutal murder should he fail to keep the secrets of the fraternity; and this last obligation also implies that in obedience to the mandates of the lodge he is willing to assist in killing any other Mason who may be guilty of that offense.

This is the religion of the square and compass, but it does not square itself with the religion of the Bible. The Apostle James was evidently not a Mason nor an Essene, for on these very points of Masonic doctrine and practice he was very explicit in his denunciation; for, says he, "Whosoever shall keep the whole law"—God's law—"and yet offend in one point, he is guilty of all. For he that said, do not commit adultery, said also, do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Masonry uses the Bible as an advertising show-card, both in the lodge and in its public processions; yet Dr. Mackey plainly tells us "Freemasonry is not Christianity." What, then, have Christians to do with it except to denounce it? H. M. Hugunin.

491 W. Madison St.

OPPOSING THE LION AND THEN SUCKLING HER WHELPS.

I know a gentleman who once concluded that Masonry was wrong and assented to the use of his church, the Methodist, by Anti-masonic lecturers, and incurred, thereby, the anger and denunciation of the lodge and its master. But soon after for impartiality or amends he joined with his own and the Baptist churches in welcoming a promoter of the Good Templars, a preliminary and rudimentary school of Masonry, modeled and founded by it for security and aggrandizement, and a lodge was organized and met in the parlors of the latter's church after a petition for the Masonic lodge had been rejected. The same rooms were subsequently used for voting, and the lodge books were accessible to all. They showed that he and other prominent Masons headed the charter followed by church dignitaries and others. Perhaps, as affirmed, he may have been merely passive in permitting the use of his name, but his loyalty to the parent society is manifest in procuring a demit in accordance with lodge laws instead of withdrawal and his fidelity to its principles in contributing two sons to its primary and auxiliary.

Still the village did not prove congenial soil or the cravings for secrecy were sufficiently supplied by the Masonic lodge, for the Good Templars languished and went into dissolution after two years of precarious existence. But under the auspicies of the same Methodist minister at another church of his charge the results were less transient. The conditions were more favorable and the territory unoccupied by similar institutions. The lodge then organized or promoted by the church has since thrived and won the county banner for excellence in initiatory services which is but orientated paganism. Moreover, the same church members were so pleased with their experience that they welcomed the Grange to their midst, and are working with avidity to extend it.

The ignorance of the purpose or tendency of secret societies is so great that some aid and commend the anti-secret reform, and then on a specious pretext, at the suggestion of those who cherish or tolerate a secret object, assist its opponents in combatting and suppressing it. There may be some palliation for the unwary on the outer circle but not for this inner circle who see the evil full-fledged beyond, but still promote it. They quibble that the lodge is not the worst evil, not knowing that every evil should be combatted without regard to degree.

Thirst for lodges is like that for drink. The secretist is blind to consequences and submits to degrading ceremonies and sacrifices his liberty and money and the laws of the land for new mysteries. Membership in one excites a desire for membership in others, and some join a score. He joins auxiliary societies for diversion or curiosity; the leading ones to promote business or political relations or for protection in vice or crime, and then continues to climb the ladder of secrecy from habit or to surpass a rival. But he finds in the end that his friends are also his enemies. He has gained exemption from the justice of the law, but also liability to the oppression of the lodge. The world thinks these counterbalance and withholds its sympathy, and if he complains, denounces him as a perjured traitor or villain. Counterfeit virtues and insurance are lodge baits, fair to look upon but dangerous to accept.

Good Templars and other societies that meet for amusement and punish with expulsion and contempt are not chargeable with the murders and crimes of the leading society. Their offense is familiarizing people with the lodge system, and preparing them for control by the emissaries of the advanced society. The churches and good men who form or favor them may be guiltless of a bad intent, but are deceived, and the tools of designing men who have a purpose, and desire auxiliaries to effect it. This reservation is due churches and others who mean well but stumble in the darkness of the lodge as formerly in that of slavery. The decalogue is the true rule of right, and the lodge conflicts with in every particular. A Reader.

COLORED FREEMASONRY IN UNITED STATES

FROM THE CHICAGO "LEGAL NEWS."

Our readers who hear from time to time of the proceedings in the various Masonic jurisdictions in the United States are probably not aware, or, at best have but a vague idea, that there exist in the land of the stars and stripes quite a formidable array of negro Masons, having precisely the same kind of organization as to lodges and Grand Lodges, and practicing, as we are informed, precisely the same rites and ceremonies as we practice in our lodges under the jurisdiction of the Grand Lodge of England. Some twenty years ago, quite a discussion arose in the Masonic press on the subject of this colored Masonry, but nothing came of it. The matter, however, has been again brought to our notice by a review in the Report on Correspondence appended to the Proceedings of the Grand Lodge of Canada (Province of Ontario) of an article written by Bro. William H. Upton, which appeared in the Report on Correspondence of the Grand Lodge of Washington for 1895. Bro. Upton is described by his Canadian reviewer as "one of the brightest minds in the fraternity, an enthusiastic student of Masonry, and well informed on all its branches."

It is this Bro. Upton who calls attention, in an article on Masonry among the negroes, to the fact that at the present time there are in the United States "more than 27,000 of our fellow citizens, unknown to us as members of the fraternity," who "claim to be affiliated Masons of good standing, and regularly study our mysteries in 1,300 lodges which we never visit," and that this alone is "sufficient to justify a brief reference to Masonry among the colored men of America." He does not concern himself about their legitimacy, and is careful to avoid anything like an expression of opinion upon a question which has excited so much controversy in the United States. He is content with a brief statement of the facts as he has ascertained them to be, leaving it to his readers to draw such conclusions as seem best from the premises he lays down. These facts are as follows:

A certain Prince Hall and fourteen other colored men of Boston were initiated into the mysteries of Freemasonry in an army lodge waranted by the Grand Lodge of England, and attached to one of the regiments stationed under General Gage at Boston, Mass., on the 6th of March, 1775. These fifteen brethren, acting, it is suggested, under an authority granted by the lodge which made them, subsequently met as a lodge. At a later date—on the 2d of May, 1784—they applied to the Grand Lodge of England for a warrant, which was granted them as "African Lodge, No. 459," with Bro. Prince Hall as Worshipful Master, on the 29th of September following. They did not, however, receive it till the 2d of May, 1787, when the lodge was quickly organized, and remained on the English Register until the revision, which took place after the the union of the "Ancient" and "Modern" societies of English Masons in 1813, when, in common with other lodges of English origin, in the United States, it was struck off the list. This Bro. Prince Hall, first Worshipful Master of African Lodge, was, we are told, "a man of exceptional ability and energy," and in 1797 he "issued a license to thirteen black men who had been made Masons in England to 'assemble and work' as a lodge in Philadelphia," a second lodge being organized by his authority in Providence, R. I.

In 1808 these two lodges, with the original African Lodge, No. 459, of 1784, "joined in forming the 'African Lodge' of Boston,—now the 'Prince Hall Grand Lodge of Massachusetts'—and Masonry gradually spread over the land." In 1847, the negro Masons made what Bro. Upton declares to be the mistake of establishing a National Grand Lodge, which in 1867, at the time of its zenith, had some twenty Grand Lodges under it; the negro Grand Lodges of Pennsylvania, New York, New Jersey, Delaware and Maryland, however, holding aloof and remaining independent. This National Grand Lodge, we are told, has since fallen into decay and at the present time enjoys only a nominal existence; but colored Freemasonry, notwithstanding, has continued to flourish, and as Bro. Upton points out—and we have no reason to doubt the accuracy of his information—there are upwards of 27,000 of these negro brethren organized in lodges and with sundry Grand Lodges to preside over them in different States.

As to the legitimacy of Colored Freemasonry, Bro. Upton quotes a *dictum* of the late Bro. Albert Pike, to the effect that "Prince Hall Lodge.....had a perfect right (as other lodges in Europe did) to establish other lodges, making itself a mother lodge. That's the way the Berlin lodges—Three Globes and Royal York—became Grand Lodges." He also quotes the opinion of Bro. T. S. Parvin, "that the negroes can make as good a show for the legality of their Grand Lodges as the whites can." Further information of great interest is contained in Bro. Upton's paper. It is shown that they possess our secrets and practice our rites. They have "bodies of all the 'high degrees,' including the A. and A. S.

rite," while "upon the question whether they exercise care in guarding the fraternity from the admission of unworthy persons," Bro. Upton tells us that "it is to their credit, that while among the whites of the United States one in every eighty-five is an affiliated Mason, the affiliated negroes are but one in each 273 of their race."

We take the above in relation to the standing of colored Freemasons in the United States, from *The Freemason* of London, the organ of the craft in England under date of Oct. 24, 1896. In this article Bro. Albert Pike and Bro. T. S. Parvin are cited as to the legality of Colored Freemasonry.

CIVIL GOVERNMENT AND SECRET SOCIETIES.

The following is part of an address by the late Rev. B. T. Roberts, who was one of the most, if not the most, prominent minister of the Free Methodist church. The address, which we republish by request, was delivered before the National Christian Association Conference in this city. April 22,23, 1890.

I hardly know why the most important subject on the program was assigned to me this afternoon, unless it is because I am about the only one who has called attention to the subject, from time to time. I wish I might be able to awaken such an interest in it that abler ones would take hold of it and call attention to the greatness of the subject on which I am to speak this afternoon.

In prophetic language, the sun stands as a symbol of the civil power. It is a fitting symbol. The sun knows no partiality; it shines alike for all. It sends out its light and its heat equally for the peasant and for the prince. It has no broader, purer rays for the palace than for the cottage. However humble the plant, the sun gives to the dew-drop on every leaf the beauty of the pearl. It is no wonder that the sun was the first object of idol worship. Job, who lived before the days of Moses, says: "If I behold the sun when it shines, or the moon, walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, that were an iniquity to be punished by the judge, for I should have denied the God that is above."

Civil government, like the sun, should be impartial,—it should have no favorites. It should give the same protection to the lowest as to the highest. It should mete out justice equally to all. It should extend the favor that it gives to one citizen, to all citizens. In every department of our government should be set forth the equality of mankind. The manhood of man should be vindicated in every act of civil administration. We should say to the dignataries of foreign countries who come to make a home with us, "Forget you now your state and lofty birth; not titles, here, but works must prove your worth." God, by direct inspiration, founded one form of civil government. It had no aristocracy, heredity or monetary. Under its operation there were no paupers, and there were no millionaires. We should do well to study its provisions. It treated all men as equal. It made no provision for one class that it did not make alike for all classes. As far as possible, we should carry out that same provision.

The principles of our Declaration of Independence should be the cherished principles of every American. We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with inalienable rights; that among these is life, liberty and the pursuit of happiness. Jefferson says that, in an age of revolution and reformation, our steps are guided safely by the observance of strict and impartial justice towards all men of whatever state of persuasion, religious or political. Our civil government should be what the poet says the church is,—

> "Our mother, the church, hath never a child
> To honor above the rest,
> But she singeth the same for mighty kings
> And the veriest babe on her breast;
> And the bishop goes down to his narrow bed
> As the plowman's child is laid;
> And alike she blesseth the dark brown serf
> And the chief in his robe arrayed."

There should be no preferences, no prejudices, in our civil government. Long before the age of our revolution Montescue wrote that if there were no God we should still be bound to love justice; that is to say, we should strive to be like him of whom we have so grand an idea. Among the painters justice was portrayed as blind, for she knows no distinction in those who appear before her bar. She awards to each one according to his desserts apart from all other considerations. Macauley said of Hume, that he hated religion so much that he hated liberty, because it had been allied with religion, and he pleaded the cause of tyranny with the dexterity of an attorney while affecting the impartiality of a judge.

But the principles of civil government, the principles of liberty, are interwoven all through the Bible, and all through men who have been inspired by the spirit that wrote the Bible. It should be strictly impartial. One of the provisions of this early commonwealth was, ye shall do no unrighteousness in judgment. Thou shalt not respect the person of the poor nor honor the person of the mighty, but in righteousness shalt thou judge that neighbor. But here come in secret societies, and they interfere with the equal distribution of justice. This is their real, though never their avowed, intention. What man ever joined a secret society without expecting to derive from it some advantage? Do they pay their fees and their dues in order to fare the same as the uninitiated members of civil society? The whole system is founded on human selfishness. Christ said: "The field is the world, and not an eye walled up so tight as to keep out the light." The men who in fighting the battles of life go into some dark corner, do it with the expectation of receiving some protection which otherwise would not be granted them, or of being able to

REV. B. T. ROBERTS.

sally forth with their associates and gain some victory which they could not achieve in a fair and open fight. The whole system of secret societies is based on selfishness.

But let us notice a few principles. First: Through secret societies unsuitable men are elected to office. Men are placed in positions which they have neither the intellectual nor the moral ability to fill. They are put forward by the lodge. They are placed in such positions that ought to be occupied by better men. The most meritorious act that many of them do is to draw their salaries. We have illustrations of this on every hand. The papers of this city are complaining of their mayor. I remember at the time the canvass was going on in which he was elected, I was talking with an old resident of this city. I expressed my doubts about his election. He said: "There is no doubt about it," and then he mentioned the secret societies to which he belonged, and he said he belonged to the same society, "and," said he, "we shall be able to elect him by a large vote."

The recent city treasurer of Rochester, New York, was a 32-degree Mason. He was a man who had never been heard of until he was put forward by the lodge, and by the aid of these votes of men who labored for him in secret, was elected to the office. He became a defaulter to the amount of $60,000. His elevation turned his head. Because a good deal of money passed through his hands he thought he was immensely rich, and he used the money as though it were his own. When the matter came out it was so plain that even Masonry did not attempt to save him. He acknowledged his guilt, was sent to State's prison for five years, and, doubtless, will be pardoned out as soon as it is deemed expedient to do so.

In the congressional district in which I reside is the city of Rochester, a university, many large towns, and perhaps as intelligent a population as is to be found in the United States, and yet for a quarter of a century we have not been able to elect but one first-class man to Congress from that district, and he was sent for only a single term. Secret societies put forward very inferior men for office in the nominating convention. They get them nominated and then they get them elected; and then they go on, and if there is not much to be done, why they get along and fill the office; but if there is work to be done there is a failure. When there is work that must be done they are obliged to give place to better men. The sword falls from nerveless hands. When battles are to be fought McClellan gives place to Grant, and abler men must take the place.

But secret societies keep inferior men in office, and the country suffers. There is great danger in that direction. Carlyle said that men of world-renown may succeed by their quackery for a day, but their run is short; but men can in a little time, under bad leaders, do mischief that will take generations to repair. France had many noble and patriotic men when she was struggling to establish free institutions. Some of them were men of very marked ability. LaFayette, Necker and Murat, and men like that, could have guided the people in safety to the establishment and operation of free institutions. It was in vain that LaFayette wrote: "If conspirators exist they should be punished only by the sword of the law. It is necessary that the reign of the clubs should give place to the reign of law. They are disorganizing maxims to the true principle of liberty, their mad fury to the calm courage of a nation that knows its rights and defends them." LaFayette and men like him were driven into banishment, or imprisoned, or beheaded, and the Gerondines and the Jacobites held sway until Paris and the leading cities of France became as a slaughter-house, and the best blood of its citizens flowed like water down their streets.

We have had a trial of government by lodges, and this trial is a failure. We cannot afford to repeat the experiment. We need to have our best men placed in office. One of the provisions that God made in his Old Commonwealth was, "Thou shalt provide out of my people able men, such as fear God and hate covetousness, men of ability, men fit to be rulers over you, rulers over thousands, over hundreds, over fifties, and over tens." We ought to carry out that same principle. Carlyle says: "The finding of your able man and getting him invested with the symbol of authority so that he may be able to act according to his faculty of doing it, is the great business well or ill-performed of every social procedure whatsoever in this world." But secret societies interfere with this. They put forward men who are not fitted for the position, and the consequence is that the nation suffers. We are suffering, and we shall continue to unless there is a reform in this particular.

Again, in the second place, secret societies interfere with the equal distribution of justice. It is almost impossible, under their influence, to have justice fairly administered. Said Edmund Burke: "Fair trial by jury is the very soul of government, and all our legislation and administration and parliamentary debatings, and such like, go on in order to bring twelve fair and impartial men into a jury box." Did ever a secret society, can ever a secret society succeed in getting just one man, obstinate and partial, in the jury box, where the interests of that lodge to which he belongs are concerned, or any of its members, the ends of justice are defeated. We have had many notable examples of this kind. One of them occurred in my own neighborhood. It is familiar to the old generation, but the present generation has well nigh lost sight of it.

William Morgan was a Mason. He was a citizen of the United States. He resided in Batavia, near where I lived. William Morgan exposed Masonry. He was taken to jail on a false charge, and was acquitted on his trial. He was kidnapped, gagged, put into a waiting coach, carried 120 miles through a thickly settled portion of the country, and confined in a United States fort on the charge of one officer, a Free-

mason. He was sentenced by the lodge to the Masonic penalty of death. The penalty was inflicted. I suppose that more than one hundred men were concerned in this conspiracy. The whole State of New York was agitated. The whole nation was agitated. And yet, in the long, ably conducted trials that followed, not a single one of the men who murdered Morgan was brought to justice. They all escaped. Secret societies showed themselves stronger than the law.

We have had a recent case in this city. That Dr. Cronin was foully murdered there is not the slightest doubt. That he was murdered by authority of the lodge is equally clear. The men who executed the sentence are confined in your State's prison at Joliet. Perpaps their sentence was thus light because the conviction is deep-settled that these men who were apprehended and tried, were only the tools that abler and more wicked men lay at the bottom of this movement. When Fouquier-Tinville, who had brought hundreds to the guillotine in France, in the French Revolution, himself came to be beheaded in the fluctuations of power among the different clans and different societies, he said: "I have been simply the axe of the convention. Do men punish an axe?" You have the axe with which Dr. Cronin was taken off safely locked up in Joliet, but where are the men who wielded the axe? Where are the principals in this foul murder? Have one of them been apprehended? Is there any presistent determination expressed to bring them to justice? Is there any well-directed and earnest effort made in this direction? Is there the slightest probability that the men who plotted the death of Dr. Cronin and brought it about will be punished? Then the ends of justice are defeated. Then in this case secret societies show themselves stronger than the law, and they do so right along in almost every case where there is a conflict of this kind. When a conspirator against his fellow-man comes into court he regards his oath to his fellow-conspirators as more binding than the oath administered to him by the magistrate, and the consequence is that it is impossible through their influence, where they are concerned, to have justice administered.

And so it goes on, and so it will continue to go on until there is a remedy applied, until the influence of these societies is put out of the way.

(*To be continued.*)

A NEW PAPER.

Missionary Tidings is the name of a new eight-page paper published monthly by the Free Methodist Publishing House, Chicago. It is printed on good paper, is ably edited by Mrs. Mary W. Chapman, assisted by a corps of four lady editors, has fine engravings, and is the organ of the Women's Foreign Missionary Society of the Free Methodist church. It began with January, 1897, and from its choice makeup and moderate price (30 cents) we believe it will have a large circulation, and has come to stay. Write for sample copy to the editor, Mrs. Mary W. Chapman, 14 N. May street, Chicago, Ill.

ALARMING GROWTH OF SECRET ORDERS.

A recent article in the New York *Sun* gives the following alarming figures as to the strength and growth of many of the secret orders. Any of our readers who imagine that secret orders are dying out and that the reform is unimportant, would do well to ponder these figures:

"At the recent 'great camp' of the Maccabees of New York, held at Jamestown, in Chautauqua County, a report of membership was made showing that during the past five years the New York membership of the Knights of the Maccabees has increased from 4,000 to 33,000. This organization was established in 1881, the camps or district divisions being known as hives. It distributes in a year through the various lodges to the number of 4,500 more that $1,000,000 in sick and death benefits. The present reserve fund for such benefits is $8,000,000. Yet the Knights of the Maccabees are by no means the first of the fraternial organizations in the country, but rank fifth, from which fact the great and increasing influence, membership and resources of these organizations may be figured.

"First in respect of membership come the Odd-fellows, with an enumeration of more than 1,000,000. Then follow the Freemasons of various lodges and sub-divisions to the number of 800,000. Next come the Knights of Pythias, who number nearly 500,000, and then the Order of United Workmen to the number of 350,000. The Knights of the Maccabees, who number 210,000, follow in fifth place. The Odd-fellows are most numerous in the State of Pennsylvania, and New York, Illinois and Massachusetts follow, though at some distance behind the Keystone State. The benefits dispensed by the Odd-fellows in a year amount to nearly $4,000,000, of which much the largest share is for the relief of sick members.

"Freemasons are much more numerous in New York than in any other State, and the New York lodges have nearly double the membership of those in Pennsylvania. Illinois comes second in the list of States, and in the South, particularly, Freemasons are far more numerous than are members of the Odd-fellows' lodges, which are strongest in the West, and particularly California, where the Masons number 18,000 and the Odd-fellows 30,000. The Ancient Order of United Workmen was founded in 1868, and is sub-divided into thirty-four grand and 5,000 sub-lodges. The benevolent fund distributed by this organization amounts to more than $7,000,000 in a year, and is distributed throughout the whole country. Following the Knights of Maccabees comes the Royal Arcanum, with a membership of nearly 200,000, then the Improved Order of Red Men, the United Order of American Mechanics, with a membership of 150,000, the Knights of Honor, the Foresters, the Knights of the Golden Eagle, the American Legion of Honor and the Order of Chosen Friends. The total membership of these fraternal organizations is in excess of 5,000,000, and the amount of money disbursed by them in a year exceeds $25,000,000.

"It is a peculiar thing about these organizations that by far the larger number have been established during the past fifteen years, and since that time the increase in membership has been relatively even larger than the increase in the number of separate organizations. To three causes is this marked growth attributed. First, to the increasing popularity of life insurance associations and to the principle of life insurance when applied to sick benefits; second, to the fact that these organizations are essentially and exclusively social in character; and, third, that they eschew, and more strongly each year, any identification with politics or with the political ambitions of members—a rock upon which many otherwise promising social organizations have split and gone to pieces."

SECRET SOCIETIES IN CHINA.

FROM BLACKWOOD'S MAGAZINE.

The oath, which is almost as long as the catechism, is now read to the recruits, who listen on their knees to the thirty-six articles of adjuration which bind them, under dire pains and penalties, to be incurred here and hereafter, to be faithful to the league, to be true and just in all their dealings with their brethren, to live on friendly terms with the priests of Buddha and Tao, to assist brethren in every difficulty, whether they be in the right or in the wrong, and at all times to be prepared to stand by the league at all hazards.

In confirmation of this oath the recruits, having partaken conjointly of tea, are presented with a large bowl filled with wine, over which each man pricks his middle finger with a silver needle, and allows the resulting blood to pour into the vessel. This mixed chalice is passed from hand to hand, and is partaken of by all. After having thus served its mundane purpose, the copy of the oath is burnt in the furnace, that its smoke may ascend into the presence of the gods as a witness against any false or perjured recruits who may hereafter desert the standards of the league.

The president next presents every member with a diploma printed on linen, on the back of which the name of the holder is written in crytographical symbols. This diploma serves a double purpose; it is a sign of membership, and it is also held to possess talismanic powers almost as potent in times of pressing danger as those of fern-seed. With the possession of the diploma the recruit becomes a full member of the association; and he is still further fortified by being presented with the laws of the society, which like the other documents, certainly do not err on the side of brevity. His first duty is to make himself acquainted with these; and it is also incumbent on him to learn the secret signs and mystic sayings by which the brethren are known to one another in the world.

He thus learns to lift his teacup with three fingers, to place his feet in certain positions, to wind his handkerchief in a particular way round the point of his umbrella, and to ask and answer questions which are bewildering in their *non-sequiturs*. He is expected also to have the slang terms of the Hui on the tip of his tongue. He learns to speak of the mandarins as "the enemy;" of government troops as "a storm;" of men as "horses," and of the common objects of daily life in strangely disguised terms.

CORRESPONDENCE.

PUSH FORWARD THE PETITIONS.

Washington, D. C., April 15, 1897.

Dear Cynosure:—Some splendid lists of names are being sent in, showing the petitions in Pennsylvania are having a wide circulation. Since my last report lists have been received from the following places: Plumsteadville, two pages; De Golia, Corry, Custer City and Lewis Run, four; Allegheny, two; Lemaster, two; Warrior's Mark, four; Hickory, Venice and Midway, twelve; West Middlesex, two; New Bedford, two; Philadelphia, two; New Alexandria, eight; Stewartstown and Hopewell Center, two; Tub and Elk Lick, two.

Some have written inquiring if it was too late to circulate the petitions. It is not. This is a big undertaking, and time will be required to reach all who will wish to sign. I am sending out blanks to those who will further aid in the circulation. Any friend in the State who writes will receive what petitions they can use. Let those who can help push this work forward.

W. B. Stoddard.

AN INTERESTING SUBJECT.

The following letter has been held over for some time for want of room. We conclude to use it now as the windup of the Pre-millenarian discussion:

Esther, Pa., Feb. 12, 1897.

Editor Cynosure:—In your issue of the 11st inst., there is an interesting and able letter from Bro. Hugunin, in which he ably refutes two or three errors held by some Post-millenarians. The first, that the promise made to Abraham in regard to earthly territorial possession was fulfilled in full by Israel's occupancy of the land of Canaan. The second, that the promise was merely spiritual and to be enjoyed only by faith. These cover the main points of his contention that I endorse. As a Post-millenarian, I agree with his view that the promise included earthly possessions that neither he personally nor his seed have as yet occupied. But I demur to a number of Pre-millennial ideas that crop out in his letter.

And first, he claims that Acts 7:5 proves that the promise has not been fulfilled to Abraham at all, and that Heb. 11:13 warrants the view that Abraham will be resurrected to its personal enjoyment. And second, he seems to argue that no spiritual or celestial benefit was included in the covenant at all. It is common in such controversies for each side to conclude there is no other side, and that truth is all one-sided. But truth is many-sided, and must be seen from all sides to be fully comprehended. The Abrahamic covenant included both an earthly and heavenly Canaan. It included both an anti-Christian and a Christian period. Also a temporal or literal and spiritual seed. An anti-millennial and a millennial fulfillment. Abraham, Issac nor Jacob had a *personal* inheritance in Canaan, but had it in their posterity or representatively. But they personally possess the celestial. The Israelites did not literally nor fully enjoy all the promised land, but the literal seed of Israel will do so during the millennium.

To illustrate. Take Gal. 3:16, where the apostle shows that Christ was in an especial sense the seed of Abraham, he refers to three passages where the word seed is in the singular number, but did not intend to deny that others were of

the seed of Abraham and heirs, for they are alluded to in scores of passages where the word is in the plural number. So in Heb. 11:9 and Rom. 8:17 the terms "heirs and joint heirs" are properly enough employed in reference to those already in possession as well as to those who are to come into possession, for all inherit by faith in Christ. In Acts 26:7, the twelve tribes "did hope to come" into the heavenly as they were already in the earthly. Micah 7:20 refers to both Abraham's literal and spiritual seed yet to enjoy both earthly and heavenly inheritance. Deut. 34:4 refuses Moses a personal enterance into the earthly but not a spiritual one into the celestial inheritance. Indeed, every view of every passage is one-sided which the brother takes and makes all literal; just as others take the spiritual view as exclusive. In John 8:39 Christ denies to Abraham's literal children the right to be called his children because they were not spiritual. And Paul, in Rom. 9:7, says, neither because they are the seed of Abraham are they all children.

But in Gal. 3:7, they which be "of faith are children of Abraham," and verse nine, are "blessed with faithful Abraham," and verse fourteen, "That the blessing of Abraham might come on the Gentiles through Jesus Christ." "That we might receive the promise of the Spirit through faith." The promise of landed possessions, of Christ, of the Spirit and of heaven, as Luke 13:28 and 16:23 shows, were all in the Abrahamic covenant, and may be enjoyed by spiritual as well as literal children in temporal and spiritual things—not that all Gentile heirs may have the same earthly land as the Jews; for Palestine would not contain them, nor all enjoy the earthly by a resurrection of the body, for the resurrected body needs no earthly possession. "They neither marry nor are given in marriage, but are as angels." But the "meek do inherit the earth" while they live on "it;" and theirs the kingdom of heaven when they get to "it;" and "they go no more out," nor do they "need the light of the sun," or aught else of earth, but "eat of the hidden manna that grows in the paradise of God."

J. S. T. MILLIGAN.

A MISSIONARY TRAINING SCHOOL.

CAMP NELSON, Ky., Apr. 10, 1897.

EDITOR CYNOSURE:—The Camp Nelson Normal, Industrial and Missionary Training School is founded on the historic spot where the first slaves were freed in Kentucky, in the famous Blue Grass region amidst a dense negro population. It is also founded on "Holiness to the Lord," and wages unceasing warfare against secret organizations which are becoming such a curse to the colored man as well as to his "brother in white." Undenominational, and knowing no race lines, this school enables worthy young colored men and women to "work their way" through its course of study and training, while preparing for lives of usefulness to their race at home, and as missionaries to Africa.

Rev. John G. Fee, of Berea, Ky., the venerable and heroic apostle of freedom from human bondage and from slavery to sin and secretism, donated the land. It is very fitting that he, the original native Kentucky Abolitionist, disinherited by his wealthy father on this account, should be the founder of an institution that is destined to accomplish much for the emancipation of the ex-slaves and their descendants from the thralldom of sin, vice and degradation that were the concomitants of a system of traffic in human beings.

With fair buildings, a good farm, diligent students and a corps of self-sacrificing, consecrated teachers, this institution is in a position to be blessedly used of God for the evangelization of the dark places. It is just now at a critical point in its history. Funds are greatly needed to carry on its present work, while a very small investment would enable the trustees to add an industry that would provide employment for fully thirty additional students who cannot pay the $8 per month, which covers cost of board, room, fuel, lights, tuition, etc., but who are desirous of entering the school, and who will become potent factors in carrying the Gospel of purity and deliverance from sin to their benighted fellows, when properly trained and full of the Holy Ghost.

The trustees, students and teachers are praying in faith, believing that the Heavonly Father will put it into the hearts of his people to supply the means for putting this school on a substantial, self-sustaining basis. A little money accomplishes so much in this work.

Any amount contributed to this "labor of love," no matter how small it may be, will be greatly appreciated and will help a thoroughly practical work to maintain its existence. As Camp Nelson is not a money-order postoffice. money-orders should be made payable at Nicholasville, Ky., to Mary M. Robe, treasurer of Board of Trustees, and forwarded to Wilbur M. Gale, financial agent, Camp Nelson, Jassamine Co., Ky.

WILBUR M. GALE.

OUR POSTAL CARD SYMPOSIUM.

QUESTION—HOW CAN WE BEST WITHSTAND THE INFLUENCE OF SECRET SOCIETIES?

We are glad that so many of our readers have responded to this symposium. In the multitude of counsel there is safety. We wish to hear from as many as possible, and please make your reply practical by stating what the interests of the reform require in your own community. The following responses have come during the past week:

REV. R. C. ALLEN, GROVE CITY, PA.

1. Refuse to join them. 2. Expose their selfish principles. 3. Expose any acts with which you are acquainted which are dishonorable. 4. Show that we would not permit the church to invent and publish, or perform for effect what they do with Scripture characters and things in their lodge workings. It is profaning God's Word.

REV. G. P. RAITT, NEWBURGH, N. Y.

"How can we best withstand the influence of secret societies?" Abraham Lincoln was once asked what he would do to withstand the Southern conspiracy, and replied, "We'll keep pegging away." By this he meant a vigilant, energetic pushing of the work to overthrow the enemy. Thus it must be with the forces of righteousness against the enemy of darkness.

REV. J M. FOSTER, BOSTON, MASS.

1. Let every man who is opposed to the lodge come out if he is in, and stay out if he is not in. 2. Let him refuse to commune in the church that allows lodge members to officiate or have fellowship in sealing ordinances. 3. Let him refuse to exercise his political privileges of voting or holding office in the political body which charters the lodge and allows lodge members to exercise political privileges. 4. The witnesses with clean hands are the agents used by the Holy Ghost in casting out Satan enthroned in the lodge.

C. G FAIT, MONANGO, N. DAK.

I think more could be accomplished in opposition to the evils of secret societies by a systematic effort of the friends of the cause in different localities to secure the publication of something adverse to the lodges as frequently as possible in their respective local or county papers. I find by experience that editors of county papers will publish most anything written by their patrons. They will publish many clippings also adverse to the lodges, even though they are themselves lodge members. Our lecturers would do well to make special efforts to enlist agents for this local publishing matter in every place they are called to deliver a lecture. I have been impressed with the importance of this kind of work for some time.

REV. J. A. SPEER, WARM SPRINGS, ORE.

Replying to your question, "How can we best withstand the influence of secret societies?" I would say look after the boys and young men. The lodge, as the saloon, must look to the boys for its recruits. By suitable tracts and books, setting forth the true character of secretism, emphasizing its anti-Christian nature and influence; supply reading-rooms of colleges and Y. M. C. Associations, young peoples' conventions and summer schools. This I regard the best soil to cultivate; and a skilful "still hunt" in this line may prove even more effective than open war. Let the tract or book be both readable and convincing. I happen to know of some very effective missionary work done in a very quiet way with "Finney on Masonry," which a few years ago was furnished free by the Reform Tract and Book Society of Cincinnati, Ohio.

ELDER J. T. CULLOR, ST. JOHN, MO.

Secrecy and deception are growing worse, and to withstand them we must realize this: We should emphasize the deception of the lodge in professing to save men without Christ. I would also emphasize the importance of the friends of anti-secrecy rescuing the Fourth of July and such public days from lodgemen. Let ministers and all friends of light gather the people in groves on that day and lecture them eloquently on secratism as a foe of civil and religious liberty. Why can we not have anti-secret celebrations all over the country next July 4th, even if only a few families could be gathered for a basket dinner?

REV. J. J. M'CLURKIN, NEW ALEXANDRIA, PA.

Stand on the Rock of Ages laid in Zion, against which the gates of hell can never prevail. All other foundations are shifting sand which will be swept away when the flood of God's judgments comes. The anti-secret reformer must not only stand clear and be separate from all secret societies which ignore and deny Christ, but he must as well refuse to swear supreme allegiance to any civil constitution that denies Christ. An open political covenant, swearing its members to exclude Christ, is scarcely less dangerous than a secret Masonic covenant doing the same thing. "Get back to Christ" is the slogan cry we should ring out in our day. Show to the people that lodge rejection of Christ and political rejection of Christ are the great crimes of our times. No reform will weather the storm that is about to break upon our world unless it stands for Christ in every civic institution.

H. P. MARKS, MADISON, WIS.

We must continue steadfast in the apostles' doctrine and fellowship, knowing that the Word is a lamp to our feet and a light to our path; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. As the Word is a *sword*, a *hammer* and a *fire*, answering all the needs of man in all moral conflicts, because God the Holy Ghost accompanies it who dictated it. The Lord has declared it shall accomplish that whereunto I send it. Exposing the initiations should be mostly done by seceders, as they know whereof they affirm. The devil gets as many good things as he can in these secret orders so as to keep men in them for a selfish purpose, and that the church is robbed of her glory and applause, that is why the sisters have so much to do with this cooking-stove apostasy. The Bible is anti-secret from cover to cover. I will give a few references: Lev. 5:4,5, Ex. 34:13, Deut. 12:3, Ex. 34:12-15, 23:32,33, James 2:1, 8, 9, James 5:12, Matt. 5:33-37. "Through God we shall do valiantly." Ps. 60:12.

REV. D. B. GUNN, CAMBRIDGEPORT, MASS.

In our mission work against the evils of secret societies, three requisites seem to me to be especially necessary, viz.: zeal, prayer and faith. It is a mission from God; one part of the life-work of his elect and loyal servants is to combat unrighteousness. It is as much our duty as to promote salvation and holiness. The zeal of God's house consumed our dear Master, and it was his meet to do the will of him who sent him. We should be alike zealous and devoted as workers and witnesses, and thus only can we expect success. We are far too easy and slow. 2. Earnest prayer to Him who alone can make pious effort successful. We need the fervor of John Knox, who gave a new mould to Scotland; and the power of Elijah, who called down fire from heaven and saved Israel from idolatry and final apostasy. Have we not greatly lacked in this particular? Oh, for *might* in prayer. 3. Faith is not less important. If we believe in our hearts and doubt not, what mountain, even of lodgeism, cannot be removed? Heroic faith as was Joshua's before Jericho, "Shout, for the Lord hath given you the city!" God can overthrow secretism with fire, or sword, or ram's horns, or without either, in his own way, and that soon; and he will do it when we unitedly work, pray and believe in real Gospel fashion.

FARM AND GARDEN

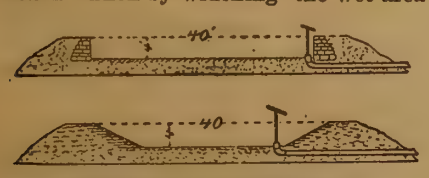
CONSTRUCTING RESERVOIRS

For Purposes of Irrigation Where Pumps and Windmills Are Used.

Professor F. H. King of the Wisconsin experiment station, in his paper on "Irrigation In Humid Climates," published in a farmers' bulletin, has the following to say on the construction of the reservoirs necessary where pumps are employed, and particularly if windmills are used:

The location of the reservoirs should be such that its level is above that of the land to which it is to supply water. The deeper the reservoir can be made the less will be the loss by evaporation and usually also by leakage, but if the water supplied to it is too cold to use it will warm faster in a shallow reservoir.

Where the soil is of a clayey nature a good reservoir may be made by first plowing and removing the sod to a distance beyond the border of the proposed walls, because if introduced into the wall it will leak. The earth is then plowed and scraped into a broad ridge having the inside slanting in order that the waves shall not erode the embankment. While the earth is being deposited in the wall it should be trampled firm and close. When the proper height and form have been given to the walls of the reservoir, it is necessary to plow and thoroughly pulverize the bottom to a depth of five inches preparatory to puddling it. If the reservoir is circular in outline, the loosened soil should be first wet at the center and thoroughly puddled there by trampling with a team. Then by widening the wet area



CONSTRUCTION OF RESERVOIRS.

the team may be driven round and round until the sides are reached and the whole thoroughly worked into a mortar. In this condition, if thoroughly puddled, the reservoir is nearly water tight. To prevent washing the inner slope may be covered with a layer of coarse gravel or crushed rock.

If a perfectly water tight reservoir is desired, the bottom should be cemented, coated with asphalt and sand, or six or eight inches of brick clay used in the puddling.

To remove the water from the reservoir the best plan is to use lap weld steam pipe provided with an elbow and laid with the mouth of the elbow level with the bottom of the reservoir and facing up. This is closed with a plug to which a long T handle is attached. The cut represents a cross section of reservoir with plug inserted in the discharge pipe. The end of the pipe where the plug is inserted should be thoroughly imbedded in a large mass of cement heavy enough to prevent it from being shaken when the plug is taken out or inserted. A reservoir with sloping sides should have an outlet at the junction of the sides and bottom, and it will be necessary to build a pier out to it in order to reach the plug.

A reservoir 4 feet deep and 40 feet in diameter will hold water enough to irrigate 0.85 acre 4 inches deep and 0.69 acre 2 inches deep and 100 feet in diameter will irrigate 4.62 and 2.16 acres 2 and 4 inches deep respectively.

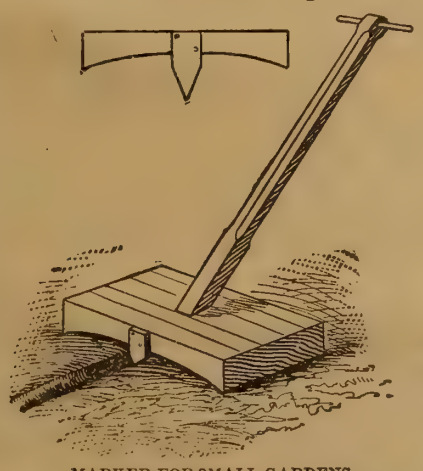
Ramie Fiber.

The Dundee Courier gives an illustrated account of how the ramie fiber is worked at Wraysbury, on the Thames, near London. According to this account, at Wraysbury there is a perfected plant of ungumming, bleaching, preparing, combing and spinning. In a word, at Wraysbury have been demonstrated the possibilities of turning out yarn at a price to compete with flax or mohair and at about one-third the price of spun silk. The constitution of ramie is so entirely different from hemp, flax and other textile plants that the fiber must be treated by a wholly different method. It cannot be spun on cotton machinery. On wool, flax and silk waste machinery it works fairly well. A special plant, however, is necessary to treat the fiber economically and to enable a cheap yarn to be produced that will permit manufacturers to buy it either for its strength or for its luster. Now, if it is proved that machinery has been successfully introduced for the treatment of ramie stems freshly cut, there will undoubtedly be a more wide cultivation of the plant.

There is practically no limit to the goods that can be manufactured from ramie. Its strength renders it suitable, it is claimed, for ropes, twine, machine bands, belting or sailcloth and fishing lines and nets and for many of such purposes its diminished bulk and weight render it specially suitable. It can, it is averred, be converted into a cloth similar to cotton and it vies with flax as the basis for damask tablecloths and the like. It will mix with silk, wool and even cotton, adding strength by the alliance. The waste can be utilized for paper making of a high class. Its absorbent and antiseptic qualities, it is claimed, render it specially suitable for medical purposes.

A Plank Marker.

For planters of small gardens a Texas correspondent of Farm and Fireside gives an illustrated description of a homemade tool which he finds very serviceable in planting small beds, such as radish, onion, etc. Take a plank 6 or 8 inches wide and 1 foot long. Hollow



MARKER FOR SMALL GARDENS.

out the side that is intended to drag on the ground, and nail a small, sharp stick to it, which is intended to open a small furrow for the seeds. Attach a handle about 5 feet long to the top edge of the board and pull it straight ahead over freshly plowed ground, and you will have a nice smooth ridge, with a small furrow on top to receive the seeds. To cover the seeds, remove the small stick and drag the concern over the ridge again.

Tests on slag of different degrees of fineness showed that the solubility increased with the fineness of the particles.

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15. Secrecy and Sin.
18. Despotic Character of Freemasonry.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
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37. Why a Christian should not be a Freemason (German).
42. Our Duty and Ability to Know the Character of Masonry.
44. D. L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep his Lodge Oath?

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—30 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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CHICAGO, THURSDAY, APRIL 22, 1897.

THE GRANDEST OPPORTUNITY.

The anti-secret lecturer has rare opportunities of exposing and breaking the weak point in Satan's lines. The pulpits of many churches are open to him, and the pulpit is a weapon of tremendous power. If the pulpits of our land were arrayed against the lodge it could not stand twelve months. Combined with the pulpit is that of the platform. Wherever an audience can be gathered, whether in a church, hall, schoolhouse, private parlor or on the street, the N. C. A. lecturer has the privilege of proclaiming God's truth.

If there ever was a time when the advocates of the anti-secret Gospel should study diligently how best to present this truth it is now. Every reform cause has its powerful pulpit and platform advocates, and a cause that encounters such strong prejudice and opposition as the anti secret cause should have speakers of rare power and accomplishment. All the eloquence of heart, of voice, eye and hand, and that of the first quality, should be utilized. The time has come when advocates of this reform should aim to reach the highest proficiency in its presentation to the people. No cause can so ill-afford to depend on haphazard off-hand speaking.

The lecturer should have his discourse carefully written out, even to underscoring the words where he expects to draw blood. Let every sentence be carefully weighed, not only as to its truthfulness, but as to its power to convince. Select the most telling facts, the most pointed illustrations, the most convincing arguments. Let these be thoroughly memorized even to the authorities quoted. It detracts from the power of an address to read any portion of it. Of course this applies to lecturers who are regularly in the field. To be thoroughly familiar with the words greatly increases ones power of address. It obviates any nervous strain which is consequent on unfavorable conditions. Especially is this important in addressing street meetings. The anti-secret lecturer more than any other should have his story so on his tongue's end, that his words will flow without pause or hesitation.

Such a lecture should be made as interesting as possible by the use of apt and telling illustrations. These rivit the truth in the minds of the hearers. Few in an audience will listen unwearied to hard, dry logic without illustration. Above all we should rely on the power of the Holy Spirit to impress the truth. Yet in proportion as we depend upon the Spirit's power, we will most diligently do our part. Rev. James Milligan, who had three sons in the ministry, was in the habit of advising them to prepare for the pulpit as if everything depended on them, and after they entered the pulpit they should feel that everything depended on God. This is good counsel for an anti-secret lecturer.

FEARFUL POWER OF THE LODGE.

We intended at the time to call the attention of our readers to the trial of Alderman O'Malley a few weeks ago in this city as an illustration of the fearful power of the lodge in defeating justice in our courts.

More than two years ago Mr. Colliander, an election judge, was shot while guarding the ballot-box. It was a fearful crime against our government and against God. But the trial, which continued several weeks, revealed the fact that the lodge was making every effort to clear O'Malley. Mr. Forrest, who was prosecutor, declared that there was an A. P. A. combine, and would not allow an A. P. A. or a member of any Protestant church to sit on the jury. On the other hand, Mr. Deneen, the State's Attorney, would not allow a Roman Catholic to sit on the jury. The result was the decision of the O'Malley murder case had to be left to those who made no religious profession.

What a terrible condition in our courts when, because of secret society influence, the lawyers on both sides of such a case refuse to have a church member on the jury. It shows how the churches as well as our courts are under the heels of the lodge. The court has to rule out of the jury both the Catholic and the Protestant in order to get justice. What is the world coming to, anyhow? No wonder the court was unable to fasten the crime upon anyone. And is it any wonder that under such conditions human life is so cheap in Chicago?

AIDING VOLUNTEER WORKERS.

To the writer of the following note is sent five hundred assorted *Lodge Lamps* and three hundred Thurlow Weed pamphlets:

"Those not distributed here, or by letters, I intend as soon as the country roads are good shall be scattered among the farmers whenever I take a spin on my wheel out among them. I know of no better way to make my 'silent horse' serve the Master's cause than scouting for his army. How old am I? Seventy-fourth birthday next month. How is my 'special field of labor panning out?' I find large quantities of earth and but little gold. I find a few who are beginning to see the sin of lodgery and are helping me to turn search-lights on their darkness. What trembling cowards the majority of editors and preachers are in the presence of the slaves of the 'secret empire.' I have had a rich experience with them. 'Dumb dogs, they dare not bark,' though they see these night prowlers breaking into families, churches, and every department of human society. I am writing an article on secretism, which will be sent to an editor of a religious paper who is noted for his moral courage. He is a friend of mine; yet I doubt me that I get it published. If it is, I will order largely of extras for distribution."

The neighborhoods in which such men live are receiving an uplift that is invaluable to the community. Aiding such volunteer workers is a large part of the N. C. A. work.

MASON AND MORMON CHRISTIANS.

Chas. H. Malmstrom, of Mapleton, Utah, writes us the following testimony concerning Mormorism. It has always been the *Cynosure's* conviction that Mormonism is a man-made and Christ-rejecting system, and we cannot recollect the saying Bro. M. alludes to in the following statement:

"A few weeks ago you published a saying by a Mormon elder that the Mormons believe in salvation by Jesus Christ. We have many evidences here that that was a false statement, because no matter how much one believes in Jesus Christ, yet if he does not believe Joseph Smith, then he is cut off from the Mormon church. That makes Smith the corner-stone of the Mormon church. The Mormons call themselves 'The Church of Jesus Christ of Latter Day Saints,' but they have been truly called 'The Church of Joseph Smith of Latter Day Devils.' Although occasionally you find one that is a Christian among them, but it is not Mormonism that made them Christians."

ARE WE TRUE TO OUR MASTER?

I regard your whole work as utterly opposed to the spirit of Him under whose name you work. The same principles that you advocate applied logically would make havoc of business and society in general.--*Rev. John Clark Hill, D.D., pastor of the Presbyterian church, Austin, Ill.*

The question Dr. Clark has raised is a test question. Is our work of exposing secret organizations, as he implies, opposed to the Spirit of Christ under whose banner we fight? How are we to determine the Spirit of Christ but by his example and command; and his example is as binding as his command. When the question was once asked where Christ would likely be found, it was answered negatively in order to strengthen the impression. It was declared that he would not be found in the secret chamber. His character was all so luminous and aboveboard that it was impossible that he should be found in a secret lodge-room. He once said when asked about what he taught, that he said nothing in secret, but taught openly in the synagogue and in the temple. Instead of commanding his disciples to ever conceal and never reveal, he directed them to let their light shine that others might see their good works.

In face of this command and example of Christ, can anything be more inconsistant than to imagine Jesus walking the streets of Jerusalem with the beloved John and inventing some excuse to send John off while he would disappear in some doorway and ascend to the fourth floor, where at the door of a lodge-room he would give the rap and password, and then go in and engage in lodge ceremonies which John, out in the cold night, could not share. Or can we for a moment imagine the Saviour of men taking such an oath as the Master Mason swears when he binds himself "under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven so that no more trace or remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly or willingly violate this my solemn obligation as a Master Mason?"

Is not the boasted benevolence of these orders, in giving only to those who are able-bodied and who keep their dues paid up, in direct antagonism to the command of Christ, that his disciples must not give merely to those from whom they expect to receive in return? In fact, the leading spirit of these secret orders is that of selfishness, which is the very antipodes of Christianity. By what principle then does Dr. Hill say that opposition to them is opposition to the Spirit of Christ? Is he not sadly ignorant of either the Spirit of Christ or the nature of these secret orders? His declaration that our anti-secret principles if carried out would make havoc of society in general, reminds us of the Western editor who objected to the Decalogue as a basis of conduct because its application would revolutionize society.

DR. BUCKLEY'S ESTIMATE OF DR. FINNEY.

The New York *Advocate*, of which Dr. Buckley is editor, in comparing the world's four great evangelists, Wesley, Whitefield, Finney and Moody, says of Mr. Finney: "He was a lawyer, and without exception the most extraordinary evangelist America has produced, who, applying the hair-splitting, point-making methods of a lawyer convincing a jury of different degrees of intelligence, added thereto an awful solemnity, earnestness, power of denunciation and condensation which made men feel that every time they stepped they trod on chords that would vibrate to all eternity. By a sentence he could produce a deeper sense of the reality of the day of judgment than most great orators could create in a dramatic appeal of half an hour in length."

HOW TO FIND REST.

Christ said if we need rest we must learn of him. What feature of his character does he ask us to study and imitate? He says, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Pres. Charles G. Finney, the great preacher and revivalist of his generation, said: "I just lay down before God and asked him to empty me and fill me with his Spirit." Perfect submission to God's will is an essential condition to receiving the fullness of the Spirit. As Andrew Murray says, "When once the distinct recognition of what the indwelling of the Spirit is meant to bring is brought home to the soul, and it is ready to give up all to be partaker of it, the believer may ask and expect what may be termed a baptism of the Spirit."

WHY DID THE PATRIARCHS DIE?

From an article in the *Commercial Advertiser* of New York we learn that the dissolution of the famous Patriarchs was not a surprise, though the end came much sooner than expected. In fact, the Patriarchs themselves were hardly aware that they were so near the end. They met in secret Friday afternoon, April 9, at the Waldorf Hotel, New York. There was a vague feeling that the fight for existence, which had been a hard one since the death of Ward McAllister, in 1895, was nearing an end, but just what the outcome would be no one seemed to know. As far back as last fall there were disquieting rumors concerning the solidity of the Patriarchs when they decided to forsake their old home at Delmonico's in favor of the Waldorf.

Why did the Patriarchs disband? was the question on all sides. For the purpose of getting an authoritative answer to the question, a *Commer-*

cial Advertiser reporter went to E. N. Tailer, who is one of the oldest members of the organization. Mr. Tailer said: "You see so many new dances like the assemblies and the Tuesday evening dances have come into favor during the past few years that the elderly ladies have gradually lost their oldtime interest in the Patriarchs. The outcome of the dissolution of the Patriarchs will result, I think, in more private dances next year. Then the young gentlemen will probably get together and form themselves into a dancing set."

A MENACE TO THE COUNTRY.

There is indeed something alarming in the following note taken from the *Christian Instructor*. It indicates where the next revolution will break out that will shake this country:

"The report is published in reputable journals of the enlisting of minute men all over the country among laboring men for mutual defence against the aggressions of the great corporations of the land. It is not known that these minute men are armed at present, but it is admitted that they will be drilled in the use of arms so that they will be serviceable in a fight. The whole movement is proceeding under cover of secrecy. It is denied that it is under the auspices of the Knights of Labor. Yet Knights of Labor members probably make up the greater part of the enlisted minute men. To us this is a menace to the peace of the country.

"When men are being enlisted in secret, and trained for taking the law in their own hand, without sanction of government, it looks very much as if treason were lurking somewhere in the movement. If our government cannot protect us in our just rights, the time must be near when we will need a new one, and this movement may have significancy in that direction. It may be an intimation that the people are about to assume once more their original powers. We know not whereto this matter will grow, but to our minds there is something rather alarming in this movement of the "minute" men, if correctly reported. It proceeds on the supposition that officers and courts have failed to protect the workingman as against his employers. It certainly should be a warning to the whole nation to do justly with all. Righteousness exalteth a nation."

PERSONAL MENTION.

—Rev. J. A. Renwick, who is now traveling as financial agent of Monmouth College, was a recent visitor at the *Cynosure* office.

—Bro. S. S. Blonge, of Johnstown, Pa., writes: "The *Cynosure* is all it is represented to be—a strong weapon against Satan's secret tactics."

—Freemasonry was established in the island of Cyprus in 1888. There are now two lodges on the island under the English constitution. There is also a Royal Arch chapter and a Mark lodge.

—Rev. E. A. Crooks, of Blanchard, Iowa, visited our office recently on his return from the Reformed Presbyterian Theological Seminary, where he has just finished a three years' course of study.

—Bro. W. O. Dinius, of Huntington, Ind., writes that he will be at the Annual Meeting at 10 A. M., May 10th. He requests prayer for the Holy Spirit's presence in meetings he is now holding at County Line, Ind.

—Wm. C. Bissell, our veteran worker at Humboldt, Neb., writes: "I have, thank God, plenty of help in distributing the papers which you sent me. This shows an increasing interest in the subject. More than ever yours for the cause."

—James W. Ratcliffe, administrator of the estate of the late John K. Ward, has sued the Knights Templar and Masonic Life Insurance Company, to recover a policy of $5,000, alleged to have been unpaid on the life of the deceased.

—Says the San Francisco *Chronicle*: "One of the valuable relics intrusted to the care of the Grand Master of Massachusetts' Masons is the 'Washington urn'— a small golden urn containing a lock of General Washington's hair. Mrs. Washington presented the lock to the Grand Lodge in 1800, and Grand Master Paul Revere made the urn."

—As an illustration of the rapid growth of a secret order, the Heptasophs have gained 200 per cent in membership within the past year. The business men have investigated and taken hold with a will. Only one assessment per month is what pleases the "masses." The conclaves are working hard with a view of increasing the membership as much as possible between now and next May, when the supreme body will convene at Louisville.

—Elder J. T. Cullor, of St. John, Mo., says: "To take a pledge in a minor secret order is likely to lead to take an oath in a major secret order. My mother used to say, 'don't take anything that does not belong to you.' She would then illustrate by a noted thief, whose mother said the first thing he stole was a pin. Let us warn the young men of the first step in secrecy, the same as of the first drink."

—J. Griffin, of Hortonville, Wis., writes: "For me to say that myself and wife are interested in the great and noble work, is saying but little. Though the cause is so very unpopular, yet we are praying daily for the prosperity of the work. I feel that it must go forward, for surely there is no department of moral reform work that is so imperative and so indispensable. It must succeed. God bless you in letting the light shine into those dark places."

—Rev. Joel Swartz, of Steubenville, O., writes: "I have often thought of sending you something for your columns, and shall do so; and thus testify my sense of obligation for the privilege of being one of your constant readers. I enjoy the powerful and faithful testimony of the *Cynosure* against the evil of secretism. The absurdity, to say nothing more, of hiding anything claimed to be good under the vail of oath-bound secrecy is so preposterous that argument against it is made difficult and seriousness seems almost ridiculous."

—A lodge in Illinois recently had a peculiar experience. A majority of the members were in arrears for dues and voted down every measure proposed for their collection. The Master owed $24, the Senior Warden $20, the Senior Deacon $19, and similar amounts were due from many others. This fine state of affairs was brought to the attention of the Grand Master. A visit from the district deputy soon settled the matter. It was "pay up or shut up." At last accounts measures had been taken to "pay up." This illustrates the authority of Masonic government.

—Albert Morgan, Supreme President of the Equitable Aid Union, a fraternal insurance company, with headquarters at Columbus, Pa., and with a large membership in many States, acknowledged to the Associated Press, April 18th, that there is no hope for the future of the Union, and that a member dying to-day would not get a dollar of insurance. A percentage will be paid on claims now due. The local branches of the order in Western New York will disband this week. Lyon Union, the oldest branch of the order in this city, formally disbanded last night.

—John S. Peter, wanted in Pittsburgh for the embezzlement of funds belonging to the Window Glass Workers' Association, of which he was preceptor and treasurer, has been arrested in Oakland, Cal. J. S. Peter was superintendent of the plant of the association, a combination of 6,000 wage-earners, at Jeannette, twenty-seven miles from Pittsburgh, and his brother is corresponding secretary of the branch. He admitted, April 7th, that he had taken $600 belonging to the association, and had foolishly fled, rather than confess his error to his friends. He declared that he was ready to go back, and would waive requisition papers.

—Rev. Cyrus Smith writes: "I feel that the 'God of peace,' mercy and love is in this work. We rejoice with you at the prosperity God gives, blessing his own cause by putting it into the hearts of those who would be his servants to help his struggling cause when loyalty to his Son is so vital, but most neglected. Love for the erring is indispensable, but 'zeal according to knowledge' is also necessary to rescue the fallen who worship at lodge altars. Lodgery is the exact opposite of 'pure and undefiled religion;' and when all who profess to love the truth are loyal to Christ in withstanding his worst enemy, God will bless the church most grandly. 'Prepare ye the way of the Lord.'"

—Rev. G. P. Raitt, of Newburgh, N. Y., writes in reference to our work: "All cannot work in the same line. Each has his particular talent, and has his own work to do. I am glad to know you are in this work. You have a large congregation to preach too, and I see you give a certain sound—send forth a clear light. Your guns must tell sooner or later on the fortresses. You are at the head with the trumpet, the lamp and the gun. Who can estimate the influence you may be able to wield? May God bless you and bring you on your way heavenward. May he guide you in your work that you may see the heels of the enemy and hear the shouts and receive the congratulations."

—Robert G. Ingersoll was asked by a reporter: "What do you think of the Methodists' resolution at the Cleveland conference for putting God in the Constitution?" "I think that if the fanatics get God in the Constitution there will be no room left for man. Our fathers in 1787 retired all the gods from politics and established a secular government, in which the power to govern does not come from God, but from the consent of the governed. Let us keep the aristocracy of the air from governing the land in which we live." How does Ingersoll's theory of government harmonize with that of Christ, who said, "All authority in heaven and in earth is given unto me;" and Paul's declaration, "There is no authority but of God?"

REV. P. B. WILLIAMS' KANSAS APPOINTMENTS.

The following are the dates of Rev. P. B. Williams' lecture appointments on his way to the Annual Meeting in this city:

La Junta, Colo	April 26;
Sterling, Kan	April 27;
Lyons, Kan.,	April 28;
Marion, Kan.,	April 29;
Newton, Kan.,	April 30;
Harper, Kan.,	May 1, 2;
Winfield, Kan.,	May 3;
Emporia, Kan.,	May 4;
Denison, Kan.,	May 5;
Sabetha, Kan.,	May 6;
Blue Springs, Mo.,	May 7.

DONATIONS.

CURRENT EXPENSE FUND.

Miss Rufina Fry	$ 1.00
John Stahl,	3 00
Prof. D. A. Straw	5 00
A. G. Mansfield,	5 00
Mrs. Geo. Clark,	5 00
Mrs. S. H. Nutting	.50
L. M. Samson,	4 50
Freeman Manter,	5.00
W. C. Wilson,	.50
Rev. F. Koch,	.30
W. B. Denton,	.75
Rev. T. A. Rusk,	5 00
Mrs. Emma Ross	.25
C. G. F. Miller,	1 00
Rev. S. F. Porter,	19 00
Mrs. A. C. Hand,	2 00
Jacob Phillips,	3 30
P. K. Drury	4 00
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E. Brace,	5.00
Wheaton College Church	16.62
Lydia Oliphant,	1.00
Mrs. S. W. Dexter,	3.00
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Rev. R. J. Gault,	5.00
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R. M. Blackwood	.50
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Levi Porter,	1.50
Mrs. Hannah Pallister,	1 00
Mrs. D. R. Keir,	.60
Mrs. M. M. Shaw,	10 00
Rev. I. A. Sommer,	5 00
J. J. VanWagnen,	2 00
Rev. T. M. Chalmers,	5 00

FOR MISSOURI STATE CONVENTION.

Miss Bell Ewing,	1.00
J. F. Baird,	1.00
R. A. Cullor,	15.00
M. Z. Cullor,	1.00
Collections at Missouri Convention,	12.86

A TORNADO OF FLAME.

The Swift and Tragic Burning of the Steamer Martha Washington.

A steamer called Martha Washington left the Cincinnati docks late in the night of Jan. 7, 1852. She was heavily freighted with a cargo consigned to New Orleans and the markets of Texas and California. In her cabin were 30 passengers. When seven days out, on the coldest night known to rivermen, she burned to the water's edge off island Sixty-five, in the Mississippi river. Despite the loss of 16 lives, together with the cargo, the catastrophe excited no more comment at the time than many like disasters. In time, however, the captain and others were charged with burning the boat to secure insurance. In a famous trial they were acquitted, but belief in their guilt remained general.

On the witness stand is the pilot, Lewis Choate. "I was at the wheel when the Martha Washington burned," says he. "Captain Cummings was with me in the pilothouse. I remarked that I smelled fire. The captain looked about and said there was no fire. He went down stairs, however, and immediately the flames broke out.

"I stood at the wheel until a line was made fast to a tree. There was no person alive in the cabin when the boat struck the shore. I could hear the glass rattling like hail in the burning cabin, where the flames roared like a tornado. I jumped ashore from the pilothouse—a hard spring it was. I struck partly in the water and partly on shore. All the passengers who ever got ashore did so at the instant the steamer struck the bank. Yes," he adds in a tragic voice, "if I had believed that Captain Cummings set the boat on fire, I would have taken his life that night. If you," addressing Mr. Stanberry, who stands erect and alert, the very Bayard of the bar, "had seen the misery, the suffering, that night on board the Martha Washington you would not blame me. I am sure I would have killed the incendiary on the spot. It was the coldest night I ever saw in that country. No one could quench the flames. As well describe a hurricane as that fire, so fierce, so swift was the destruction it wrought. In less than a minute after the engineer shouted back to me that there was no fire the flames flashed 10 or 12 feet above the hurricane deck. The cabin of the boat had been painted over, God only knows how often—perhaps 20 times. It was not the coal tar paint on the chimneys I smelled, it was a pine and turpentine smell."—Lida Rose McCabe in McClure's.

When Hunger Gives Zest.

I have not lost all taste for an al fresco feast in camp style, but there are pleasures of many kinds and they are not always comparable. I only draw the line at those messes called clam chowders, fish chowders and the nightmare provoking clambake. These may be classed as coarse feeding, but I have had as delicious trout, venison and other game served in camp as ever tickled a tongue. Yet a service in courses, the varied products of the vineyards, the fruits and desserts—I like all good things; but the best of all is good company, whether in evening dress or flannel shirt. Yet I can't admit that camp cookery excels the best hotel cookery, taking each on its merits outside of sentiment. We deceive ourselves in this. We come in hungry enough to eat a bear before his skin is off and "hunger is the best of sauce."

You have often come into camp with a string of trout and had to clean and cook them before you could eat supper. You stuck a stick in the gills with a bit of pork in the mouth and stood them up before the fire and turned them when necessary. When you thought they were done, you sat down and ate them half raw and half burned, and your hunger prompted you to say that you never ate such trout before in your life. If trout cooked in that same way were set before you in a restaurant, you would reject them as unfit to eat. But the memory of a camp dinner with an appetite only six hours old, but very large for its age, has a halo around it that should properly encircle the appetite. Though not a taxidermist, I have stuffed several thousand first class appetites, but never could preserve one.—Fred Mather in Forest and Stream.

Onward and Upward.

If our onward motion (in life) is down hill, the past is cut off from our view. We have no appreciation for the deeds, the efforts, the virtues, the truths, which the life of our predecessors taught and exemplified. The accumulated wisdom and experience of the bygone are sunk into an abyss of blue haze—nothingness. There is no warm sentiment to cheer the heart, no guidance, no hope, no inspiration for the future. But when our spiritual progress is upward—heavenward—the past becomes more charming, more significant to us the farther we proceed. Every single object in the distance that is behind us appears more beautiful, more significant, in the grouping we survey from the heights we ascend. And the heart is aglow with hopes and anticipations of the future. We feel that there is a beyond which is more blissful than the human fancy can conceive. By our appreciation of the past we can estimate whether the course which our life takes is upward or not. Onward we are swept by the "chariot of God." But within ourselves and our relations to the past we must find an answer to the question, Whither?—Hebrew Journal.

Tortured For Disobedience.

An extraordinary custom prevails among some Chinese a few days after the marriage ceremony is performed, the bride being required at a festival to repeat certain phrases after any of the guests assembled on the penalty of suffering cruel tortures, such as burning her face with lighted joss sticks, a redhot poker or such like implements. A short time ago a marriage took place in Hollywood road, near the Man Wo temple, and a festival was held in honor of the event.

A young Chinese, in the course of the festivities, asked the bride to repeat certain phrases after him, which she refused to do. He thereupon inflicted serious injuries to her face with burning joss sticks and the lighted end of his cigar. The uncle and some of the friends of the woman subsequently had a quarrel with the young man over the affair, with the result that he was brought before Commissioner Hastings at the magistracy, charged with assault. He pleaded that he was only skylarking. The magistrate sent him to skylark for four months in Victoria jail.—China Exchange.

The New Man Must Hustle.

The colleges for women are said to be besieged with applicants for the higher education, with the number constantly increasing. This suggests two facts—the possibilities of the race for intellectual development when the women are so eager for knowledge and the absolute necessity for the new man to be up and doing to keep pace with the feminine procession.—Baltimore American.

A Ride For Reputation.

While they were discussing the melee in the school board the head of a big manufacturing establishment was moved to relate this experience:

"I was once a pedagogue myself. I had resolved to do something worth while in the business world, and having no capital except what was wrapped up in my person I taught school to get a starter. I had some advanced students and had to skirmish in order to keep up with the procession. One day the whole class was stumped by an arithmetical problem, and so was I. In order to gain time for myself I came the old dodge of telling them how much better it would be if they would work out the solution for themselves and gave them another day.

"That night, behind locked doors and closed blinds, I worked in fear and perspiration. From the bottom of my trunk I took a key to the arithmetic, but even with that aid I failed to master the problem. By midnight I was desperate. It would never do to let the scholars, the parents and the whole cruel world know that I was not equal to my position. But it's not in my make up to surrender while there's a fighting chance.

"At the town, ten miles away, there was a loyal and highly educated friend of mine. He would help me and say nothing. It was one of the bitterest January nights I ever knew. But I slipped to the barn, appropriated a horse, made a ride more notable than many of those immortalized in song or history, froze my ears and toes and had my vocal powers reduced to a whisper.

"But you should have heard my whispered explanation of that problem and my regrets that none of the pupils had mastered it."—Detroit Free Press.

Wave Names.

I have a note of some curious names given locally to the waves on different parts of our coast that may be worthy of record. These were culled from The Family Herald a few years ago. I cannot give the exact date. The names are curiously varied and sometimes not a little suggestive. The Peterhead folk call the large breakers that fall with a crash on the beach by the grim name of "Norrawa (Norway) carpenters." On the low Lincolnshire coast, as on the southwestern Atlantic fronting shore of these islands, the grandly long unbroken waves are known as "rollers." Among East Anglians a heavy surf, tumbling in with an offshore wind, or in a calm, is called by the expressive name of a "slog," while a well marked swell, rolling in independently of any blowing, is called a "home." "There is no wind," a Suffolk fisherman will say, "but a nasty home on the beach." Suffolk men also speak of the "bark" of the surf, and a sea covered with foam is spoken of as "feather white." The foam itself is known as "spoon drift." So in the vernacular we have it, "The sea was all a feather white with spoon drift."—Notes and Queries.

He Said "Poke and Beans."

Joe Cavan, who has had a whirlwind experience in the south and west, said to the crowd in the same old place, the up town hotel:

"My advice to you all is, be natural. Do not try to deceive people with your affected talk or in your clothes. You will be certain to show the cloven foot somewhere. I was at a dinner once in St. Louis. It was given by Governor Marmaduke. Before we had given our orders, for at a western dinner every man has the privilege of saying what he wants, the governor asked each one of his guests where he hailed from. One was from Tennessee, one from Illinois, one from California. The east was not represented, so I handed in my card from Vermont. Just then the waiter passed the bill of fare, and, my ruling passion asserting itself, 'Poke and beans,' said I in my natural voice.

"'Cavan,' said the governor of Missouri vehemently, 'you're from Georgy. No man from Vermont ever said 'poke and beans,' and your scheme of passing for a Yankee, suh, is reprehensible and will cost you the wine.'

"I have sailed under my own colors ever since."—New York Sun.

Their Peculiar Aversions.

Most people have aversions of some kind or other, and some very strange ones. The sight of a set of false teeth makes John L. Sullivan sick at the stomach. Napoleon did not like to see a white dog. Agassiz could not bear to touch polished steel. The sight of the rising moon, when it was full, always made Mme. de Stael ill. Barefooted children made Louis XIV nervous. Dean Swift has said that Bolingbroke would "act like one bereft should he cast his eye on a poor, harmless toad." Disraeli had an attack of vertigo when he saw anybody chewing gum. Dickens never liked a stiff shirt bosom, and Buffon would fly into a rage if any one put an egg on the dining table at which he sat.

Common Honesty.

In the west there are six states with senatorial contests on hand. A paper has been sent to the United States senate by the presidential electors of Delaware setting forth that through fraudulent and illegal action in the count of votes in one county in that state an actual majority for one political party had been changed to a majority for the opposing party. This was done to elect certain men to the legislature in order that they might vote a certain desired way for senator. Therefore the presidential electors brought the matter to the consideration of the United States senate.

Now, in every one of these senatorial contested election cases the way is plain. Either one candidate or his opponent was certainly elected to the legislature. It is not hard to ascertain which one it was. Those who count the votes certainly know which it was. There is one clear, straight, infallible way out of the tangles in every case. Let those who know, who cannot help knowing exactly how the count stands, simply certify to the truth. That is all they need do.

It is time we were returning to the simple, straight path of common honesty in this country, in elections and everything else. An infusion of just plain, common honesty into vote counting and all the processes of politics will solve every difficulty, straighten out the tangled threads of every contested election case and make darkness as clear as noonday. What is more, everybody concerned will be even better off financially than he is now. Every dark and muddy and crooked way in politics has been tried in this country and failed. It has failed even where it at first seemed to succeed. Now let electors and candidates go back on their tracks and settle square down on the platform of plain, common honesty, which is also the eternal and illustrious platform of common sense.

Danger to the Republic.

There are wise persons who think they see peril to the existence of our republic. The editor of The Outlook is one of these. He writes:

Two dangers threaten the republic—mobocracy and plutocracy; the ungoverned passions of the many and the cool, calculating, organized greed of the few. The first is hirsute, loud voiced, barbaric, appalling; the second is genteel, well clad, silent, specious. Those who fear the first will wish to add to the safeguards and strength of vested rights and to lessen the power of the people; those who fear the second will wish to increase the safeguards and enhance the strength of the people and to lessen the power of wealth. We fear the second peril.

For mobs, though appalling, are generally local and always temporary—mere episodes in our national life. They are generally unorganized and always ill directed; are as abhorrent to public sentiment as they are hostile to public interest; are invariably disavowed by the very men who have evoked them, and are easily and promptly quelled. It has never been necessary even to summon the militia where the police were efficient. But the greed of concentrated wealth is chronic, and its work is continuous. It is never satisfied and never vanquished. It buys votes at the polls, franchises of city councilmen, special privileges of legislators. The "boss" is its hired servant, and through the "boss" it controls lawmakers and governors. It escapes just taxation and levies unjust taxation on the people. It has been officially proved to have purchased judges in a few rare instances; it is believed by common fame to have secured the appointment of others who were by tradition and habit identified with its interests. It already controls the output of coal and oil—our fuel and lights; our railroads—the highways of the nation; our telegraph—an increasingly necessary means of communication, and it is even now clamorously demanding at Washington special privileges.

About 25,500 immigrants come to the Dominion of Canada annually. Of these, however, an average of 7,800 skip across the border to the United States each year. They simply take advantage of the rates and inducements offered by the Canadian authorities to get a cheap way of coming to the United States. In addition to these immigrants, the French Canadians are fairly tumbling over one another to get out of the Dominion and into the United States. Thousands come every year. All this is curious, but it will never be any different till Canada becomes a part of the American Union.

Three-fourths of all the meat products exported from this country go to Great Britain. She took from us last year 103,000,000 pounds of ham alone and 204,000,000 pounds of lard. We shipped abroad in 1896 $600,000 worth of oysters, and England took nearly all of these too.

The people want our national legislature to pass that bill forbidding any foreign company to land an ocean cable at any point upon our shores without first obtaining consent of congress.

A question that requires a nice discrimination to decide is when nudity in a picture or statue is artistic and when it becomes an impropriety.

If there should come a war between England and the United States, John Bull would suddenly find himself very short in his meat supply.

It sounds very strange to read that a man was frozen to death recently near Mobile, Ala. But the man was drunk, which accounts for it.

HINTS ON ROADMAKING.

One of the Requisites Is a Dry and Solid Foundation.

The importance of drainage in the construction of roadbeds is not sufficiently understood by amateur road-builders, farmers, path masters and road tax workers in general. Dry roads, as a rule, are good roads, and the good roads problem will be near solution when this fact is generally known and appreciated. An essential for any kind of a roadbed is a solid foundation. This can never be attained so long as water is allowed to remain in the road or under it.

In road drainage provision must be made for both surface and under drainage. The roadbed should be graded, rounded and kept smooth, so that water falling upon it may readily run to the surface drains at the sides of the road. These side ditches should be graded so

JUST OUT OF THE MUD.

that water will not stand in them and saturate the roadbed by capillary attraction.

But the work is only half done by the removal of the surface water. More dangerous and injurious to the life of the road are the wet places in the road foundation. Underdrainage must be resorted to to remove this foe of good roads.

Underdrains should be made by laying a line of tile on each side between the roadbed and the side ditches. These tile drains should be at least three feet deep, carefully graded and have a good, clear outlet. Wet places in springy or "seepy" hillsides can be remedied by laying a line of tile across the road some distance above the wet place. This will catch and remove the water before it can come near the surface.

Roadbuilders should bear in mind that, no matter how hard the surface, it will not stand the weight of traffic if it be laid on wet soil, as the foundation soon becomes saturated, and the destruction of the road quickly follows.

REPAIR OF HIGHWAYS.

A Little Fixing When Needed Saves Money as Well as the Road.

Poor nations make poor roads and keep them poor. Yet a poor nation might increase its riches by the making of good roads. We are not a poor nation, and it ought to be a matter of pride no less than of business tact to keep up with the other nations in this matter of feasible roads. What they mean to the farmer in the saving of repairs, of live stock and of rolling stock, what they mean to the women who wish to stir out of the house in bad weather, what they mean to the children who have to go to distant schools, what they mean in looks and cleanliness, what they mean in the facility they afford for transportation and for pleasure travel have been gone over again and again, yet the lesson has not been fully learned.

England and other European countries do not wait until a road has been kicked to pieces by the horses or guttered by rains before mending it. They keep men at work on it. And it is estimated that in such a case the repairs are not over $50 a mile per annum, since the work does not take all of the time of one man—indeed, the work is often consigned to superannuated citizens who are no longer in competition with the people who have indoor trades or are employed on farms. A little tinkering, a little rock breaking, a little ramming home of loose stone when frost or rain has heaved it up will keep a road in good condition, and the man who does this humble yet useful work can keep some miles of it is shape.

In some of the poorer countries of Europe these road menders work for what the benefited citizens choose to give them in the way of alms, but that is not businesslike, and it ought not to do here. We want able men and are able to pay them, and in the country we have no doubt that able men could be engaged to repair the highways at $50 a mile per annum. For lack of immediate repair it costs hundreds of dollars where it might cost one. In the end we shall learn that the best is the cheapest and that constant watchfulness alone keeps things at their best.

POOR ROADS TAX.

A Florida Farmer Figures That It Amounts to $10 an Acre.

A farmer in Leesburg, Fla., is convinced that the poor roads of his neighborhood are a serious tax. In a letter to the local paper, The Commercial, he sums up the cost of poor roads to himself as follows:

Cultivating ten acres, eight miles from the station, I buy two tons of fertilizer for $70. This quantity makes eight loads for one horse, and six hours are required for a trip. The time of myself and horse is worth 60 cents per load. I make 500 crates of vegetables, which require 71 trips to get them to the station, at a cost of $42.60. On hard roads I could haul my $70 worth of fertilizer in four trips of four hours each, at a cost of $1.60. I could haul my 500 crates of vegetables in 35 trips of four hours each, at a cost of $14.

On the sand roads one horse is required 71 days to ship my crop, which is a longer time than the shipping season; hence I am compelled to keep two horses during the year or hire from my neighbors at a busy time. The cost of keeping the second horse may be safely estimated at $25.

So much of my time is used in my trips to town that during three months of the year I am compelled to hire an extra hand, which costs me about $45. The foregoing items will suffice to show that bad roads cost on my ten acre crop $101.80, being a tax of over $10 per acre.

A Permanent Improvement.

The chief of the board of road inquiry at Washington is responsible for the statement that it costs the farmers of the country an average of over $3 a ton to market their produce, nearly two-thirds of which might be saved by the construction of good roads. The value of the saving that would result in any farming state in a single year would be very large. If rightly constructed, good roads, when once established, should be a permanent improvement, so that the addition to the wealth of the country from the economy they afford would be something enormous in the course of years.

Repair of Stone Roads.

Experience has shown that the way to preserve stone roads is to roll them after rains with a steam roller, or, where that is undesirable, with a heavy horse roller. The steam rollers can be bought for about $3,000, and the expense if each township owned and operated its own roller would be slight. Weak bridges are sometimes an obstacle, but it is certain that, without rolling at the proper time, the best stone road is bound to be destroyed by the sun, wind and wear and tear.

Keep the Roads In Order.

To keep a macadamized road in good order the dust should be removed from the surface in dry weather and the mud when it is wet, so as to keep the surface clean, and the drains and gutters kept clear, so that no water may lie on the surface. In England the drainage of the roads is considered of so much importance that property owners, through whose lands any drain or ditch which carries off the water may run, are required by law to keep the drain or ditch in good order.—Exchange.

WEIGHT AND MEAT.

Fowls That Rank Highest as Used on the Table.

To produce a large and heavy fowl is one thing and to produce one with weight and meat combined to the best advantage for table purposes is another.

The Brahma is the largest and heaviest fowl, with the Cochin and Langshan closely competing with it in size and weight. But in none of these three breeds are weight and meat combined as satisfactorily to the consumer, when the fowl is dressed and cooked, as it is in several other breeds.

The fanciers of the country—those that make mating and breeding with a view to utility a study—have tried for many years to produce a breed of fowls that would have small bones and sinews, with plumpness of breast, meaty thighs and shortness of leg and neck—in other words, a compact, blocking bird, with plenty of meat and little bone.

Working in this line they have evolved the Plymouth Rock and the Wyandotte, the two best known and most popular American breeds. These two breeds are not perfection. Yet these represent a long step in the right direction, the females coming nearer to the ideal, small boned, meaty fowl so greatly desired than the males. The latter are still rather lank and bony. It is hard to breed them down to a blocky, meaty form. But, still, in the two latter named breeds we find the best table fowl in all the long list of pure bred poultry. Of these two the Plymouth Rock is the best known and the most popular. The difference between them, however, consists chiefly in plumage, as there is really very little difference in the size, weight and the amount of edible flesh on them.

There is another breed that ranks high as a table fowl, one that, in the female particularly, combines weight and meat in a most happy and desirable degree; we refer to the Southern Game fowl, a fowl that, like Topsy, "just growed," and which, despite the efforts of the poultry fanciers to produce something superior, still holds its own as a table fowl. In fact, a game pullet, with her plump breast, broad and fleshy back and meaty thighs, combines as large a per cent of meat to the bone as any fowl grown. In addition to this there is a sweetness and wild bird flavor about the meat of the plantation or farm raised game fowl not found in any other breed, not even excepting the Plymouth Rock.

FARM POULTRY.

More Profit In Eggs Than In Fattening For Market.

The profit derived from improved farm poultry comes, first of all, from their increased size; therefore in improving poultry you should have two objects in view. The first is egg production; the second is size and keeping such stock and in such numbers as will allow the profit resulting from the sale of the surplus to pay for labor of caring for them.

In climates not extremely cold a plain, comfortable house should be constructed. One that will accommodate, without crowding, 100 fowls may be built with a small outlay of from $50 to $100, and a flock of this size, provided their sleeping quarters are kept clean and wholesome and they are allowed a wide range, may be kept healthy without much hard work. Of this number 25 will easily raise a liberal supply of young chicks for a large family, besides furnishing them in addition an abundance of good fresh eggs the year around. This will leave 75, and the greater profit will be realized if they be of some nonsitting breeds or crossed with some nonsitters, so that they will concentrate their strength and energy in egg production.

For, unless one has favorable market facilities, there is no profit in selling live chickens. Well fattened hens sometimes bring a reasonable price, but as a rule, unless the seller is well posted in such matters, the prices accorded the farmer, after transportation and commission fees, are so low that he finds it would have been better if he had kept them for home use. Good, fresh, brown eggs fetch a good price in the market at any time. The price varies with different localities, but in the summer season we can get 10 cents per dozen, while in winter and the greater part of the fall the price rises to a greater extent. If the food is raised for the flock on the farm, the expense of keeping is reduced to a considerable extent. If a large family be liberally supplied with fresh eggs and first class poultry, that in itself should be considered as equivalent for the food supply of the rest.

POINTS OF MERIT.

Why One Man Places Black Minorcas at the Head of the List.

A writer in The Poultry Monthly sums up the merits of the various breeds of fowls in this seemingly rational fashion:

The Egg Breeds.—Minorcas, Leghorns, Polish and Hamburgs. Of these, the Minorcas and Leghorns easily outclass the others. Now, while it may be conceded, for the sake of argument, that as to number of eggs they are about even, it must be acknowledged that the Minorcas lay a much larger egg and are heavier birds. We reserve the Black Minorcas.

Meat Breeds.—Brahmas, Cochins and Langshans. Of these the Brahmas easily lead in point of weight and also as layers. We reserve the Light Brahmas.

General Purpose Breeds.—Plymouth Rocks, Wyandottes, Dorkings, Houdans. Of these the race for first place is very close between the first two, with possibly a slight advantage in favor of the Plymouth Rocks. We reserve the Barred Plymouth Rocks.

In the fight for superiority we have now left three distinct competitors: No. 1, Black Minorcas; No. 2, Light Brahmas; No. 3, Barred Plymouth Rocks.

No. 1 is supposed to be the highest type of an egg machine.

No. 2 is the exponent of solid weight.

No. 3 of the class of so called general purpose fowls is supposed to be half way between No. 1 and No. 2—a sort of connecting link—but we believe that we can readily eradicate him by comparison.

As to meat, No. 3 is barely superior as to quantity as compared to No. 1, but far inferior to No. 2.

As to eggs, we find No. 3 greatly inferior to No. 1 and hardly equal to No. 2. In view of the above we feel justified in reserving Nos. 1 and 2 as the real competitors for highest honors as useful fowls. Let us study the special points of each:

No. 1. Best layer, largest eggs, hardy, quick maturing, good average size.

No. 2. Good layer, ordinary size eggs, hardy, slow maturing, very large.

Now, we believe that all points considered (and you can study it out for yourselves), the Light Brahmas should take second place, acknowledging that the Black Minorcas stand at the head of all domestic poultry.

An exchange for the unemployed has been established in Berlin on a plan which ought to be adopted in all great cities. Headquarters have been secured where the unemployed may come and register their names and likewise wait for bids for their services. The place is provided with reading rooms and an ample library and a light and spacious general waiting hall. All classes of unemployed, from the schoolteacher to the day laborer, are invited to appear and make their wants known.

Yes, New York is a great metropolis. In some respects it surpasses any city under the sun. But it is chiefly noted for its freak newspapers, its Dr. Parkhurst, its Steve Brodie and its reform city government.

A blackboard is a most useful thing in a nursery. Children will find a constant source of amusement in drawing on it. It should not be too high, but be easily within their reach.

The French women artists and sculptors are petitioning the School of Fine Arts for admission on the same terms as men.

"EASTERN TROUBLE."

WHICH ONE OF THE COUNTRIES STRUCK THE FIRST BLOW

The Question That Europe Is Required to Answer—Somebody Struck It and Turk and Greek Are Fighting All Along the Line.

London, April 19.—The situation in the east has not been cleared by the declaration of war so far as the powers are concerned. If they manage to confine the trouble to the two nations now is the aggressor. Both Greece and Turkey declare it was the "other fellow," and Turkey, in the official document that brought about the culmination of the strain that has existed for weeks, very artfully avoids "declaring war," as follows: War has not been officially declared between Turkey and Greece, but it has been declared officially to have "broken out." The Turkish cabinet has decided to sever diplomatic relations with Greece, and has ordered Edhem Pasha, the commander of the Turkish forces. to take the offensive. But war between Turkey and Greece has actually begun, Turkish declarations that war has "broken out" being merely for the purpose of diplomatically putting the onus of the war upon the kingdom of Greece.

They Are All Turkish Facts.

The facts relied upon to support this position are that the Greek regulars advanced into Turkish territory Friday and attacked the sultan's troops; that the whole of the past week was one of invasions by the Greeks, but that Friday's invasion was one of regular Greek troops, "thus establishing war," without agression by the Turks. The word "facts" above is used as if used by a Turk; the porte says the above statements are facts. The Greeks say they are not. The porte says that Turkey has no idea of conquest, and as a proof of pacific sentiments the sublime porte offers to retire the Turkish troops on the frontier if Greece will retire her forces from the frontier and from Crete. These statements are made in a circular to the powers.

Greeks Have Their Own Story.

Now as to the Greek position, they claim that the "outrage at Prevesa" was practically the opening of the war. As for the alleged invasion of Turkish territory by Greek regulars the Greeks hold that it was an attempt upon the part of the Turkish forces to occupy a strategic position near Mount Analipsis, not far from Nezoros, in the neutral zone, which led to the encounter on Friday between the Greeks and the Turks. This, it is added, was used at Constantinople as a reason for ordering Edhem Pasha, the Turkish commander-in-chief, to assume the offensive, and led to the rupture of diplomatic relations between the two countries. Little news of a reliable nature has been recived at Athens or is allowed to leak out regarding what has really transpired on the frontier. It is known, however, that the whole frontier of Thessaly has been blazing with murderous firing since early yesterday morning.

Delyannis States His Case.

The Greek case is stated plainly by Delyannis at a special sitting of the legislative asembly held at Athens yesterday. The public galleries were crowded. Amid intense excitement Delyannis, the premier, announced that the Turkish government had notified Greece of the rupture of diplomatic relations on the ground of the aggressive attitude of the Greek government. In a cool but diliberate speech he reviewed the recent events to show on the contrary that Turkey had been the aggressor; that her troops had attacked the Greeks and attempted to occupy neutral positions, and that her batteries at Prevesa had sunk the Greek ship Macedonia.

"Turkey," said Delyannis, "declares war against us. We accept it."

This statement was received with prolonged cheers from the galleries and the floor of the chamber. Athens and all of Greece accept war gladly.

GREEKS BOMBARDING THE TURKS.

Naval Attack on the Forts at Prevesa—The Frontier Fighting.

Athens, April 19.—[Copyrighted, 1897, by the Associated Press.]—The Turkish batteries at Prevesa, on the north shore of the entrance of the Gulf of Arta, where according to the treaty of Berlin the Turks had no right to erect fortifications, fired on and sank a Greek steamer, the Macedonia, yesterday morning while she was atempting to leave the Gulf of Ambracia. The crew of the steamer were saved by boats from the shore, but the captain of the Macedonia was severely wounded. Upon receipt of this news the Greek government sent orders to the Greek fleet in the Gulf of Ambracia to bombard Prevesa Consequently the bombardment of Prevesa commenced yesterday morning.

It appears that the bombardment of Prevesa only began at 11:30 a. m., whereas Turkish forces there opened a hot fire upon Actum at 5:30 a. m. Actum was formerly a telegraph station, but the building was converted into a fort and was garrisoned by 500 men. The Turkish fire completely destroyed it. At 10 o'clock a. m. the Shafidaki fort fired a few shots on a Greek gunboat, which replied, effectually silencing the Turkish battery. At 11 o'clock the Greeks began to attack the Turkish forts outside the entrance of the gulf, partly to divert the enemy's attention and partly in order to prevent the massacre of the Greeks at Prevesa. The Greek ironclad Spetzai has arrived to assist in bombarding Prevesa, and the gunboats continue to bombard from inside the gulf.

The firing opened at long range. The first shot was sent by the Greek warship Basileus Georgios, the cruiser Nauarchos Miaulis taking up the fire. The Hamidieh and Pantokatoros batteries returned the fire, but their practice is not good. At 3:25 p. m. a shell from the Nauarchos Miaulis fell fairly in the Hamidieh battery. A dispatch just received says that the Skafididi batteries have been completely destroyed. The Greek battery at Kefalipanaghia co-operated effectively with the flotilla in the bombardment.

London Audiences Are Modest.

London, April 19. — The first performance of "On Leave" at the Avenue Theatre showed a rather thin French farce which had been ruined for a London audience by reason of two actors exchanging trousers before the footlights.

FUNERAL OF SENATOR VOORHEES.

Many Distinguished Men from All Parts of Indiana Present.

Terre Haute, Ind., April 16.—In the presence of a concourse of people, which included Governor Mount, ex-Governor Matthews, and many of the most distinguished men of the state, as well as a large percentage of the population of this city, the remains of Daniel W. Voorhees were committed to the grave yesterday afternoon. Among the honorary pall-bearers were the venerable Richard W. Thompson, always a vigorous opponent of Voorhees on the political forum, and Riley W. McKeen. Nearly every one present was a sincere mourner, and at few funerals has the element attracted by curiosity been so small.

The interment was under the management of the Masonic order, and was preceded by a funeral service at St. Stephen's Episcopal church, in which Mr. Voorhees was confirmed long after he had reached years of maturity, and in fact but comparatively few years ago. The funeral cortege consisted of a platoon of police, the Ringold band, Co. B., I. V. I., the Bar association, the Indianapolis delegation, the Jackson club, the Fort Harrison club, the Terre Haute club, the Masonic orders the G. A. R., and carriages of private citizens, and was one of the largest ever seen in this city. During the funeral business in the heart of the town was suspended, the public schools were dismissed, and all Terre Haute joined in doing honor to the memory of her distinguished son.

COSTLY BLAZE AT NEW ORLEANS.

Wipes Out a Whole Block and Costs the Owners $400,000.

New Orleans, April 16.—One of the most picturesque business structures in the city, known as the Moresque block, owned by Gauch & Sons, was totally destroyed by fire yesterday. The conflagration broke out shortly after 1 o'clock, and in an incredibly short space of time the whole building was a mass of flames that burned with a velocity absolutely astonishing. At half past 2 the edifice had collapsed, and upwards of $400,000 had gone up in smoke.

The Moresque building occupied one entire block, bounded by Camp, Poydras and Church streets and Lafayette square, and its walls were built entirely of iron in a design known as the Moorish. The Montgomery Furniture company, and Gauch, Sons & Co., crockery merchants, were the tenants of the building, and both firms carried full stocks. The fire is supposed to have originated in the top floor of the Montgomery section.

DISAPPEARANCE OF A MINISTER.

Has Much the Appearance of Another Dr. Cronin Tragedy.

LaGrange, Ind., April 17.—Rev. A. L. Case, of Tekonsha, has mysteriously disappeared. He has been gone since last Tuesday and all efforts to find a clew to his whereabouts have failed. The disappearance has been likened to the Dr. Cronin case of Chicago, as Case was called to the bedside of a dying member of his congregation, but the call was never made. He came to town from his country farm and hitched his horses in front of a friend's house, where the horses were afterwards found. It is learned that he had sent a letter to his wife saying it was better that they should part, but it is thought the letter is not genuine.

Sutherlin Goes Up for Life.

Plymouth, Ind., April 16.—After an argument, covering twenty-four hours, the jury in the famous Sutherlin murder case retired at 6 o'clock Wednesday evening, reaching a verdict at 5 o'clock yesterday morning. The defendant, William Sutherlin, was found guilty of murder in the second degree, in killing W. E. B. Fetters, and he was ordered imprisoned for life. A new trial is asked for. The verdict gives general satisfaction. The prisoner retained that calmness characterizing his demeanor throughout the trial.

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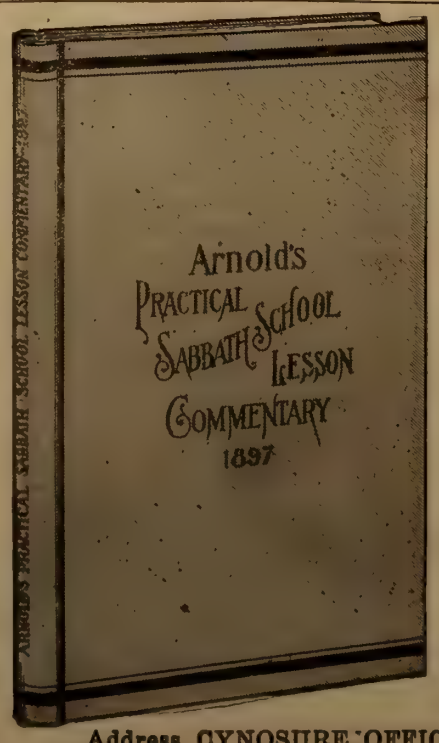
A pamphlet of 20 pages. 5c.

An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too."

A Booklet of 107 pages. 25c.

"The Martyr's Own Monument," by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association; "Christian Politics," by Rev. J. Blanchard, late Editor of *Christian Cynosure;* "The Mysterious Machine: Was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what?" by Prof. E. D. Bailey, of the Civil Service Dept. U. S. Government.



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NEWS OF THE STATE.

ITEMS WHICH WILL BE OF INTEREST TO OUR READERS.

A Condensed Report of the Proceedings in the State Senate and House, Showing What the State Lawmakers Are Doing at Springfield.

Springfield, Ills., April 15.—Immediately after routine business of the senate was completed yesterday that body went into committee of the whole for the purpose of considering the Humphrey railroad bills on the order of second reading. The order of the day was speeches for and against the bills by gentlemen from Chicago. Against the bills there were speeches by Newton, Partridge, P. Doyle (of a labor union), Judge L. B. Thoman and John H. Hamlin, of Chicago; for the bills, C. L. Bonney, J. J. McDonald (representing Chicago real estate dealers) and C. T. Yerkes (the street railway king), all of Chicago.

In the house a joint resolution was offered for a sine die adjournment May 6. The judicial apportionment bill was passed as it came from the senate. Bills appropriating an aggregate of over $1,242,000 were passed and the joint resolution to take a rest from tomorrow to next Wednesday adopted. The committee on elections reported in the Kirby-English contest in favor of seating Kirby, the Republican.

Springfield, April 16.—In the senate yesterday a bill was introduced authorizing the consolidation of gas companies. The senate then took up the Humphrey railway bills and an amendment was adopted providing that street railway companies must pay into the city treasury from 1 per cent. in cities of less than 100,000 inhabitants to 7 per cent. in larger cities, of the gross earnings, the amount so paid being also increased for successive periods of years, 7 per cent. being the highest. The franchise is to run for fifty years and an attempt to make it forty was defeated. After further amendment the bill was ordered to third reading, and made special order for today. A committee was appointed to investigate the trouble with the University of Illinois funds connected with the bank at Chicago.

Bills were passed: Providing that separate ballots be provided at an election for a constitutional amendment; providing for the appointment of ten commissioners who participated in the battle of Shiloh to mark the positions on the battle field occupied by Illinois troops; to prohibit the wearing or using of the insignia or rosette of the Military Order of the Loyal Legion by others than members of the order.

The house spent most of the forenoon discussing the bill creating a state board of pardons. The bill was advanced to third reading. The bill appropriating $30,000 to the Illinois National Guard was passed. The bill to prevent the name of a candidate from appearing on an official ballot more than once, or under more than one party appellation, was passed.

Springfield, April 17.—The senate yesterday passed both the Humphrey street railway bills, the first by 29 to 16 and the second by the same vote and then adjourned until next Wednesday. The feature of the debate was Littler's speech in which he said that the street railways under the bill would in fifty years pay to Chicago $60,000,000, and of the council of the "typical American city:" "If there ever was an institution of this country which needed to be restricted in its rights it is the city council of Chicago. That body has the worst reputation of any legislative body in the world. It is a noted fact that no man can get his rights there without paying for them." The bill was passed requiring teachers in public schools to be 18 years of age if females and 19 if males, and a bill was introduced appropriating $315,000 for the asylum for the incurably insane at Peoria.

In the house the Humphrey street railway bils were received and ordered printed and to first reading. The committee to investigate the state institutions were announced. The bill appropriating $687,000 for two years for the eastern Illinois hospital for the insane at Kankakee was passed. Several bills were advanced and adjournment taken to next Wednesday.

Illinois Woman Suffragists.

Bloomington, Ills., April 17.—A mass convention under the joint auspices of the National American Women's Suffrage association and the Illinois Equal Suffrage association opened in this city yesterday afternoon and will end with a mass-meeting tonight. A large number of prominent women suffragists are present.

Illinois Nomination.

Decatur, Ills., April 16.—The Republican convention for the third supreme judicial district was held here yesterday. J. W. Wilkin, of Vermillion county, was nominated for judge. The nomination was made by acclamation. Judge Wilkin made a speech of acceptance.

Aged Man Killed by the Cars.

Dixon, Ills., April 17. — Orlando F. Herrick was killed by cars at Princeville yesterday. He was 64 years old and came to Dixon from Canada fifty-seven years ago.

Arrested for Forgery.

Bushnell, Ills., April 17.—James E. Dugger was arrested here yesterday charged with forgery to the amount of $1,000. He is wanted at Carrollton.

State Notes.

William Martin, a prosperous farmer, near Lynnsville, Ills., was found near a haystack with his brains blown out. It is believed to be a case of murder.

The Englewood (Chicago suburb) Bureau of Charities has placed forty acres at the disposal of unemployed persons. The land will be laid out in small vegetable gardens.

Seven persons were injured during a fire in the picture frame works of H. Zehnert & Bro., Chicago. An explosion of chemicals knocked down five firemen and they were all burned about the face, hands and body.

Judge Henry W. Blodgett and daughter Carrie have reached their home in Waukegan, Ills., after a month's visit at Eureka Springs, Ark., for the benefit of the former's health. The judge says his condition is much improved.

The strike of the Chicago tanners continues, both sides remaining firm. Owing to threatening demonstrations police are guarding the tanneries.

ANGELL TO GO TO TURKEY.

Michigan University President Nominated for a Diplomatic Post.

Washington, April 15.—The statement that President Angell, of Michigan State University, had been selected as United States minister to Turkey was confirmed yesterday by his name being sent to the senate for confirmation to that position. Other nominations sent in were: George N. West, of the District of Columbia, consul of the United States at Pictou, Nova Scotia, and George D. Meiklejohn, of Nebraska, to be assistant secretary of war.

James B. Angell is a native of Rhode Island, in which state he was born in 1829, but he has resided in Michigan for the past twenty years or more. He is a graduate of Brown University and his life has been largely devoted to educational work. Mr. Angell is a Congregationalist and has been quite prominent in church affairs. His appointment was sought especially by the members of this church, which has a greater number of missionaries in the Turkish field than any other denomination.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Apr 12 to Apr. 17:

Joseph Moore, Rev James D Smith, Mrs Betsey Bloss, Rev Fr Westerkamp, J R Alcock, Mrs H Parsons, W B Stoddard, A K Richey, Geo W Pritts, W T Peters, Rev I J Rosenberger, J J Van Wagnen, Mrs E B Maltby, Rev P B Williams, J P Stoddard, Geo W Pence.

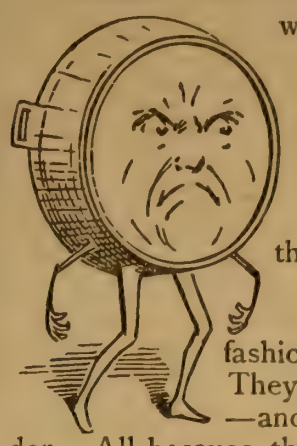
SERMON BOOK.

By Rev. B. Baldwin, Evangelist.

Single copy, 60 cents; two for $1 00. (Postage stamps not taken.) Montpelier Ohio.

A friend says of it: "Every page is crowded full of most important matter. Every young minister should early possess a copy. Evangelists and all others who engage in revival work will find 'SERMONICA" brim full of facts, illustrations, comments and themes which will inflame thought and zeal in pulling sinners out of the fire. It is a seed-bed from which will spring many other sermons."

That terrible



wash-tub! This is the way it looks to the women who do their washing in the old-fashioned way. They dread it—and no wonder. All because they won't use Pearline. Use Pearline—use it just as directed—soak, boil and rinse the clothes—and the wash-tub won't be a bugbear. No hard work—no inhaling of fetid steam—no wearing rubbing—no torn clothes—nothing but economy. 510

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To get these thirty-three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths.

Ex-President John Quincy Adams. Price, cloth, $1.00. Paper, 35c.
Letters on the Nature of Masonic Oaths, Obligations and Penalties.

Sermon on Masonry. 10c. each.
By Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference M. E. Church—a seceding Master Mason.

The Mystic Tie or Freemasonry a League with the Devil. 15c.
This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason.

Sermon on Secret Societies. 5c. each.
By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

Reminiscences of Morgan Times. 10c. each.
By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry.

The Broken Seal. In cloth, 75c. Paper covers, 40c.
Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene.

Pres. H. H. George on Secret Societies. 10c. each.
A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

Narratives and Arguments, 15c. each.
Showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple.

Secrecy vs. the Family, State and Church. 10c. each.
By Rev. M. S. Dury.. The antagonism of organized secrecy to the welfare of the family, state and church, is clearly shown.

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1 Iron Last, 8 inches.
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1 Package 5-8 Wire Clinch Nails.
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6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

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Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

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Good things, good people and good live stock cannot come in number too large. The great Ida of St. Lambert

IDA OF ST. LAMBERT'S BUTTER BULL.

Jersey family is now noted in Europe, America and even in Australia.

The illustration shows the Jersey sire that took second prize at the New York state fair. He was entered in the aged class, being nine days too old for the 2-year-old list. He is more strongly and stockily built than some of the Jersey bulls. Some of them are proportionately too long bodied and thin loined. Not this fellow, however. He is a grandson of Ida of St. Lambert.

More About the Silo.

In a recent talk about the silo and ensilage a farmer made the following points:

"I have not found anything more profitable than a silo. It should be located inside the barn, thus being protected from frost and not requiring roofing material and weather boarding. Dig ditch and fill nearly full of stone for foundation. Have very little stone wall in a silo. Make the silo square. Use timber 2 by 8 inches, spiking four together for each silo. Bed the sills in pine tar. For studding use 2 by 8 stuff, 6 feet long. On top the first course of studding spike a plate made of three pieces 2 by 8 stuff. On this spike another course of studding and on this another plate. Continue to build on till required depth of silo is secured. Bind the corners by lapping ends of the 2 by 8 timbers that compose the sills and plates. This plan secures a silo that cannot spread. Put lining on horizontally. That nearest the bottom rots first and by this method can be replaced without removing the sound lumber nearer the top. The silage settles all right. I feed silage till last of May, and when cows are turned out upon grass they shrink in milk. Next year I want to feed silage the entire year. To raise silage corn, plant as for grain. For cutting use a McCormick harvester. When cut too green, there is too much acid. Harvest when the corn begins to dent. Silage will be sour if made when corn is in the milk. While filling keep level, or the grain bounds to the outside. Do not tramp around the sides, as this spoils the silage. Merely keep level. No cover is needed. Top can be tramped and made wet and will then form a crust. If feed is scarce, use chaff or cut straw for cover."

The Setting of Milk.

Milk may be set for cream in various kinds of vessels and under different conditions. The poorest method is to set in shallow tin pans or crocks on pantry shelves or in a cellar. Milk thus set is exposed to a greater air contact than when set otherwise, and so is more liable to be affected by injurious odors, by diseases transmitted through the atmosphere and by heat and cold. Milk so set will oftentimes rapidly sour, or in very cold weather may freeze. If it sours badly in summer when skimmed, curds will be likely to get in the cream and remain more or less in the butter after churning, forming white spots, thereby seriously injuring the quality of the butter, or if the milk or cream freezes an inferior grade of butter will be made from it.

If cream is to be secured by setting milk, the best plan will be to set the milk in round tin cans, about 18 inches deep and 8 inches in diameter. If the can is placed in ice water or cold spring water to the height of the milk in the can, the conditions for cream separation will be greatly improved, especially if inside a refrigerator or creamer. This method helps keep the milk at a uniform temperature and enables the cream to rise to best advantage.

Begin With Good Stock.

Most of those who begin farming buy more land than they can pay for because a part payment on land leaves good security for the balance, says an exchange. Then they find innumerable expenses in purchasing tools and stock to begin operations. The temptation always is to economize in the stock, thinking that it is easy to breed up. Sometimes this is done, but more often the economy in not buying the best stock dooms the farmer to the same labor and expense in caring for it, while it is, when grown, not worth half or a quarter what it would have been if he had begun right at first.

The Oatmeal Trust.

It requires an unlimited amount of cheek, says The National Stockman, for the agents of the new Oatmeal trust to appear before the ways and means committee at Washington and ask for a higher duty on oatmeal, "so that better wages may be paid to employees." The present duty on oatmeal is 15 per cent ad valorem, and under this duty only $20,000 worth of oatmeal was imported into this country last year. Already the trust has advanced prices $1 a barrel, and with more protection it could force prices still higher and still keep out Canadian, Scotch and Irish oatmeal.

Milk Cow Statistics.

Milk cows in 1895 numbered 16,504,629, and their value was estimated at $362,601,726, and in 1896 their number was but 16,137,586, but their value increased slightly over $363,900,000. There was a decrease in other cattle of more than 2,000,000 in 1895 and 1896. In the present year the number is 32,085,409 and the estimated value $508,528,416.

Dairy and Creamery.

When cream is churned too warm, the butter will be soft and too white and there will be considerable of it left in the buttermilk. When the butter grains are too fine to collect and they form what is called butter flour, then your cream is too cold. In this case warm about two gallons of water to 62 degrees and pour it into the churn, stirring well.

For hilly regions the Guernsey or Jersey will do well. Holstein-Friesians do their best on moist, rich, comparatively level lands. The most fertile lands in Europe, as well as the dampest, are those of Holland, whence the Holstein-Friesian springs.

Milk producers should study to get not only the most milk from their cows, but the richest. This is a matter of breeding and feeding, and it can be entirely controlled by the cattle raiser.

Here is a day's cow ration as recommended by Hoard's Dairyman for a North Carolina milkman: 10 pounds corn stover, 10 pounds clover hay, 5 pounds pea vine hay. To this is added a mixture of 2 pounds cowpeas, 2 pounds Kaffir corn, 2 pounds sunflower seeds.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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READ CAREFULLY! The movement is a 7 jeweled Elgin or Waltham with **stem wind and stem set. To set the watch:** Pull out the stem until it "clicks," when you can turn the hands at will. Press back in position to wind. By this arrangement you only need to open the watch to regulate it, and your movement is kept as nearly dust-proof as possible. **The case** is Silveroid (not silver), yet can hardly be told from solid silver. Will keep its color always. Is screw back and bezel, tight fitting, handsome and strong and will last a lifetime. Before the late reduction in price of this movement the retail figure was $12.00. **WE GUARANTEE** this watch to be perfect, and will refund the money if not exactly as represented. **REMEMBER,** this is not a **Chronometer,** nor will it regulate the sun, but it is a **good, reliable timekeeper.** Sent by express for $5.75. If wanted by mail add 25c. for postage.

This movement in a solid silver case, described as above, only $9.50.

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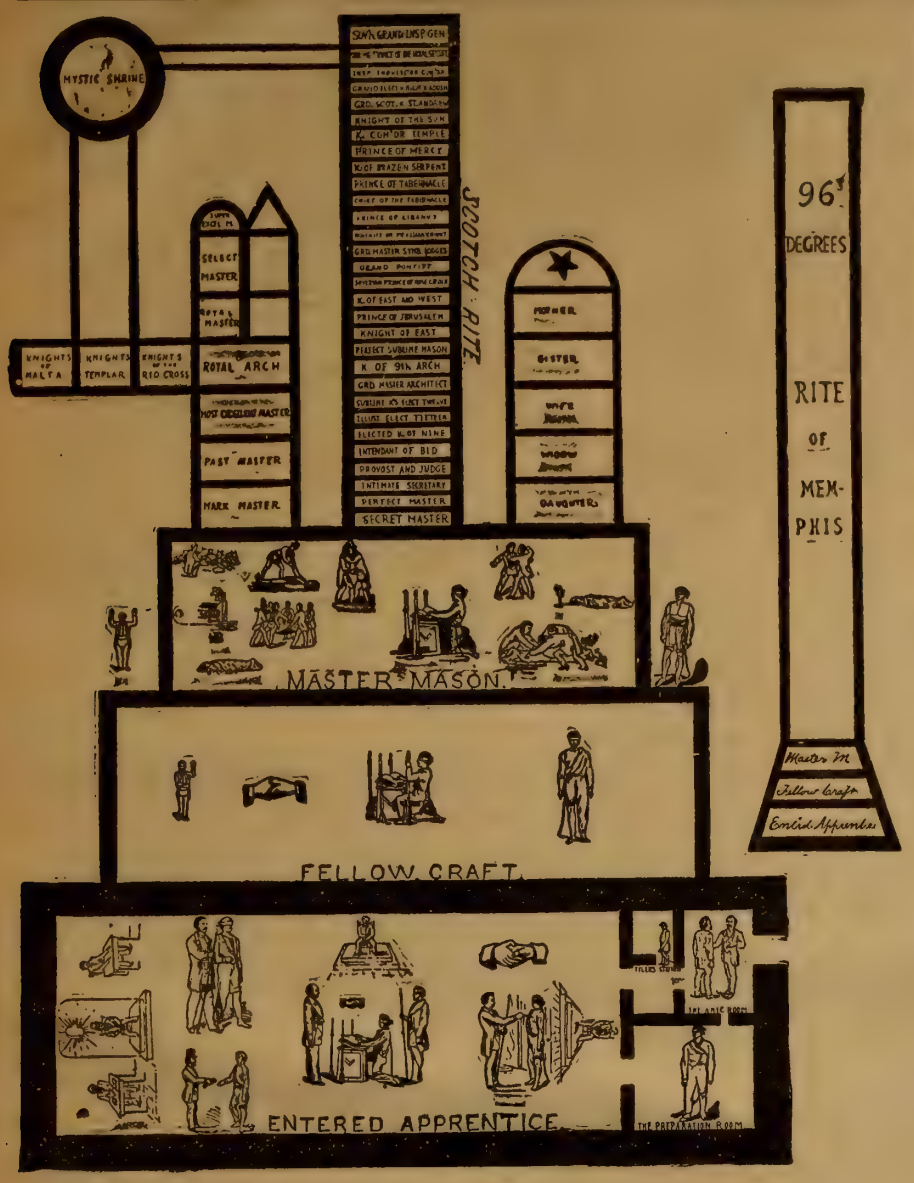

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

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2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
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5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

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Freemasonry Contrary to the Christian Religion. By "Spectator," Atlanta, Ga. 16 pages, 5c.

Hon. Thurlow Weed on the Morgan Abduction. 16 pages 5c.
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A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev Edward Beecher.

The Master's Carpet or Masonry and Baal Worship Identical. Bound in fine cloth. 400 pages. 75c.
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Disloyal Secret Oaths. 5c.
By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50. paper, 75c.

Finney on Masonry. Cloth 75c., paper 35c.
The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

Masonic Oaths Null and Void: or Freemasony Self-Convicted. 207 pages. Postpaid, 40c.
This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them.

Judge Whitney's Defence before the Grand Lodge of Illinois. 15c.
Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life-undoubtedly because they considered him a seceding Freemason.

Morgan's Exposition, Abduction and Murder and Oaths of 33 degrees. 304 pages, cloth, $1.00,
"Composed of Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's, Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees."

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The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

Sermon on Secretism, 5c. each.
By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear ayn of the objections to all secret societies, and to Masonry especially, that are apparent to all.

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HISTORY OF A WEEK.

Tuesday, April 13.

According to advices brought by the Gaelic, just arrived at San Francisco, natives in the vicinity of Ichang, China, are dying by hundreds of starvation.

Thirty English volunteers have arrived at Arta to join the Greeks. They include among their number young Harris, the son of the British admiral in Cretan waters.

Sophia Traubmann, the singer, was married to Charles Patzousky, of New York, Feb. 15.

The Pure Food Product company at 544 North Water street, Chicago, has failed. The liabilities of the concern

W. L. Sandiers, operating general stores at Frankfort, Kan., and Falls City, Neb., has failed. Assets and liabilities are believed to be large.

Professor Edward Brinker Cope, Ph. D., died at his home at Philadelphia from kidney trouble. Mr. Cope was professor of zoology and comparative anatomy in the school of biology of the University of Pennsylvania.

Wednesday, April 14.

Otto Snyder and cousin, John Snyder, young men, were drowned in the river at Eldora, Ia.

It is reported that T. V. Powderly, former general master workman of the Knights of Labor, will be appointed commissioner of immigration to succeed Herman Stump.

By a decree of Dec. 14, 1874, the king of the Belgians instituted an unusual prize of 25,000 francs for the best military history of Belgium.

Chicago detectives are looking for John Craft, who, it is alleged, robbed his mother, Mrs. John McDonald, of $900.

The motion to admit women lay delegates to the general Methodist Episcopal conference was lost at the New York east conference in Brooklyn by a vote of 151 to 67.

Thursday, April 15.

While seated at the breakfast table Matthias Guster, 25 years old, was shot and instantly killed by John Formiller, his step-father, at Chicago. Formiller then killed himself.

The body of the man found in the Weber river at Ogden, Utah, is believed to be that of E. A. Kilday, of New York.

A dispatch to the London Times from St. Petersburg says that a nest of conspirators was recently discovered in Sergius street, a fashionable thoroughfare of that city.

Policeman Paul Craft, of Chicago, accidentally shot and killed his sweetheart while he was cleaning his revolver. Craft was arrested and had to be restrained to prevent him killing himself.

The Standard Oil company paid through the federal court $3,750 to William Costello, of Chicago, which was the agreed price for the loss of an eye.

Mrs. U. S. Grant has written a book—the home history of General and Mrs. Grant as it has never been told before.

Friday, April 16.

The St. Louis Dairy company has been found guilty in the United States district court of having imported contract labor and will have to pay $1,000, the penalty provided by law.

Princess de Chimay has left Paris. She was not allowed to appear at a music hall.

The California legislature has enacted a law fixing the minimum rate of pay per day for laborers on public works at $2 a day.

A special from Grand Forks, B. C., announces the sudden death of Captain Carter, a well-known character of the camp, said to be a brother of Senator Thomas Carter, of Montana. He leaves mining property valued at $800,000.

The board of regents of the Michigan University will meet April 29 and vote a leave of absence for President Angell while he is in Turkey as a diplomat.

Part of the Globe Iron works at Dayton, O., weakened by the recent floods, collapsed. Damage estimated at $6,000.

Saturday, April 17.

A telegram from Asheville, N. C., states that Mrs. S. M. Hanna, the mother of Senator Hanna, is dead there from pneumonia. She was 84 years old.

The navy department is in a ferment over an order to Lieutenant Peary, the Arctic explorer, to leave the New York navy yard and take up his station at Mare island, Cal.

Detectives are searching for W. E. Farley, cashier for the clothing firm of Work Bros. & Co. He and $2,000 have coincidentally disappeared from Chicago.

A man who had just reached Chicago on a Northwestern suburban train was drowned in the river at Wells street. Scores of speectators watched the unfortunate go down in the dirty water unable to render him any assistance.

Judge Morton, of the Suffolk superior court, Boston, has decided that Adah Richmond has not established her rights as a widow to contest the will of John Stetson.

Monday, April 19.

William Dawson, Sr., president, and Robert L. Miller, assistant cashier of the defunct bank of Minnesota, at St. Paul, have been arrested on the usual charge of accepting deposits after they knew the bank was insolvent.

General Ruiz Rivera and Colonel Bacallao, the captured insurgent leaders in prison at Havana, are no longer incommunicado.

Juan Tejada, one of the survivors of the wreck of the Ville de St. Nazaire, has become a maniac as a result of his terrible experience.

Mrs. Randoll Davidson, wife of the bishop of Winchester, England, has been initiated a member of the Royal Lady Mary College of Odd Fellows at Farnham.

American bashi bazourks burned the feet of John, Smith, Rebecca and Eliza Blakesley near Findley, O., until the victims told where they had $5,000 in money concealed.

J. C. Long and wife are on trial at Hampton, Ia., for murder. They are accused of poisoning Long's only child. a daughter 16 years old, by his divorced wife.

Deputy Clerk Wallace A. Mason, of the criminal court at New Orleans, swallowed his false teeth and died later in great agony.

Two thousand and eighty immigrants arrived at Ellis island Sunday.

THOUSANDS OF PEOPLE AT WORK ON THE LEVEES.

Their Stability the Only Hope of the Planters — No Hope for This Year's Crops — Outlook at Omaha Decidedly More Encouraging.

Memphis, Tenn., April 15.—The river continues to slowly rise at Vicksburg and all points south, and the situation along the Louisiana system of levees is acute. The waters are pouring gulfward with tremendous force, and several thousand men are working and watching night and day in one grand effort to hold the embankments intact. Reports from the overflowed Mississippi delta are not encouraging. The expected fall in the waters that extend for miles and miles over the fertile valley has not occurred. Many well-known planters express the fear that the yellow stream will not recede until June—too late to plant this year's crop. Much suffering still exists in the Sunflower and Bogue Phalia country, where hundreds of negroes have deserted their cabins and are huddled on high grounds and the railroad tracks.

Davis Island People in Peril.

Many cabins are submerged to their very roofs. while several have been swept from their foundations and carried away by the swift current. Near Greenville yesterday two negroes were drowned in an attempt to reach dry land. Word reached Vicksburg during the day that many negroes were in imminent peril at Davis island, where the break in a private levee occurred, and assistance was asked for. A relief steamer was immediately dispatched to the island. At Rosedale, the work of relief continues. Rations will be sent to the Sunflower district today. At Greenville the river stood stationary last night.

Rain Falls Over the Flooded Area.

Throughout the overflowed area rain fell in torrents Tuesday night and part of yesterday. At Helena the downpour was of such violence that great pumps were put to work in the lower part of the city. The water gained so rapidly that the pumps had to be discontinued on account of the driving belts becoming soaked and unmanageable.

The whole of the southern part of Helena is under water from one to four feet deep and those who had provided themselves with boats were fortunate. The pumps were started up again last night, and it is expected the water will be out of the streets in three or four days.

OUTLOOK AT OMAHA IMPROVES.

Danger of a Cut-Off Averted for the Time —Much Stock Drowned.

Omaha, Neb., April 15.—At noon yesterday the river was still rising slowly. A new break in the banks of Florence lake had occurred above the dyke built Tuesday, and the water was again pouring into the Cut-off lake. The damage so far to the houses of the people in East and North Omaha, and to the tracks of the railroads along the river front. The East Omaha Terminal company's yards are almost completely submerged. The Union Pacific and Burlington have lost some sections of sidetracks, which have been undermined and slid into the river. The lower yards of both systems are practically abandoned. The other roads are faring better, as their yards are on higher ground. The Columbia distillery stands on a knoll surrounded by water. The Willow Springs distillery is just out of reach of the water, and the Omaha and Grant smelter is in the same fix.

Some water has backed in around the Union Pacific shops, but not enough to do serious damage. Along the river front hundreds of squatters have been driven from their huts and many of these are being swept away. On the Iowa side the levee which protects the Council Bluffs lowlands is holding splendidly and there is very little probability of its giving way. All the danger is on the Omaha side now. Cut-off lake has risen twenty inches, and is overflowing its eastern bank. This may serve to weaken the dyke at the lower end. If this gives way the loss will be severe. At noon the government gauge showed the river at 16.9 feet, a rise of 0.3 feet, and the gauge at Florence above the break shows 17.6 feet, a rise of 0.9 feet. It is reported falling at Pierre and stationary at Sioux City.

Last night there was less danger of the threatened cut-off by the Missouri river, and unless there is an unlooked-for rise or a high wind from the north it is not probable that much more damage will be done. The hastily built dyke that stemmed the torrent from Florence lake on Tuesday was greatly strengthened yesterday, and has almost stopped the flow at the most threatening point. The water has spread out over a wider stretch of territory and surrounds a few more houses, but the change in channel of the Missouri has been averted for the time at least. The workmen employed along the levee struck yesterday for double pay. They were getting 15 cents an hour and demanded 30 cents. Their demands were refused and they quit work. Other men were easily secured.

On the Iowa side of the river, south of Council Bluffs, the water has inundated farms for a distance of three or four miles from the stream. The water came up in the night and the farmers report much stock drowned. These reports are coming in from every point along the river as far south as St. Joseph. The flood is the worst since the inundation of 1881, and is doing immense damage to property along the river's edge. The flood seems to have reached its height and will probably fall from now on.

Specimen of Cuban "Specials."

New York, April 17.—Una Melton, one of the Competitor prisoners, cables to a New York paper that the Spanish evacuation of Cuba has commenced, 450 soldiers having embarked from Havana for Spain. It has been given out by Spanish authorities that the men to leave were sick and wounded, but that was merely a ruse to cover the fact that the withdrawal of Spanish troops has commenced.

Omaha Is Probably Safe.

Omaha, April 17.—The river is still falling at this point, and there is evidence that the worst damage from the flood has been done. The stream across the north bottoms is still discharging an immense volume of water into Cut-Off lake, but the dykes across the bottom are holding well, and the receding river must soon reduce the influx.

THE NATIONAL LEGISLATURE.

Synopsis of the Proceedings of the Lawmakers at Washington.

Washington, April 14.—Morgan yesterday concluded his long speech on the resolution declaring that a state of war exists in Cuba. He did not ask for a vote on the resolution, but announced that he hoped to secure a final vote at an early day. The bankruptcy bill was taken up at 3 o'clock and Lindsay of Kentucky defended the measure against criticisms made against it. A letter was received from Secretary Gage explaining his order as to liquidation of entries of imports arriving after April, and Vest presented a resolution declaring that the order is without authority of law. An executive session was held.

Washington, April 15.—The only thing of interest in the senate yesterday was a test vote on the tariff, the question being on the reference to a committee of Vest's resolution declaring illegal the order of Secretary Gage with reference to the retroactive clause of the tariff bill. The Democrats opposed reference and lost—24 to 23. The left-over Indian appropriation bill came up, but Morgan made a long speech, and nothing was done on the bill. The president sent to congress a message urging suitable provision for the representation of the United States at the Paris exposition of 1900.

Carter Harrison Installed as Mayor.

Chicago, April 16.—Carter H. Harrison was formally installed as mayor of Chicago last evening. He delivered a short inaugural address in which he promised to do his utmost to give Chicago a good administration of its municipal affairs, and promised that all the pledges he made during the campaign would be kept religiously. Immediately after taking the oath of office he submitted the following cabinet appointments, which were approved by the council: Comptroller, Robert A. Waller; chief of police, Joseph A. Kipley; commissioner of public works, Lawrence E. McGann; chief of the fire department, Denis J. Swenie.

Representative Milliken Dead.

Washington, April 19.—Representative Seth L. Milliken, of Maine, died at night of pneumonia.

THE MARKETS.

Chicago Grain and Produce.

Chicago, April 17.

Following were the quotations on the Board of Trade today: Wheat—April, opened 69¾c, closed 73¾c; May, opened 69¾c, closed 73¾c; July, opened 69¼c, closed 73½c; September, opened 67½c, closed 71c. Corn—April, opened nominal, close 23⅞c; May, opened 23⅝c, closed 24⅛c; July, opened 25½c, closed 25⅝c; September, opened 26⅝c, closed 26⅜c. Oats—April, opened nominal, closed 16½c; May, opened 16½c, closed 17c; July, opened 17⅛c, closed 18c; September, opened 18⅝c, closed 18⅞c. Pork May, opened $8.45, closed $8.50; July, opened $8.57½, closed $8.60. Lard—May, opened and closed $4.22½; July, opened $4.30, closed $4.32½.

Produce: Butter—Extra creamery, 17c per lb; extra dairy, 15c; fresh packing stock, 8¼@8½c. Eggs—Fresh stock, 8¾@8½c per doz. Live Poultry—Turkeys, 8@9c per lb; chickens, 7@7½c; ducks, 9@10c. Potatoes—Burbanks, 20@24c per bu; Hebrons, 18@20c. Sweet Potatoes—Illinois, 75c@$1.25 per bbl. Honey—White clover, 11@12½c per lb; imperfect, 7@9c. Apples—Common to fancy, $1.00@1.25 per bbl.

St. Louis Grain.

St. Louis, April 17.

Wheat—Excited and higher; No. 2 red cash elevator, 96c; track, 99@$1.00; May, 90½c bid; July, 77⅝c. Corn—Higher; No. 2 cash, 22c; July, 23½c bid. Oats—Higher; No. 2 cash, 18c bid; July, 18½c bid. Rye—34c bid track.

Milwaukee Grain.

Milwaukee, April 17.

Wheat—Irregular; No. 2 spring, 74½c; No. 1 northern, 80c; May, 74½c. Corn—Firm, but quiet; No. 3, 23½c. Oats—Higher; No. 2 white, 19½@20½c. Barley—Firm and wanted; No. 2, 23c; samples, 24@32c. Rye—Firm and higher; No. 1, 36c.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE N. C. A. ANNUAL MEETING.

The Annual Meeting of the National Christian Association occurs on the 10th of May next. Members of the Association and all friends will please take notice and be prompt in attendance on Monday, May 10th, at 10 o'clock A. M, at 221 West Madison St., for the election of officers and the transaction of other important business.

SAMUEL H. SWARTZ, *Pres.*

MRS. M. C. BAKER, *Rec. Sec'y.*

The second session of the Annual Meeting, Monday, May 10, will be in Willard Hall at the noon hour, from 12 to 1 P. M.

While the old *Cynosure* cartridge will be changed in form next week yet it will be charged with the same quality of powder, only a little stronger. Look out for it.

Arrangements are being made for Pres. S. H. Swartz to preach in the Wheaton College chapel on the secret society question, Sabbath, May 9. This will be in connection with the Annual N. C. A. meeting.

"Bring Another" should be the motto of every friend of the cause who can attend the noon hour meeting at Willard Hall, Monday, May 10th. The addresses will be by Pres. S. H. Swartz and Dr. C. A. Blanchard.

Near the *Cynosure* office, at 362 Washington Boulevard, the Coin Publishing Company have published a book called "The Patriots of America" of over 200 pages. W. H. Harvey is the father of the order. It has a chaplain and secret ritual, and the candidate must swear to "recognize the divinity of unselfish intelligence, and cheerfully yield allegiance to the principle that the judgment of a majority of this order is carried out will result in good to all the members thereof."

The name "secret society" is a blind. Masonry is more than a society. It is an order. As an order it is a religion. Christian Masons profess two religions. Outside they belong to the church. In the lodge they affiliate with pagans and practice paganism.

Rev. Wm. Fenton is busy arranging for a State anti-secret convention for South Dakota for the last of May. Will not all in this or adjoining States who can in any way assist Bro. Fenton write to him at 74 S. Robert street, St. Paul, Minn?

An anniversary meeting of the National Christian Association to testify against the secret society evil will be held in Dr. E. P. Goodwin's church, corner Ann and Washington Boulevard, Sabbath evening, May 2. It will be addressed by Pres. C. A. Blanchard.

The Synod of the Iowa Norwegian Lutheran church convenes in Northwood, May 27. The lodge will come up for discussion under the question, "How Shall we Confess Christ?" The synod will be in session one week. The pastor of the Northwood church, Rev. O. T. Lee, says their denomination has demonstrated that it is possible to build churches without courting the lodges.

Last Friday morning a wholesale liquor dealer, J. H. Raap, was shot and instantly killed in this city by G. H. Braunschweig, who had previously been in his employ, and who was accused of embezzling from him $2,300. After shooting his employer the murderer turned his revolver upon himself, adding the crime of suicide to murder. He was buried Sabbath afternoon with Masonic honors, and, as usual in such cases, sent to the grand lodge above.

There is a fable of some shepherds who had killed and were feasting together on a lamb. "What an uproar," said a passing wolf, "would be made by these men if I should do the like!" Freemasons, swearing to conceal each other's crimes, and quoting Bible oaths as precedents, use wolves' logic. Combining to get secret advantages of our neighbors, and swearing not to reveal our proceedings, resembles legitimate oaths as sheep-stealing resembles eating mutton.

What an impression of the danger of secret labor unions is made by reading the address in this issue of Rev. B. T. Roberts. These unions are growing more powerful every year. It is now well-nigh impossible for any artisan to obtain employment in this city or suburbs, unless he belongs to a secret labor union. Two years ago on the Marquette building during a strike two men were shot and the murderers went unwhipped of justice, because the law was powerless in the presence of these secret labor organizations. Non-union men have been pursued on the street, and recently one was followed into a church, where he fled for refuge, and dangerously assaulted before the pulpit in the presence of a prayer meeting. Labor is enslaved by these despotic organizations.

President Blanchard, at the Congregational Association which met at Wheaton, April 20th, gave an address upon the subject, "The Holy Spirit as a Revealer of Truth." Every one present was greatly moved by the pathos and power of the address, which was filled with spiritual food for the soul. He said in part that every pastor felt the need of more power in his work. The work of the churches was neutralized largely by the worldiness of its members, and the enemy would follow Christ's ministers even with thoughts of self to the very threshold of the pulpit. How could the Holy Spirit reveal the hidden things of God when there was a tendency to compromise by catering to the favor of the world instead of God, and by being mixed in lodge entanglements and other things which grieved the Spirit away? What is needed is the preparation for the Spirit by putting away all evil from the heart and life that the Holy Ghost might reveal his power through us to the salvation of men.

The Chicago *Record* of April 26, says: "Secession from the main body of the Ladies of the Maccabees of the World and the formation of an independent movement may be the outcome of the inharmonies that have existed in the local 'hives' of that organization for some time. The trouble—the question as to the legality and financial standing of the supreme body—culminated Saturday night in the First Methodist church building, when Miss Bina M. West, supreme record-keeper, with headquarters in Port Huron, Mich., left the meeting after having refused to answer the question put by the presiding officer, Miss Hattie Kline, as to what was the meaning of a telegram she held in her hand from the commissioner of insurance of Michigan, setting forth that the Ladies of the Maccabees of the World had not been incorporated by him."

The *Record* continues: "'The fact of the matter is,' said Miss Kline yesterday afternoon, 'that as the result of a private investigation it has been learned that the supreme order had no legal standing during the four years of its existence in this State prior to April 1, for the reason that it had no license, and on account of that we have lost confidence in the officers and do not propose to risk our money any longer. Again, the organization has no standing in Michigan, where it was instituted, the document Miss West has being only a permit until March, 1898, by which time legislation covering the specific case will have been enacted by the Michigan legislature. Another reason there has been inharmony in the local ranks is because our request for permission to form a State hive has been repeatedly ignored, though we have 4,000 members, and, according to the bylaws, but 2,000 are required.' In answer to these charges, Miss West insists that the rules of the order specifically forbid open meetings, and for that reason the Saturday meeting was illegal."

THE TWO "PRAYER RUGS."

BY H. E. LOVELESS.

Two rugs of costly make and weave,
Both old with age and wear,
Lay side by side, and both receive
Their mead of praise and care.

They are treasured more as they grow old;
Time mellows and subdues
The colors bright, as frosts and cold
Enrich the autumn hues.

One represents the artist's skill
In texture and design;
Once, priest and prince upon it kneeled,
And worshipped at their shrine.

And one a homely braided mat,
The skill you would scarce admire;
Yet memory brings the weaver back
Before the open fire,

Where mother sat and plaited in—
Not oriental hues
Nor threads so fine, but did combine
The honest reds and blues.

For beauty this one can't compare
With its mate from 'cross the sea,
But it became my "rug of prayer,',
My shrine, my mother's knee.

Wheaton, Ill.

AN AGED VETERAN'S EXPERIENCE.

BY R W. LYMAN.

My brother, now living at the age of nearly ninety-four years, had joined the lodge some time after Morgan's abduction. He was one of the cool Masons, probably meditating upon the cut-throat oaths he had recently taken. He had not at that time entered into covenant and fellowship with the world's Redeemer. He very soon after saw the aggravated wickedness of the institution and broke loose from it.

He said to me, referring to Wm. Morgan's book, that for a dollar or less he could have purchased as full and correct a knowledge of the first three degrees of Masonry as he got by paying a much larger sum and going through the silly, degrading and profane ceremony of initiation. After he became a member of Christ's spiritual body, as he did soon after, he further said to me that he could not conceive it possible for one to be an intelligent Mason and at the same time a Christian.

I have given the substance, not the exact words, uttered by my brother. I have heard many seceding Masons give in substance the same testimony. All that a Christian need to know of Masonry in order to give an unqualified condemnation of it, is that it sets at naught as a myth the whole story of the only Saviour and Redeemer of the world.

As proof that Masonry rejects the Christ of the Bible, I bring the testimony of the following named accepted Masonic authors: Webb's Monitor, page 120; Macoy's Monitor, page 157; Sickels' Monitor, part 2, page 51; Mackey's Ritualist, page 348. Several passages of Scripture are quoted by these Masonic authorities, which they mutilate by dropping out the name of Christ. I will give only one of the numerous instances:

"Ye also, as lively stones, are built up a spiritual house, unholy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

The last three words are omitted by the Masonic writers. It is blasphemously claimed by such writers that Masonry saves its adherents in like manner as it is claimed by Christians, as asserted in the Bible, Acts 4: 12: "There is none other name under heaven given among men whereby we must be saved" but that of "Jesus Christ of Nazareth." In fact, Masonry is blasphemy from base to topmost peak; and yet some good men are hypnotized by Satan and ensnared therein. In like manner are multitudes of good men blinded and led to cast their votes in favor of licensing the sale of intoxicating and crazing beverages. Thousands upon thousands are thus prepared and led to organize schism in the church of Christ, his body.

Such organizations oftentimes lend themselves to shield and defend wrong doers, such, for instance, as Masons and wicked voters. They say in substance, come and join our band and practice our ritual and you shall be shielded and fellowshiped. To the members of the Christian family, one and all, who wander in any way from the path of strict rectitude, I say, being of the age, in my natural life, of over eighty-seven years, and having been a member, through the new birth, of the Christ family for very nearly seventy-four years, from a heart on fire with love to God and to my fellow-beings, I approach you with the command from our Immanuel, see Isaiah 1: 16, 17, "Cease to do evil," etc., etc.

Arcade, N. Y.

CONDITIONS OF SALVATION.

BY REV. S G. SHAW, PH. D.

The Gospel teaches that service is the way to greatness. It condemns pomp and display, and emphasizes the fact that in this world we are to be the servants of Christ. Christ was meek and lowly. He never sought honor from men, but gave himself a sacrifice for sin. We are instructed to walk in his steps. He said, "Whosoever will be great among you, let him be your minister; and whosoever will be chief, let him be your servant." Again he said, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." The Saviour spoke truth. He that exalteth himself in society, in business, in politics, in the church, anywhere, shall be abased.

Secretism, with its degrees, its grand titles, its decorations, its public displays, encourages pride, and appeals to one of the lowest sentiments of the heart. In doing this it is a deceiver, for it has nothing to offer but the emptiest shadow of real honor. The rank here is not even the guinea's stamp, for the whole thing is counterfeit. I doubt not that many a man having a coat trimmed with gold lace, waving ostrich plumes in his hat, and a silver-plated sword at his side, who outranks others in the lodge, and is known by a title made up of high-sounding words, has thought himself to be somebody. Let him take his history and read, and he will not have gone over a dozen pages before discovering that the men whose names have outlived the age that gave them birth, have been the men who served their generation by the will of God. They were the humblest and the most inconspicuous of men, save only when the fierceness of the fight brought them to the front in civil or moral conflict. Let him look over the world of the living, and he will not look far before he will discover that those whom the living delight to honor are the men of worth, of earnestness and of action, who think not of honor but of duty.

The Gospel offers salvation to men upon condition of faith in Christ and the renewing of the Spirit. It is very plain in its teachings concerning faith in Christ. It says, "Believe on the Lord Jesus Christ and thou shalt be saved." To the objector it adds, "There is none other name in heaven given among men whereby we must be saved." It also affirms the need of the regenerating and sanctifying influences of the Spirit, as appears in our Saviour's saying to Nicodemus: "Ye must be born again." Does secretism offer salvation to men? Masonry and others of the greater orders certainly do. Their members at death are represented as passing into heaven, called "the supreme lodge above." Even in the ritual of the Grand Army of the Republic, as I have heard it read on Decoration Day, reference was made to the patriot dead as then "marshalled on the parade-ground of heaven."

We find fault with the Roman Catholic church for making good works a condition of eternal life, but the lodge offers it for still less. In the Master Mason's degree there is a profane caricature of regeneration from spiritual death; and after this, if the rules of the lodge are observed, none may deny the dying Mason his hope of eternal life. Where then does the lodge leave men? Certainly not under the covenant of grace; but with blinded eyes and seared conscience they remain out of Christ and under the covenant of works. Still we know that there is not a just man upon the earth that doeth good and sinneth not. Where then is there hope of salvation? Who will forgive the transgressions committed and make up for omitted duties? Lodge religion is not sufficient. There is a great gulf here which it cannot bridge, and indeed makes no attempt to bridge.

We turn from it to the Gospel with its doctrine of atonement by Jesus Christ, and its revelation of a satisfied law, a forgiving God and a quickening, enlightening, cleansing Spirit freely given. Here is a salvation that can be offered to the world; a salvation that saves. There is no other.

Cambridge, Mass.

TIME AND ETERNITY.

BY HENRY M. HUGUNIN.

"Occult Philosophy" is something like the "New Theology"—the more it is explained, the more muddled it becomes, and the farther it leads us from the truth. Occult philosophy has a theory concerning time and eternity. I once had it explained to me by an occult philosopher—I call him such because he believed in the re-incarnation (or transmutation) of human souls, and surely that is occult enough for the most infatuated Theosophist now living. I repeat, he explained it to me, but I have forgotten his explanation, and I am glad I have, for I could not understand it, and did not believe it. But I have a theory of my own, which I think may be understood, relating to the connection of time and eternity.

Eternity signifies continuous duration, without beginning or ending, represented by an unbroken ring or circle.

Time signifies duration of more or less brevity, having both a beginning and an end.

Time is a portion of eternity in its duration. Duration is the period covered or occupied by the progress of an event or a connected series of events, and is in reality a part of eternity.

"The created world," wrote Sir Thomas Browne, "is but a small parenthesis in eternity, and a short interposition, for a time, between such a state of duration as was before it, and will be after it."

Illustration 1. Draw a figure of a complete ring or hoop four inches in diameter. On one side of this figure mark off a section of it half an inch in length. The space thus marked off represents, imperfectly, the six thousand years of earthly time or human life. But it does not in the least interfere with the continuation of eternity. It is only an episode in eternity.

Illustration 2. Draw a line from left to right straightly and partly across a sheet of paper. That line represents a section of eternity before any event in heaven or earth. Leave an open space after the unfinished line. Let that space represent that passage found in Rev. 8: 1: "And there was silence in heaven about the space of half an hour," indicating time-duration in an unbroken eternity, but parallel with it. Beginning at the right of this space, continue the line to the right edge of the paper. This section of the line represents the ending of the "half an hour," but there has been no real break in eternity during this episode of time.

Illustration 3. A musical concert begins at 8 o'clock in the evening. If the concert was eternal it would never have a beginning, and would never end. But, at some time in the evening, the pianist strikes up "Home Sweet Home," and someone sings the words of the tune through to the end. The song and music combined is a part of the concert, but not the concert. The melody represents time in its relation to eternity, for the concert exists before, during and after the song. So, whether time (represented by a distinct event) begins or ends—and it does both—it is part of eternity, which would exist if the event had never occurred.

Eternity is independent and perfect; time is not, since it is but a section of eternity. Eternity, with God, has no past or future, but is always present. With man, eternity, like time, must have a past, present and future. Each one of our mortal lives, whether short or long, is simply a moment of eternity; our future lives, based on immortality through the salvation of Christ, will be eternal, existing as long as God, "Who only hath immortality," but can confer it on whom he will.

491 W. Madison St.

SECRET SOCIETIES IN CHINA.

FROM BLACKWOOD'S MAGAZINE.

It is impossible to study these rites and ceremonies without recognizing a strong resemblance between them and some of those of the Freemasons. "The Bridge of Swords" is common to

both societies, as are also the formation of lodges and their orientation. In both societies the members are entitled brothers, and confirm their oath with blood. During the ceremony of affiliation the recruits both among the Freemasons and the Hung League attire themselves in white garments and go through the form of purification by washing. In the Chinese lodges the triangle is a favorite emblem, and lamps, steelyards, and scales form part of the ordinary paraphernalia. It is curious to observe also that the three degrees of Apprentice, Fellowcraft and Master among the Freemasons find their analogues in the Sworn Brother, Adopted Brother and Righteous Uncle in use in the Chinese society.

Such are some of the regulations of the Hung League, and presumably of its offshoot, the Kolao Hui. Of all the secret societies in China, this last, besides being the largest, is the most revolutionary in its aims. As has already been said, however, the Hui are not all on the same lines, nor devoted to the same objects, but may, speaking generally, be divided into two classes—the Religious and Seditious. The former of these, though using religious terms as passwords, and adopting religious formularies, depart, as regards many of their dealings, in a marked and complete manner from all objects which can in any way be associated with the cause of religion. Being, however, mutual aid societies, and being unconnected with political movements, they attract less of the attention of the mandarins than their more revolutionary congenitors. An attack on the dynasty is an attack on the provincial authorities, and these men are engaged in a death struggle with the threatening disturbers of the peace. They have no such bitter hostility against societies like the "Fuhkien Hui," which has its headquarters in the province of Fuhkien, or the "Golden Lily Hui," which flourishes in Szech'uan.

The existence of these and many other similar associations is well known to the provincial authorities, who not infrequently are called upon to deal with the leaders in matters relating to the civil obligations of the brethren. Their organizations are an open secret, and we learn, for example, from a semi-official native statement, that the members of the Golden Lily Hui are arranged under four military flags. Those residing in Hupeh, Human and Kiangsi are marshalled under the white flag; those in Kwangtung, Kwangsi and Fuhkien under the black flag; those in Yunnan, Kweichow, Shensi and Kansu under the red flag; and those in Szech'uan under the yellow flag.

At the present time, supported as China is by the European nations, even the most dangerous of these societies do not threaten any immediate peril to the State; but China's difficulties will always be their opportunity, and if the time should ever come when China may again have to face a foreign foe, not the least part of her danger may possibly arise from enemies within her own household.

A SECRET ORDER THE STRENGTH OF GREECE.

FROM THE CHICAGO "RECORD."

"I do not see how the Greeks can fail of victory in the war with Turkey," said James Chacona, the leading Greek citizen of Milwaukee, April 19. "Greece is in that blissful position of having everything to win and nothing to lose. Nearly all the banks and commercial institutions of Turkey, both in Europe and Asia, are owned and maintained by Greeks. The Greeks are the wealthiest people in Turkey, and they are very numerous,

"There is a very powerful secret society in Greece known as the National League. The league is largely of a political character, and it has branch organizations in all parts of Turkey. The Sultan of Turkey is well aware of this society, and he has on many occasions and in numerous ways shown great deference to the organization, through fear. There can be scarcely any doubt that the Greeks in Turkey will organize a revolt, which will seriously embarrass the Turkish government in its war with Greece.

"The National League of Greece has been in existence in its present form since 1821, when the freedom of Greece was declared. Its members have been preparing for the present event for centuries. There are at least 10,000,000 Greeks in Turkey, and the latest statistics show that the total population of that country, both in Europe and Asia, is 23,000,000.

"When the fact is considered that the Greeks in Turkey control such a vast portion of its commercial and financial interests, it is apparent that the Sultan will not be able to wage a very vigorous war. In Constantinople alone there are 535,000 Greeks, and it is safe to expect that they will not be found fighting against their native land. I am certain of victory for King George, and I believe the final result will be a higher civilization for Turkey than it has ever known."

Of the Greek colony in Milwaukee only six remain in the city. They meet daily to receive the latest war news from their native land. The late dispatches have roused them to a fever heat of excitement. A letter received yesterday by John Chacona from his father, written under date of March 12, states that all business in Greece is at a standstill, and that every boy of sixteen has armed himself with a gun, with which he was privately practicing. It was expected that the government would call into service all men between the ages of sixteen and fifty years. The writer's opinion was that, if war followed, the Greeks would not only hold Crete, but would conquer Macedonia.

RENUNCIATION OF FREEMASONRY.

FROM THE "CHRISTIAN CONSERVATOR."

"I do now sign my name with my own right hand, the hand that has transgressed in taking these sinful obligations, on this 21st day of August, 1895, and testify that I have found Freemasonry a curse upon mankind, a lie, a league to protect a brother right or wrong; a pledge to cut throats, tear out hearts, split tongues, etc., in case of violation of the oath. Masonry blinds the eyes of its victim, benumbs his conscience, weakens his judgment, and makes him incapable of discerning right and wrong."—*W. C. Earhart.*

And yet of this lodge many of the prominent ministers and members of our dominant Protestant churches are leading members. It was for the purpose of opening the doors of the United Brethren church for the admission of the members of this and similar organizations that our Liberal brethren divided the old church, and formed for themselves a new church which neither refuses nor opposes connection with these orders, but even courts their favor, and eulogizes their purposes and their practices. It was against this and similar orders that the late General Conference of the Evangelical Association, though claiming to be "an anti-secret society church in sentiment and practice," refused to insert a clause in their discipline, because, forsooth, as their editor said, the experience of other churches who have such a clause had taught them that such a clause "becomes a bone of contention, a cause of friction, and may result in untold trouble, even to the extent of schism." Shame on such cowardice!

How can a church be "an anti-secret society church in sentiment and practice" when it is afraid even to ask the candidates for its ministry to express themselves on the question, lest, perchance, it becomes "a bone of contention, a cause for friction?" How can a church or an individual be opposed to a thing and yet refuse to oppose it? Christ was not so afraid of saying something that would become "a bone of contention, a cause of friction" in his opposition to the evils of his day. Nay, he even declared that he came for the purpose of causing such a state of things. "I came to send fire on the earth; and what will I, if it be already kindled?" "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three, etc.," and the men and the churches, since the days of Christ, who have blessed and reformed the world, have come for the same purpose.

They have not been so afraid of friction and disturbance as so many of our modern churches and church members are. This is the great trouble with modern churches and Christians. They are so afraid of causing friction and disturbance that they are dying and letting the world die of stagnation. As things are about us, says Dr. Parkhurst, "The man or woman" (though not a Christian) "possessing ordinary intelligence and good health who is not making a disturbance in his community is not doing his duty," and it is equally true, yea, tenfold more so, of a church. As long as there is evil in the world there will be friction and disturbance if Christian people and Christian churches do their duty. "I came not to send peace but a sword." But unfortunately that sword has so long been sheathed and resting in its scabbard that the rust has eaten away the edge, and the peace of carnal security reigns in many of our churches, while evils of the most fearful character flourish unrebuked.

The church that refuses to legislate, or in some way publicly express itself against a general and popular evil, especially when the matter is brought up, does not, as a church, oppose that evil, for how else can it do it? And not to oppose such an evil is to support it. And that is just what the large and influential Protestant churches of this country are doing in reference to the multiplied anti-Christian secret societies of the day—they are supporting them and seeking support from them, notwithstanding the fact that the Book says: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." They are trying to bring about a concord where Paul says there can be none—between Christ and Belial.

God awaken, and thus save the churches of the day from complicity with the popular evils of the day! Lest they be tried and found wanting.

SECRET COLLEGE FRATERNITIES.

The Chicago University is becoming worm-eaten with secret societies, as the following from the Chicago *Record* will show:

"By the recent vote of the Alpha Delta Phi fraternity another group of men at the University of Chicago are rejoicing in the possession of that much-desired piece of parchment, a fraternity charter, and another element has come in to complicate the undecided problem as to whether or not fraternities shall live at the University of Chicago.

"The body of men whose exertions have met with this recognition formerly constituted a club called the 'Lion's Head,' and for the last nine months it has been rumored they soon would be in possession of an Alpha Delta Phi charter. They have had enrolled among their members some of the most prominent of university athletes, and this fact, coupled with the strong endorsement of the faculty members of this fraternity, at last triumphed over the conservative policy of Alpha Delta Phi and won for the university a chapter of what has always been regarded as one of the most exclusive of eastern fraternities.

"The chapter at present includes the following members: J. E. Raycroft, F. D. Nichols, J. S. Brown, Forest Grant, H. M. Adkinson, C. V. Bachelle, Carr B. Neel, all of whom have been members of the university athletic teams. The chapter enters a field by no means overcrowded, its only competitors being the Phi Kappa Psi, Beta Theta Pi, Delta Kappa Epsilon, and Sigma Nu, among regular intercollegiate fraternities, while the Omega Club, who are petitioning for Psi Upsilon, and a crowd of Zeta Psi petitioners expect soon to obtain charters. Inasmuch as two of the prominent supporters of the new fraternity are members of the University of Chicago faculty it would seem there is no immediate danger of anti-fraternity laws at the university."

IS IT A REVIVAL OF THE GRANGE?

Many years ago the farmers of this country were duped by Freemasons into a secret benefit organization called the Grange. It amounted to nothing more than a training school for the Masonic order, and soon became well-nigh extinct. It appears by the following extract taken from a Toledo paper that the same confidence game is being again played upon the farmers:

"The organization of a 'farmers' trust' extending over the country has been undertaken. Jonas Stanberry is at the head of the organization in this section. Several branches, it is said, have been secretly organized and the order is strictly oathbound. It originated at Lancaster, Penn., and was incorporated under the laws of New Jersey as the Agriculturists National Protective Association. The supreme body is made up of one representative from each State. Each State has a subordinate board of directors consisting of one representative from each Congressional District.

Each district, in turn, is governed by a board of two members from each county. Each county is under the immediate control of a board.

"It is the purpose to do nothing this year in the way of controlling the markets, because the organization is not yet complete. Next year, however, the crops will be limited to the actual living needs of the members of the organization.

"If the plan is carried out, not a dollar's worth of farm produce of any kind will be sold for general consumption. After the year 1898 there will be erected or rented in each county storehouses, in which all products for the market will be placed. From these warehouses the products will be shipped as the State and National directors may order."

CIVIL GOVERNMENT AND SECRET SOCIETIES.

The following is part of an address by the late Rev. B. T. Roberts, who was one of the most, if not the most, prominent minister of the Free Methodist church. The address, which we republish by request, was delivered before the National Christian Association Conference in this city, April 22,23, 1890.

Another objection to these soc'eties is that in their conflict with the civil law they rob many of their inalienable rights. Our Declaration of Independence, as we have stated, and as you all know, secures to every man the pursuit of happiness; but never in the darkest ages of the world, under the most despotic government, has a worse tyranny been exercised than is practiced by secret societies in this free country, in these last years of the 19th century. They rob men of the right to win bread by honest labor except at their dictation. They say when men may work and when men must be idle. They prevent men from using their God-given powers as they are pleased to use them. At the close of our war, Whittier represented the freedmen as singing,

"We own a hoe, we own a plow,
We own the hands that sow;
We sell the pig, we sell the cow,
But never a child be sold."

The working man of the city cannot say that. The lodge claims to own their hands, and it says when they may work and how they may work. A winter or two since our New York papers gave the account of a man who was arrested and brought before the bar of justice for failing to support his family. On the trial these facts came out: He said: "I am a blacksmith; I belong to the Blacksmiths' Union. I was working for $3 a day. The Union decreed that I must not work short of $3.50 a day. My employer was not willing to give it, and so I was compelled to go idle. I would like to work, but I cannot work." That man had to go idle and his family had to suffer.

In the New York *Tribune* of the 14th of this month I read a special dispatch from this city. It said that a carpenter, I think by the name of C. S. Marks, landed in this city on that morning from Twin Lake, Wis. He had with him a kit of carpenter's tools. As he stepped on the sidewalk, he was met by a committee from the strikers. They asked him if he belonged to the union. He said no. They said, "Then we will take your tools;" and they took his tools and carried them to their headquarters on Lake street. He appealed to the nearest police station. The captain said to him, "Are you a member of the Carpenter's Union?" "No, I have just returned from a job of a month at Twin Lake, Wisconsin." "Well," said the captain, "they took your tools from you because they were afraid you would go to work; I can't do anything for you." That was right here in this city of Chicago. Why, if there is justice, this city will be held at the bar of justice to make that man good for the loss which he has sustained by being deprived of the protection that the law should afford him. Chicago has been awarded the World's Fair. I am glad of it. I am glad that it is to come here. But if the lodge steps in and says to men whose work may be needed in making the necessary preparations, "You cannot be employed unless you put your neck under our yoke," then I say the lodge should be suppressed.

I say the right to work is a right that God has given to every man, and that right ought to be defended. I remember when this conflict between labor and capital began. So far as I know, I printed the first labor advocate that was ever printed in this country in the interests of the laboring men. My sympathies were wholly with them, and for this reason: The manufacturers had entered into a conspiracy under our laws, which are always rendered possible by preventing imports of their articles except at a high price,—they had entered into conspiracies all around to raise the prices of their products. The men found out that these manufacturers were making themselves very rich on their labor, and so they insisted on higher wages, and my sympathy was with them. I did all I could to help them. I printed their paper. But when these labor unions took one step farther and said that a man cannot work unless he belongs to our lodge, then I quit them. I say that every man has a right to work on such terms as he pleases, and that freedom is a mockery that does not leave men free to work on the terms that they may agree upon with their employers.

If we knew it, we are in the first stages of the French Revolution. The reign of anarchy is upon us. The reign of the clubs is upon us. We are under its reign now. We say the people rule in Chicago, but the clubs really rule in Chicago. And it is time that we see to these facts and to the dangers that threaten us on every hand. If it should take the whole power of our national government to defend a man in his right to work, that man should be defended.

Here is where secret societies are doing what would not be tolerated from any other source. If our State Legislature should exercise the tyranny that these lodges exercise, there would be a revolution; men would not stand it. If your legislature in Springfield should say, "Carpenters shall not work in Chicago except so many hours a day and at such wages an hour," every man who shoves a plane, who had the spirit of a man in him, would say, "I work when I please, and I work for whom I please, and I will work for what wages I please, and now I take the consequences." And I say that it is time that this anarchy that is upon us was brought to an end.

Again, secret societies are a standing menace to our institutions, to our free institutions. They accustom those belonging to them to the language of nobility. Their "Grands," their "Noble Grands!" Their language is not the language of free men, and the men who act under them cannot be free men. They are bound and shackled hand and foot. One of these societies, at least, —and I don't know but more than one—has a large, well-drilled, well-armed military organization. If a crisis should arise, as may arise in our political affairs, such an organization could very easily seize the reins of power. There would be nothing to prevent it. Does anyone imagine that men of mature age, business men, intelligent men, would spend the time necessary to secure the military drill of which the Knight Templars boast and pay a million of dollars for their uniform and equipment, for no other purpose in the world than to make a gratuitous exhibition of themselves in one of our cities once a year and drain dry the saloons? Why, the very idea is absurd. It is said the King of France with 40,000 men marched up the hill and then marched down again. Is this all the Knight Templars propose to do? I repeat, the very idea is absurd. General Sheridan said, years ago, "A government that allows bodies of men on its soil to acquire a military drill and discipline independent of its control does not deserve the name of a government," and events may show that General Sheridan was right. The arming of one body of men, of one secret society, renders necessary the arming of another, for those opposed to them are in danger; and these armed societies in our midst, with an organization as perfect as the organization of the army of the United States, and with numbers far exceeding that of the army of the United States, are a standing threat to our free institutions. They should not be tolerated.

Finally, let me call your attention briefly to the position that the civil government should take toward these secret societies, as they are, as we have seen, its enemies. They should give them neither toleration nor support. From White Caps to Jesuits they should be suppressed by law. The influence of the Jesuits was found to be so detrimental to even the limited liberty enjoyed under the monarchies of Europe, that years ago the Jesuits were suppressed in France, they were suppressed in Spain, they were suppressed in Austria; and yet, perhaps, of all secret societies they are the least to be dreaded. We are in danger from them and they should be put down. We give to a certain class of men in our laws the right to administer an oath. If our laws are good for anything they ought to protect that man in the exclusive exercise of that right, and they should punish every other who assumes to administer an oath as a usurper of the rights belonging to the nation.

The axe should be laid at the root of the tree, and the foundation of these secret societies should be cut off at once, and all these organizations that bind themselves together by an oath, and all members who administer an oath, should be treated as enemies of the government, and we should stand out God's free men in the broad sunlight, according cheerfully to every man the privileges and the advantages and the rights and the liberties which we claim.

A NEW SECRET ORDER.

WHOLESALE SWINDLING ITS BUSINESS.

The recent arrrest of George R. Bell at Neosho, Mo., and of seven of his alleged accomplices in various parts of Kansas and Missouri, has brought to light the details of the most elaborate counterfeiting swindle with which the United States Secret Service has had to deal in years. It was a conspiracy on the part of high government officials, an extensive secret organization, and alleged credentials for Bell bearing the signature of the Secretary of State.

Bell's operations were confined principally to the trans-Mississippi States. His plan was to go to one of the smaller towns and approach his prospective victims with a show of great secrecy. He said he was James T. Swartz and represented himself as a government official coming direct from Secretary of the Treasurer Carlisle. He proceeded to disclose the existence of a conspiracy among Treasury officials and others in the government service, including several Cabinet officers, to dispose of a lot of greenbacks. He explained that greenbacks were being constantly presented at the Treasury for redemption by individuals, banks and sub-treasuries. Instead of their being cancelled, he said, they were abstracted by those engaged in the conspiracy, and were put back into circulation through the members of the American Knights of Mystic Numbers. By a number of clever devices Bell supplied himself with documents which appeared to support his statement that he was a government official.

By sending his address to the Treasury department he had his name placed upon the list of persons to whom the daily reports of the department are sent. These documents are sent to any citizen who requests them. They are mailed in Treasury department envelopes which are unsealed. Bell threw away the reports and placed forged letters from officials, referring in mysterious terms to the greenback "overissue" scheme, as he called it, in the envelopes. He sealed them up and clipped off the ends of the envelopes, so that to all appearances the letters had been sent to him from the Treasury department. As a clincher, Bell produced what he called his commission. This consisted of an ordinary passport which he had obtained in the usual manner from the State department. It was issued in the name of James T. Swartz and contained a description of Bell. His photograph was also attached to it. After the words "citizen of the United States" engraved on the passport, Bell had written "and member 879 C. A. M. of A. K. of M. N." After his name was stamped "879 M," which was his individual number in the secret order. In several places were stamped the words, "By proxy, holds commission under 58." In the lower corner was a cryptographic table of letters and numbers, with a number of cabalistic characters, somewhat like Chinese letters. Bell had two of these "commissions," one signed by W. Q. Gresham, and the other by Richard Olney, as Secretary of State. They proved to be very convincing to the people among whom Bell operated.

Having established his official standing, Bell next proceeded to unfold something of the workings of the American Knights of Mystic Numbers. In order to assist in floating the overissue the victim must join this mystic brotherhood. It was not a cheap affair. The price of a full membership was $4,000. Each member was to receive $40,000 in greenbacks to dispose of to his own advantage, Bell's ingenuity, however, was

sufficient to provide for the small fry who hadn't as much as $4,000 to invest. He arranged a scale of fractional memberships with corresponding initiation fees and profits. The smallest was a one-sixteenth membership, at an initiation fee of $250 and a $2,500 share in the "overissue." As soon as Bell had a chapter of his order in process of organization he held a meeting of the neophytes and read to them a forty-page paper giving in detail the history, purpose, scope and methods of the American Knights of Mystic Numbers and the conspiracy of government officials. As a still further precaution against any suspicion of a green goods game on the part of the initiates, Bell voluntarily offered to guarantee them against loss by giving them deeds to real estate of sufficient value to cover the original investment involved in the initiation fee.

When the arrangements were all completed, Bell displayed the genuine greenbacks to the new members and collected the initiation fees, in return for which he handed them packages of the money and real estate deeds. The deeds were entirely fraudulent, and the packages when, opened, disclosed only brown paper. In the meantime Bell had moved on to a new field of operations. His associates were also engaged in working other towns at the same time by the use of exactly similar methods, and for two or three years a rich harvest was reaped by the gang. Enough members were initiated into the American Knights of Mystic Numbers in Kansas and Missouri to form a pretty good nucleus for an extensive association of suckers.

Bell was the chief of the gang and the most successful operator. He is a well-appearing, plausible man, ready to meet all questions and objections with a ready answer. He instructed his confederates to approach men of standing in the towns, such as lawyers, doctors, and merchants. Even a Missouri banker is suspected of having been initiated into the order. The names of many persons who joined the order are in the hands of the secret service officers, and a full investigation of all the cases will shortly be made.

Never tear down a man's house till you provide for him a better one, is a good maxim. Before knocking out the secret lodge prop, on which so many are leaning for salvation for both time and eternity, it is well to show them the better way. Therefore, always preface your anti-secret lecture with a clear statement of the way of salvation through Christ. Make it clear that it is to facilitate sinners in coming to Christ that you are removing their greatest stumbling-block.

THE EARTH IS THE LORD'S,

AND NOT THE A. P. A 'S.

Senator Gibson, of Maryland, addressed the Senate, April 14th, in opposition to the bill restricting immigration. He urged that there was no reason to turn back the immigrant from our shores so long as there were mountains to tunnel, rivers to bridge and virgin country to develop. Many of the States with scant population would be glad to welcome the foreigners, either with education or illiterate, if he only works. The most populous and prosperous States owed their prosperity largely to the great benefits resulting from immigration.

Mr. Gibson said the power behind the anti-immigration bill was the American Protective Association, a secret, "oath-bound, red-lettered, left-handed, dark-lantern organization." The bill had for its real purpose, he said, hostility to the Catholic church—a purpose of envy, hatred and malice. It was the offspring and brood of mischief makers. Mr. Gibson read the oath of the organization. This was the organization, he said, that was seeking to enter American politics. There was no branch of honest politics which a secret, oath-bound citizen could serve.

Mr. Gibson added that the whole people are equally interested in the welfare of this country, and none should be refused an equal share with the rest in every deliberation and in all legislation affecting it. All political clubs, societies and associations start on their career with professions skillfully drawn so as to make it appear that their purposes are patriotic and worthy of support; but all of them, as soon as they have obtained power, are used by unprincipled men to do wrong. This is the history of the Carbonari, the Nihilists, the Jacobins, the Anarchists and the commune, and this will be the history of the A. P. A. until its evil tendencies are perceived in time by the American people and its career stopped by their good sense and judgment.

"I have faith, Mr. President, without bounds or limits, in the American people; in their moderation, wisdom, justice and courage. I do not believe that they will submit to the dictation of any such organization as the A. P. A.s, but that they will promptly and effectively stamp with the seal of their condemnation this impudent and dangerous interference with the interests of this republic."

REFORM NEWS.

FROM THE COAST AGENT.

DANCING A FORM OF LODGE WORSHIP.

Los Angeles, Cal., April 22, 1897.

Dear Cynosure:—Before leaving Long Beach for the convention, I had a little experience worth relating. Among the pleasure seekers were a number of ladies from the aristocratic city of Pasadena. One of them (more talkative than the others) picked up a conversation with me and the gentleman with whom I was conversing. Soon she gave us to understand that she had attended an Odd-fellow's dance the night before.

I said: "I always understood that Odd-fellowship was a religious institution."

"Oh," said she, "I attend dances at the Odd-fellows, Masons and Knights of Pythias about every night when I am at home."

I asked, "Don't you believe in religion?"

"To be sure," she said, "I'm a good Methodist, and have done worlds of good in helping the church work."

Poor soul, she did not understand but what she could pay enough to atone for all her wickedness. Talk about ignorance among the Roman Catholic members! Protestantism is drifting toward the same. The more I see of humanity, the more I am convinced that some of the larger Protestant churches would crush out the weaker ones just the same as Catholicism would crush out the Protestants if in their power.

During the convention at Los Angeles, my friend, Mr. Haddox, of El Monte, came down. While talking with him about the salvation of his soul, he admitted that he had been a Christian, a member of the Baptist church, but at present he is an agnostic.

I said, "I notice you wear the square and compass; are you a Freemason?"

"Yes," said he, "but I heard your lecture at El Monte, and you have Masonry from the word go." Then he went on to say, "There is nothing in Masonry. The pledges or oaths don't amount to shucks, so far as compelling men to be good." He related an incident of two doctors in his town, both Masons. A merchant's boy got his limb crushed. The old physician was away. The young doctor, just from Cincinnati, Ohio, amputated the limb. When the old family physician returned he insisted that the limb must be amputated further up, which meant sure death to the patient and also the practice of the young physician. The parents demurred, which led to a general row in which the Masonic brothers fought like dogs.

"There," said Mr. H, "is Masonic brotherly love."

I spoke at Artesia, Monday night, on the saloon evil, to a fair-sized audience. We start for the East this morning, via. the Santa Fe R. R.

P. B. Williams.

RALLY TO THE ANNUAL MEETING.

SURE SIGNS OF PROGRESS.

Chicago, Ill., April 26, 1897.

We are now within two weeks of our Annual Meeting. Another twelve months have quickly flown and our enemy still lives, increases and is strongly entrenched. We shall gain for ourselves nothing by an underestimate of our adversary's strength. But men and animals sometimes die of obesity, or fatty degeneration. I asked an architect the result of a continued addition of stories to our twenty-story buildings, and his reply was, "An inevitable smash up."

There is no denying the fact that secret societies for both men and women have multiplied the past year. The membership of the older societies is said to have increased and new organizations have sprung up like mushrooms. I predict a smash up in many of these organizations from over-confidence and over-prosperity. The friends of the National Christian Association and others who oppose secret orders have increased in numbers, and have improved in methods for successfully resisting the encroachments of oath-bound societies.

We have this year access to twice as many churches as we had a year ago, and the meetings thus far held have been better attended. Gradually we have been getting the ear of the people on this subject, and hearing is believing in the righteousness of our cause.

Arrangements have been made to focus all our strength on the one central noon mass meeting to be held at Willard Hall, Monday, May 10th. Addresses will be made by President Swartz, President Blanchard and Rev. P. B. Williams. Let there be a generous rally.

J. M. Hitchcock.

Now can it be shown that things which were "wicked abominations," when done by "elders of Israel," are otherwise than at least as wicked and abominable when done by elders of the Christian church?

CORRESPONDENCE.

THE CAUSE PROGRESSING.

Larwill, Ind., April 19, 1897.

Editor Cynosure:—The lodge of Odd-fellows of this place is about to suspend operations for want of patronage. I have this information from a source that is perfectly reliable. I also judge from the dunning letters the secretary of the lodge is sending out to men who have become non-affiliated members, for non payment of dues. The order goes so far as to threaten them if they do not pay up, the penalty will be inflicted, and some have told them a number of times that they do not wish to have anything to do with the order any more. A man informed me personally that they are getting desperate, and the same man let me read the letter he is sending in reply to one of these duns. He denounces them severely as having been swindled out of the money that he has paid in and as trying to get more under false pretenses and blackmailing. In fact, I don't believe I could have made a better reply myself, considering he is only a young convert from the evils of the lodge, and not a Christian either.

Two helpers have come to me in opposing secret societies. They went at it of their own free will and choice. I know of a man who got considerably miffed at me some time ago for approaching him on the secrets of his order. He came to me recently for books to inform himself more perfectly as to the real character of his order. These men are very much in need of anti-secret literature to better qualify them for the work they have undertaken. Their names are James Kerr, Pierceton, Ind., and Marian R. Elder, Larwill, Ind. They are men of character, and willing and ready to receive all the information they can obtain on the evils of the day, especially the lodge evil. John Helfrich.

LETTER TO THE LOS ANGELES CONVENTION.

Capitola, Cal., April 4, 1897.

Dear Bro. Williams:—I congratulate you in your noble work and would like to be with you in your convention. Your work is hard and your enemy is mighty, for you wrestle not with flesh and blood, but against principalities and powers, against spiritual wickedness in high places. The devil has his forces organized the world over and well disciplined. He is the god of this world; the spirit that now worketh in the children of disobedience. His purpose is to dethrone Christ.

Masonry claims great benevolence, but unfortunately it all terminates on themselves and is the essence of selfishness. Speculative Freemasonry implies that the object is speculation—speculating or scheming to get rid of the curse pronounced on men for breaking God's law, "In the sweat of thy brow shalt thou eat bread." Somebody has to sweat for it, and the game is to eat

the fruits of another's labor and keep him good-natured. If he does not know it he will not be offended; so if they blind him it gives them great advantage. Then the first thing they do in order to speculate off the community is to blind them by secrecy and thus not let them know what they are doing.

Another feature in their speculation is to band men together. We remember the fable of the bundle of sticks. But where many men are bundled together in secret plots, penalties must be attached; and where great interests are at stake, strong penalties must be used. If the people only knew what these meant they would not stand it one day. All large secret organizations, where much is taken and nothing given, have to use such safeguards.

The word "free" as used by Freemasons signifies that they are free to live without work and share in the spoils of speculation. They call themselves "Accepted" because they claimed to be excused from learning a trade. Says Mackey's Lexicon: "Masonry, up to a certain time, was only practical stone and brick masonry, and a man was required to work three years before he could join as a mason. He then had to *work* for his *living*. But now no trade is necessary, as there is no work to be done. All purpose to live by speculation. Somebody has to work. The lodges claim the "healthy, wealthy and wise." These are inside the ring, and outside are the excluded ones called cowans or dogs. They embrace "the old in their dotage, the young in their nonage, all cripples, all women, and poor people too poor to pay dues.

On the poor cowans is laid the burden of carrying all the strong ones. This is mercy with a vengeance. Their tears over the poor are like the crocodile's tears which he sheds over his game before he kills it. It is passingly strange to me that the community do not see at a glance that they intend to get more than they give. The community is like a Spanish horse, which will stand and let the blind be put on, and the rider mounted with whip and spur; and when all is secure, the blind is lifted and force applied. The poor creature struggles for his freedom, but it is of no use; he must serve his rider.

This has long been the condition of the people of this country. They will stand and be hoodwinked and blindfolded, and when they feel the whip and spur they struggle, but soon find it is of no use. They submit to their fate and claim it as a virtue to be silent. L. B. LATHROP.

THE LOS ANGELES CONVENTION.

Rev. P. B. Williams feels much encouraged over the success of the California Anti-Secret Convention at Los Angeles, April 14 and 15. He writes that the weather was favorable, and the interest and attendance good. The addresses were of a high order, and several high Masons spoke out squarely against the lodge.

The officers of the present State organization are: President, Rev. C. B. Ebey, No. 814 Kohler street, Los Angeles; Vice-president, Rev. Will W Logan, cor 8th and Hill streets; Secretary, Geo. W. Shealy, Whittier, Cal.; Treasurer, Rev. G. P. Runkle, No. 751 Flower street, Los Angeles, Cal. These officers are efficient workers, and will not fail to push the work in the State.

Bro. Williams, accompanied by his wife, started last Thursday to attend the Annual Meeting in this city. He will fill two weeks' lecture appointments on the way. He still wishes friends who will insure him a $5 collection and entertainment, to write to Sec W. I. Phillips at this office.

OUR POSTAL CARD SYMPOSIUM.

QUESTION—HOW CAN WE BEST WITHSTAND THE INFLUENCE OF SECRET SOCIETIES?

One happy result of this symposium has been to induce correspondents to condense what they have to write. This of itself is an important training, and will be a valuable habit in those writing for the *Cynosure* in its magazine form. The following responses have come since our last issue:

REV. S. S PALMER, ORANGEVILLE, OHIO.

The best way to promote anti secrecy reform in every community is to let the light shine. Light is knowledge. When all the people know what Masonry is, it is sure to die. When Masonry dies the whole secret system dies. She is the mother of harlots.

REV. T. J. ALLEN, STERLING, KAN.

1. Turn on and pour in the light. 2. Let the church declare against all such associations in her doctrinal standards. 3. Practice it in her ministry and membership. 4. Enforce it in her discipline. 5. Circulate the *Cynosure*. 6. Keep the women right on this question. 7. Educate the children, especially the boys.

BRO. R. D. NICHOLS, JANESVILLE, MICH.

By showing their un-Christian character, false claims and unwholesome practical workings. And by a consistent conformity of your life in your church relations, not only in purity, but in fervancy of Christian character. Be an all-round reformer, not spoiling all at the ballot-box. I do not mean that in the present state of affairs it is always best to refuse to vote for a secret society candidate.

MRS. SARAH POWELL GIDDINGS, ENOSBURG FALLS, VT

Have someone look up their crimes in church and out of the church. Make them face the truth, and show them that the Lord is stronger than they. Their only help and strength is in not being found out. They are cowards and fear exposure. Expose their crimes, and bring the truth before the people. Treat them in a way that they may know their order is no longer popular. Separate them from the church.

BRO. RUSSELL PARK, DENMARK, IA.

Do as Hezekiah did. See 2 Kings 19: 14; also Isa. 37: 12. He went unto the Lord, appealing directly to him. So, too, did Ezra. See Ezra 8: 21. They both "found help in time of need." We need a deeper, stronger, larger faith and hold on omnipotence. When prominent characters have open letters written them as did Dr. Talmage, by Bro. Fenton, and Sam Jones, by Miss Flagg, those persons ought surely to have a copy of letter sent them.

MRS. HATTIE E. POWERS, PHILADELPHIA, PA.

The anti-secret reform can be best promoted in any community by concerted action among lecturers and laymen in bending every effort to focus upon two points, namely, to convince the W. C. T. U. and the W. S. A. that the lodge and the saloon are identical; that it is the unseen hand of the secret empire that withholds suffrage from woman (or "cowan" in the polite phrase of our brother Masons). Could we but throttle the lodge she would soon have her freedom. Why should woman, who has her eyes open to every other snare, be so easily hoodwinked and cable-towed by the secret lodge?

REV. T. H. ACHESON, DENVER, COLO.

1. Turn on the light; make the hidden things of secret orders manifest. Do it through the pulpit and pew; by church courts and the press; but not by public initiatory services. It is not time that the more you discuss properly an evil the more harm you do. 2. Discriminate between persons and principles; attack secret orders, not men. Don't talk so indiscriminately that you will awaken sympathy in behalf of the better class of secret order men. 3. Show the evils of minor secret societies; that their secrecy is wrong, and that they are stepping-stones to higher and worse orders. 4. Assert the authority of the Lord Jesus Christ in every sphere; that we can form no partnership, enter no association where we do not possess full liberty, as a part of such organization, to apply the law of Christ as the ruling principle of moral action. 5. Enforce church discipline against members of secret orders. Let the church stand against all of them. 6. Pray mightily to the Lord of hosts. In him alone is victory.

REV. J S. T. MILLIGAN, ESTHER, PA.

The conquering weapons of all Christian warfare are "the blood of the Lamb and the word of testimony," and these will conquer secretism. But some may ask, what do these signify? I answer: saving relation to Christ and his blood by faith on the part of the secretist, and kind and faithful testimony against the sin by those that are Christ's. The testimony must be practical as well as theoretical. This requires personal separation from the orders, as all admit. But does it require personal, family, political and ecclesiastical separation from those in the orders? Is it a warrant for a divorce of the wife from the husband? Is it to be a term of communion in the church? These are the disputed points. A Christian woman should not accept a secretist husband. A Christian voter should not elect a secretist ruler. A candidate for civil or ecclesiastical office, who is under the oaths of most of the orders, could not receive the suffrage of a Christian man or woman consistently with faithful testimony. It is claimed that Christ directed his disciples to submit to officers who were as bad or worse than secretists, and that he and they sustained both church and state fellowship to the Jewish church and state rotten to dissolution; and that they consistently and faithfully testified against their sins without excluding them from their fellowship by terms or discipline. Who will draw the line? or tell the reason why?

ANTI-MASONIC SPLINTERS.

—Practically the Masonic lodge is an infidel club.

—A Christian Mason entering the lodge leaves Christianity outside.

—The vice of making unconsidered promises is akin to the vice of lying.

—Positive truth is the basis on which all reproof of error must stand.

—All argument that succeeds is based on something in which both parties agree.

—The enmity of Freemasonry to Christian truth and morals is radical and ineradicable.

—There are men who could not look into a monkey's cage without asking what it cost to join.

—Masonically, Christians, like Mohammedans, are a sect, and the lodge excludes their sectarianism.

—An unchangeably immoral and anti-Christian fiber is woven into the very fabric of Freemasonry.

—Masonic authority declares that in the lodge the book called the Bible is not to be recognized as a divine revelation.

—Reform work which was purely destructive would build on nothing. Rather it would not build at all; it would only tear down.

—Freemasonry can no more become consistent with morals and true religion than the Ethiopian can change his skin or the leopard his spots.

—Teaching children to make hurried and unconsidered promises in a lodge, is a fine way to develop character to withstand intemperance.

—A man reads a contract before he signs. But a lodge obligation is a contract. Has he read that? Has he considered it? Is he a wise man?

—It was a high Masonic authority which declared that Masonry was not founded on the Bible, and that if it were founded on the Bible it would not be Masonry.

—Suppose a Sabbath-school teacher should make his class promise to tell their parents nothing at home; and suppose he should meet them only at night in a closed and guarded upper room?

—"I know not the man," said Peter; and the Mason echoes, "I know not the man." Peter cursed and swore, and the Mason swears and lies. Peter wept bitterly, but the Mason gushes bombastically.

—The opposition of Freemasonry to Christianity must be shown in connection with a clear statement of the Christian truth which Freemasonry attacks and denies. For example, the mediatorship of Christ.

—Worship is primarily attitude rather than speech. It is bowing or kneeling rather than prayer. Christians worship God, and pray to him. Masons worship the sun. This is the meaning of their bowing to the East.

—It might be a real service to the cause of Anti-masonry, if competent committees were appointed by the N. C. A conventions to work, first, separately in their sections, and finally, as a joint committee, to make a list of Masonic murders with dates and places.

IMPROVED ARTICHOKES.

Tubers Which Are Finding Increased Favor as Food For Stock.

Attention has been called of late to artichokes as food for stock, notably for hogs. Farmers in various sections of the country have reported success with feeding swine on these tubers until a short time before killing, when a few bushels of corn are given to harden the flesh. Following are extracts from a Michigan farmer's letter to Vick's Illustrated Monthly:

One acre of artichokes will keep from 20 to 30 hogs in the best condition, as they are always healthy when fed on them. For horses, cattle and sheep there is not a better root grown. One acre will produce from 300 to 700 bushels of tubers, depending on the soil. The improved artichoke is entirely different from the native or wild variety which is raised in some gardens. The Improved White French is a native of France, where it is largely grown for domestic use as well as for stock. It grows about 6 feet in height, and in the fall is covered with yellow blossoms, which in this country never mature seed; hence no danger of covering the farm. My five years' experience has proved to me that they can be destroyed. My plan is to plow under when one foot in height. A simpler way is to leave the hogs in the patch a little late in the spring, and they will find every one.

IMPROVED WHITE ARTICHOKE.

The tubers are much like Irish potatoes in appearance, only rougher, flesh pure white, very brittle and sweet. Many farmers in Newago county are growing them extensively as a general farm crop. The artichoke is important, as no insect, blight or rust has yet struck it, and the tops make a good fodder when properly handled. Last winter they were tested at the Fremont creamery with the best of results.

Lowland which is too frosty for corn and many other crops is just the place for artichokes, as freezing does not hurt them. Drought seems to have but little effect on them.

Celery For Home and Market.

With proper management celery may now be had nearly all the year round, and consumers have become more discriminating as to the qualities of the different varieties, as is evidenced by the following inquiry from one of the largest celery growers in Ohio: "Is it not advisable for growers to use more of the self blanching varieties of celery like Perfection Heartwell or Perle le Grande and less Golden Self Blanching, and are not the pink and red varieties the best for marketing?"

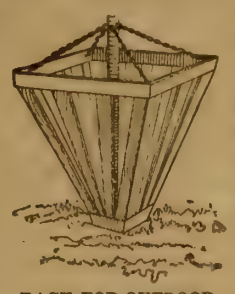
This inquiry was submitted to a number of experienced growers in various sections of the country, and their answers as published in The American Agriculturist are highly interesting and show how the tastes of buyers differ in different localities and how important it is for growers to acquaint themselves with the requirements of their markets. Nearly all agree that the eating qualities of the pink and red varieties are superior to those of all others, but for marketing they are almost worthless.

Homemade Windmills.

A Nebraskan writes as follows concerning a homemade windmill for pumping water: We usually make our wheels 8 feet in diameter—that is, we use four 2 by 2 inch hard wood pieces 8 feet long, and they cross on the axle, so that the fans are 4 feet long, and we make them 4 feet wide, so that the fan is square. We use half inch lumber to cover the fans. Lap siding does very well. The box is made enough larger than the wheel so that there is no danger of striking with the fans. We use a wire extending from the extremity of one fan to the next to brace the wheel. If there should be trees or buildings near to interfere, the box may be set on posts as high as you choose. Mine is 8 feet to the top of the box.

Feeding Rack.

Where the farmer has rough fodder that he must feed out, advantage can be taken on many sunny days of this liking on the part of the stock for out of door eating. An easily made and convenient rack for such out of door feeding is shown in the cut here reproduced from the New York Tribune. It can be reached by the stock from four sides, and the last mouthful can be reached, as the bottom is close in to the post in the center. With the sides spread still more, large stock can feed from the outside and smaller stock farther in under the sides. These sides are made of separate pieces, four in all, and each side is held up by ropes or chains attached to the post. The sides may hook together at the bottom.



RACK FOR OUTDOOR FEEDING.

Fighting Off a Frost.

The idea is an old one of fighting off a late frost through orchids, etc., by building small fires. In California, where fruit growers have met with success, the best results have been gained by burning a damp smudge. Small fires of damp straw or stable manure, it is claimed, have saved plantations. Sometimes bags of wet stable manure, weighing about 90 pounds each, are distributed through the orchard. When frost threatens, a little kerosene is poured on each sack and fired. The wet manure burns slowly, sending off large quantities of moisture in the form of vapor, and it is this watery vapor or fog which prevents the frost.

Different growers have different methods for creating this artificial fog. One of them uses frames made of chicken yard netting mounted on wagons filled with wet manure or straw. Under them pots of tar or petroleum are kept burning, and as the heat sends up a cloud of moisture the wagon is slowly hauled about the orchard.

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The Christian Cynosure.

REV. M. A. GAULT, - - - Editor.
WM. I. PHILLIPS, - - - Publisher.

CHICAGO, THURSDAY, APRIL 29, 1897.

THE NEW CYNOSURE.

Next week our readers will receive the *Cynosure* in its new dress. Though its form will be changed yet its soul and spirit will be the same, and go marching on. Welcome it as the same old familiar friend only in new attire. Its more youthful countenance and vigor will betoken a new lease of life and increased activity and hopefulness for the future.

Some of our readers will doubtless regret the change for a time, but we trust all will soon be convinced of the wisdom of the change which will mean better aim and effectiveness in the presentation of the truth both by the living voice and printed page. Many of our workers have written hopefully of the change. Mrs. Mary Carnes, of Detroit, a liberal supporter of the cause, writes: "I am glad to hear that you and Bro. Gault are going into the field a part of the time. I think you will stir up the people much more than merely through the press."

Secretary P. B. Williams writes: "I believe the reduction of the *Cynosure* to one dollar a year will help the circulation, and be a good thing in the end." Bro. Geo. W. Pritts, of Scottdale, Pa., writes: "I hereby renew my subscription for the *Cynosure*. Though its visits will be longer between times, yet we will wait till it comes and appreciate it all the more." Rev. O. T. Lee, of Northwood, Iowa, writes: "I hereby subscribe to the proposed change in the *Cynosure* I have not been able to see that some of the reforms advocated through its columns were thoroughly Biblical and practical for the paper. Let the *Cynosure* take up the fight against secretism alone, and the Lutherans will stand by it."

We want the friends to remember that we have counted the cost and enlisted for the war. We will hope and trust they will stand by us during these dark and cloudy days. There is sunshine on ahead.

A TERRIBLE BONDAGE.

Stephen Merritt, of New York, in an editorial in his paper, *The King's Messenger*, says: "No East Indian is more trammeled and enthralled by caste than we are, and we suffer as do they if we break caste. We are not free. Individually we are bound; and as a nation we are held captive. This land of the free and home of the brave is in the bondage of the rum oligarchy—very slaves; as bad, if not worse, than anything in heathendom, costing life, and treasure, and honor, vast in amount and increasing continually.

"And the worst of it is that this monster enslaves the church and shuts its mouth, and palsies its hand and enervates its power. The church, society and the community are in bondage and in league with the devil. Christianity, world-wide, is a slave to mammon. The Powers are for the defense of the Turk; and right must go to the wall that wrong may prevail. Terrible bondage!

"I was a Mason of high degree for many, many years, and greatly honored, respected and beloved. The Holy Spirit suggested to me, if I desired him to be my guide, it would be in proper form for me to abjure every other allegiance and receive him fully. I had never viewed it in that light, but the suggestion was all that was necessary, and it was immediately adopted; and an army of friends, who had helped me much in busines, became cold or avowed enemies, and I am paying the penalty. Hallelujah!"

DRIFTING UPON THE ROCKS.

Full of significance are these words of Josiah W. Leeds:

"Sixty years ago the righteousness of Freemasonry's obligation to 'always conceal and never reveal' became the main issue in a Presidential contest. We may have to face it again. What success would a committee of the Pennsylvania Legislature have, in the matter of an inquiry into extra judicial oaths, as compared with that of the Connecticut General Assembly's committee of 1833, who made bold to report that they believed 'the administration of such oaths (as the ritual provides) to be highly improper, and that the same should be prohibited by legal enactments,' giving as their reasons that they (the oaths) were unauthorized by law, binding the person to whom administered to disregard and violate the law; that their natural tendency was subversive of public morals, and that they were even blasphemous, while the penalties attached to the breach of them were such as were entirely unknown to our law, and forbidden both by the State and the National Constitution.

"A member of the secret fraternity, an adept at concealment in all its branches, is the attorney for the master of the dominant political ring in Philadelphia, and what would such an investigating committee gather from *him?* This Lawyer Shield's counsel to his client Martin, in the Mutual Automatic Investigation case, has been sworn to say nothing. And if we go to the Senator who is credited with controling the State's political destinies, what would *he* divulge who had made it all right with the influential order of which he is a member, by the gift of a valuable tract of land for their prospective University? Many a day has gone by since the statesman, Thaddeus Stevens, predecessor of Matthew S Quay, represented his State, with honor, in the National Legislature. Can we imagine this man of open methods training in the school of Quay and of Shield's — this Thaddeus Stevens who stood by Charles Sumner, who had boldly averred: 'I find two powers here in Washington in harmony, and both are antogonistic to our free institutions, and tend to centralization and anarchy —Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it.'"

TREASONABLE OATHS.

"Furthermore do I promise and swear that I will not give the grand hailing sign of distress, unless I am in real distress, or for the benefit of the craft when at work; and should I ever see that sign given or the word accompanying it, and the person who gave it appearing to be in distress, I will fly to his relief at the risk of my life, should there be a greater probability of saving his life than of losing my own. Furthermore do I promise and swear that I will not wrong this lodge, nor a brother of this degree, to the value of one cent, knowingly myself, nor suffer it to be done by others if in my power to prevent it."—*Oath of a Master Mason.*

Who is to be the judge of the distress? It is the man himself, and it may be when he is pursued by the officers of the law for his crimes, he who sees the sign is to fly to the rescue, if there is the appearance of real distress. Which oath will the officer of the law keep? The oath to the lodge or the oath to the government? Let the facts show.

"Furthermore do I promise and swear that I will not speak evil of a brother Master Mason, neither behind his back nor before his face, but will apprise him of all approaching danger if in my power. Furthermore do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister or daughter, I knowing them to be such, nor suffer it to be done by others if in my power to prevent it."

THE MOODY CHURCH MEETING.

POWERFUL ADDRESSES —A LARGE AND ENTHUSIASTIC AUDIENCE.—STIRRING TESTIMONIES FROM SECEDERS.

One of the most inspiring and successful meetings in the history of the anti-secret movement was the one in the Chicago Avenue church, Tuesday evening, April 20. We believe there is no other church in Chicago, and doubt if there is another in the land, that could have furnished such a large and deeply interested audience. The Bible Institute being now in session, a large number of ministers and evangelists from various States were present.

For some time the interest of this church on the lodge question has been on the increase. Last May, after the powerful addresses in this church by Pres. C. A. Blanchard and Dr. Henson, a few of the members made good use of anti secret literature in the congregation. Rev. R. A. Torrey, the pastor and also superintendent of the Bible Institute, has publicly declared, "I do not believe it possible for a man to be an intelligent Christian and an intelligent Mason at the same time." He announced this meeting from the pulpit on the previous Sabbath and earnestly urged all to attend. Rev. Mr. Newall, a professor in the Bible Institute, was present and announced that his Bible class of several hundred would adjourn that night to attend this meeting. The pastor's assistant, Rev. Wm. Jacoby, was a Knight Templar, but seceded and burned his uniform and buried his sword at Guthrie Center, Iowa, when he was converted some five years ago. He had before related this in giving an account of his conversion.

The Moody church is most thoroughly organized. Its plan is to give every man, woman and child some work to do. Tuesday evening, when we came within several blocks of the church, we heard a young man on the street corner announcing in loud voice the meeting, the speakers and the subject, and also handing cards of invitation to every passer by. After running a gauntlet of several of these young men, we were prepared on entering the large church to find it rapidly filling up with an interested mass of people who continued to pour in until every seat was full and many were obliged to stand.

The singing was inspiring. It seemed that everybody sang, and sang with such enthusiasm that one could scarcely help joining in it. Would that all the Chicago churches could pattern after this congregation in the manner of their singing.

Rev. William Jacoby, who presided, introduced as the first speaker Rev. E. B. Wylie, pastor of the Summerdale Congregational church. His address was, from first to last, a clear, logical and well-proven argument against the lodge. He proved from the best recognized Masonic authors that Freemasonry claimed to be a religion; and though this did not of itself discredit it, yet it promised to do for sinful men all that the religion of Christ did. He proved that it could not be the Christian religion, which holds that the Bible is supreme. Masonic authorities say that the Koran may be used in the lodge-room in place of the Bible in Mohammedan countries. Chase, a high Masonic authority, says that Masonry is not founded on the Bible; and it is a serious innovation to require that a Mason profess his belief in the divine authenticity of the Bible or a state of future rewards and punishments. Bro. Wylie argued that a system that dishonored the Word could not claim to be a Christian institution. Masonry aims to include all that is common in all religions, and to exclude all that is peculiar to any religion. Christ is peculiar to the Christian religion, therefore Masonry blots out his name.

Pres. Blanchard then gave one of his most effective addresses. He showed the importance of the question. Many were beginning to see that those who did not go to the churches went to the lodges. Yet we hear little about these lodges except when they meet in their conclaves and go on their excursion trains thundering across the broken law of the Sabbath.

He drew beautiful pictures of the three divine institutions, the family, the church and the state, and showed how miserable people would be without these. It was a pity of the man without a home and church. He showed that God ordained these and also the state. The trouble with Chicago was that men were not doing their duty in politics as God's law prescribed. This was why there were over 6,000 saloons in this city of 500 churches, and these saloons were destroying one hundred souls while the churches were saving one.

Any institution that Satan creates, such as the lodge, is at war with the family, church and state. Satan hates to see people happy. He wants to make this country like Armenia. If you have a State like Turkey what use have you for a home or a church? He gave instances of the lodge destroying the home by alienating husband and wife. He proved the lodge to be an enemy of the church and state. It generates selfishness; and a man who is selfish cannot be a good citizen or a good church member. He also gave some striking examples of lodges training men to commit crime.

Nearly an hour was then spent in hearing testimonies from those who had seceded from the lodge. Quite a number of these were present, and the large audience listened with intense interest. Secretary W. I. Phillips related the experience of a wife who had told him that her husband belonged to so many lodges that he had little time to lodge at home. He gave his own experience in leaving the Good Templars, and gave instances of the danger of young men and women associating in their secret lodge meetings and

playing religion, sometimes electing as chaplain young men who were profane.

The chairman next gave a powerful testimony, relating that soon after his conversion he left the Knight Templars. When he went from the prayer meeting to the lodge he found there some prominent members of the church, and found that they preferred the lodge to the prayer meeting.

A Methodist minister came to the front to defend Odd-fellowship, saying there was nothing in it conflicting with his obligation to Christ. A young man who had left the same order replied that he was chaplain in the lodge, and opposite him sat a notorious saloonkeeper. Appealing to the minister, he said, "How can you be yoked together in that sort of fellowship?" He said he always observed that lodgemen were seldom found in church and prayer meeting.

A number of seceders gave interesting testimonies, and the large audience listened with profound interest till after 10 o'clock.

A good supply of N. C. A. literature was on a table at the door and many availed themselves of it. All in all, the meeting was one of the most interesting we have ever attended, and was a great uplift to the friends of the cause.

REV. WOODRUFF POST'S BANNER.

Rather a novel and effective method of testifying against the lodge and saloon has been practiced by our good brother, Rev. Woodruff Post, of Olean, N. Y. He stretched across the sidewalk in front of his residence what the Olean *Herald* characterized as "a peculiar anti saloon, Anti-masonic banner." It was a large canvas sheet, on which was printed mottoes in letters so large that they could be read for a block or more. In the center was the picture of the Masonic candidate taking the oath of the third degree. Bro. Post has sent us a photograph of this banner. We are unable to reproduce it in form, but the mottoes and picture are as follows:

"WHAT IS SPOKEN IN THE EAR IN CLOSETS SHALL BE PROCLAIMED UPON THE HOUSETOPS."—*Bible.*

I PROMISE AND SWEAR TO KEEP THE SECRETS OF A MASTER MASON GIVEN ME AS SUCH, MURDER AND TREASON ONLY EXCEPTED.

IN ROYAL ARCH, MURDER AND TREASON NOT EXCEPTED.

OUR M. E. BISHOP INITIATED.

GOOD MASTER. GOOD DEVIL

CAN'T SERVE TWO MASTERS

INCLUDING MANY OATHS.

"I PROMISE AND SWEAR I WILL NOT VIOLATE THE CHASTITY OF A BROTHER MASON'S WIFE, MOTHER, SISTER OR DAUGHTER, KNOWING THEM TO BE SUCH "—*Finney's Expose.*

UNPARALLELED VIRTUE!

Recently the Olean town council endeavored to adopt an ordinance covering the case as follows:

Section 1. No person or persons shall be allowed to place or extend any sign or banner having thereon any writing, printing, lettering or pictures, across or over any sidewalk in any of the streets of the city of Olean, or over any part of any such sidewalk or street of said city.

The ordinance was to take effect April 10th. The *Herald* says:

As it happened, the councilmen had been acquainted through the *Herald* with the efforts already made to intimidate Mr. Post, and they at once recognized this ordinance as another effort in that direction. Several of them began to ask pointed questions, and the city attorney and Alderman Sloane were kept busy for some time defending their position. Of course they denied that the ordinance was aimed at any particular individual, but a spirited cross-examination drew from the city attorney the admission that it was not a summary order for the removal of all signs over the sidewalks, but was only operative when an individual was notified by the mayor, to remove his sign or banner. After a protracted discussion the motion of Mr. Sloane to adopt the ordinance was put to a vote. Alderman Johnson demanded a roll-call, and the motion was defeated by the following vote: Ayes—Baker, Luce, Schue and Sloane. Noes—Corsett, Cowans, Foss, Holmes, Johnson and Reed. President Alderman refrained from voting.

The *Daily Times* of Buffalo, N. Y., makes this announcement:

The Rev. Woodruff Post, of Olean, who displays banners on which are attached notices obnoxious to the saloonkeepers of Olean, has won a victory over his enemies. An attempt made to pass an ordinance directed against him failed. The signs are still on exhibition.

Is not Bro. Post's method of advertising this semi-pagan institution worthy of imitation? We doubt, however, that there are many town councils who would tolerate such an exposure of Masonry; but it would be well for the friends to test the matter, and thus start many to thinking on the subject.

IMPORTANT REMINDER.

We must add a regiment to our ranks of coworkers in securing *Cynosure* subscribers. The rank will depend upon the number of recruits (*Cynosure* subscriptions) secured for the army of our readers. There can be only one colonel, but there are captains, lieutenants, sergeants and corporals needed in every city and hamlet in our land. Every community has in it men and women who love the home and the church, and who want to make them happier and holier as Jesus would have them. It is such that the *Cynosure* needs. We have opened a recruiting office; who will be the first to enlist? Send names and receive special helps. Remember that the *Cynosure* and weekly New Lork *Tribune* one year for only $1.25.

PERSONAL MENTION.

—Articles were filed recently by William S. Linton, William Johnston Palmer and Walter J. Lamson, incorporating the Parliament of the Prudential Patricians of Pompeii, a fraternal beneficiary organization.

—It was a brother of the craft who, when asked to explain how a certain Masonic minister could treat the Scriptures and prayer church-wise in church and lodge-wise in the lodge, answered tersely, "He's a hypocrite."

—A prominent Chicago minister says: "I will come into collision with any power that wants me to lower the flag of my absolute obedience to Jesus Christ." Such a minister cannot be a Mason, for the Masonic covenant not only repudiates Christ's authority but defiantly tramples upon his law.

—The churches in Great Britain are going more and more under the power of the lodge. Rev. John Brown, of Clear Lake, Iowa, who was for many years a pastor in Ireland, writes us that the Irish Presbyterian church admits Orangemen into her communion. He does not believe that either Baptists or Independents would have admitted secretists in his day.

—There is no evangelical church in the land that has as expensive a building as the Masonic Temple in Philadelphia, dedicated in 1873, and costing $1,750,000. It is the largest and costliest Masonic building in the world. They have costly halls in all the principal cities in the land, one of the finest among them being the hall erected by the fraternity in Pittsburg at a cost of $425,000. In Philadelphia and Pittsburg there are more anti-secret churches than in any other cities in the land, and yet strange to say it is in these cities the lodge is most strongly entrenched. Surely the Gospel preached in those cities must be lacking in expulsive power.

—Rev. John Brown, of Clear Lake, Iowa, sends us the following: "Among many excellent observations on national education, Dr. Strong says: 'Questions of conscience can be settled neither by majorities nor by authority, but because the necessities of the state are above individual rights. The state, when its necessities require, does not hesitate to draft into the army a citizen who has conscientious scruples against war, the government utterly disregarding individual conscience.' Does not this look like a self-contradiction? Is it right for the state to compel her citizens to violate the law of conscience? Does the necessity of the case justify her citizens in the violation of the law of conscience? Will her citizens, who disobey the law of conscience, be able to cast the responsibility on the state in the day of judgment? Acts 4:19; 5:29.

—Sarah Powell Giddings, of Enosburg Falls, Vt., writes: "My husband was a victim of the Freemasons, and was a Freemason from the time he was 26 years old until he was 53. When he was on his deathbed he told me the Freemasons held his life as if by a thread. He said he was afraid to say his soul was his own for fear they would put him in the asylum. He could see no way to escape them, and he thought he had got to do as they said. They are traitors to each other and the church." Mrs. Giddings sends us a long article and abundant newspaper evidence to prove her assertions that Freemasons with whom she came in contact were guilty of seduction and murder.

—Elder Woodruff Post writes that in condensing his article in a recent issue we failed to give his full meaning. The full text of his resolution which the conference adopted was as follows: "Resolved, that we members of the E. S. Conference do disapprove of and protest against the introduction of any ritual or part of a ritual in the celebration of any rite or ceremony in the M. E. church save and accept such as is provided in the rubric of the said M. E. chunch." This he said checked Masonic ritual use in the M. E. church. The bishop depicted the effort fearful that it would divide the conference. Union with Baal and peace, it seemed, was preferable to suffering and separaton with Christ.

—An Eastern pastor writes us: "I wonder if Pittsburgh is being well prepared for the Triennial Knights Templar Christian debauch? I wish that its eyes might be opened beforehand. Would a tract expressly prepared and not so obviously Anti-masonic as to be unused, be available through the local W. C. T. U.? I think it should be written as a temperance, not as an Anti-masonic tract. Not that it would leave Masonry out of sight, but its apparent aim should be that of the W. C. T. U., I think, rather than that of the N. C. A. This might both promote its circulation and make it more effective. But if we should rouse the Pittsburgh women to drive the visiting Christians into decency their sacred sepulcher might be whiter than ever with freshened and more effective hypocrisy. But we must not reserve our fire on the enemy for fear he will fly a flag of truce."

—As a sample of Sister Powers' *Beacon Light* work in Philadelphia a correspondent in that city sends us the following: "A gentlemanly representative of the press called at our mission. I found him to be exceptionally bright, although duped by secretism, no exception to the rule, inactive as a Baptist and active in the brotherhood of Odd-fellowship. I quietly listened to the usual weak defense of his pet institution with its superiority to the church. Then drew from him the fact that he had been out of business mostly for three years unable to start again. I then thought my time had come to open a whole volley of truth upon him, which I kept up for four consecutive hours without refreshments. He paid earnest attention, although coloring and wincing alternately; he manifested no desire to escape the fire, but drank in Odd-fellowship as he had not taken it in the lodge. After he had freely expressed himself as deeply interested and convicted I modestly suggested that his boasted beneficial society ought to have put him on his feet before this late day. He gladly accepted an invitation to attend the evening meeting for men only (conducted by Elder Brown), and take a look into darkest secretism as revealed in Masonic exposures."

REV. P. B. WILLIAMS' KANSAS APPOINTMENTS.

The following are the dates of Rev. P. B. Williams' lecture appointments on his way to the Annual Meeting in this city:

Lyons, Kan.,	April 28;
Marion, Kan.,	April 29;
Newton, Kan.,	April 30;
Harper, Kan.,	May 1, 2;
Winfield, Kan.,	May 3;
Emporia, Kan.,	May 4;
Denison, Kan.,	May 5;
Sabetha, Kan.,	May 6;
Blue Springs, Mo.,	May 7.

VALUE OF GOOD ROADS.

A Necessity to All, but the Farmer Will Receive the Greatest Benefit.

In an editorial on the next meeting of the national good roads congress the Chicago Inter Ocean has the following to say regarding the value of good roads to the farmer:

The national good roads congress will hold its next yearly session at Orlando, Fla. This is somewhat remote from the path of commerce, but nevertheless the place of meeting may be well chosen. Good roads are a necessity in all states, and the aggregate of good to the republic cannot be attained until in all parts of the country all highways are fit for travel by heavily laden wagons at all times of the year.

It is possible that the interest of the farming people in good roads has been retarded of expression by continual preachment of the advantages that bicycle riders and pleasure seekers on horseback or in vehicles will derive from improved highways. These, though important, are secondary considerations.

The loss to the United States by bad roads is estimated at from $200,000,000 to $300,000,000 a year. It is a loss caused by enforced idleness during many

A FACTOR IN TRANSPORTATION.
[From Good Roads.]

months of the year, and by the employment of needless horsepower during most months.

In the spring and summer the farmer can find work in plenty on his farm. In the fall and winter he ought to be able to haul hay, grain, wood and other materials to market. It is in these seasons that, as a rule, he can obtain the highest prices for his products, and it is in these seasons that he can market them without taking time that ought to be used in the work of plowing, sowing and harvesting. But it is in these seasons that he is forced to be idle or to haul half a load with four horses instead of a full load with two because of the wretched or impassable condition of the roads.

It is strange that a class of men so frugal and so wisely economic in most expenditures has hesitated to make liberal outlays for road improvement.

BRICK COUNTRY ROAD.

New Departure In Highway Construction Made at Monmouth, Ills.

The first brick country road laid in the United States has been put down in Monmouth township, Warren county, Ills. It is the fruit of a movement for hard roads which has been going on in the township for the last four years, and which has resulted in the construction of a number of miles of broken stone road and finally in the departure from old methods and the laying of a paved way of brick. The road is the culmination of a series of experiments in road building, and though it is regarded as more or less on probation the utmost confidence in its success is expressed. The work has attracted much attention among friends of good roads all over the country.

The average cost of the stone roads has been 70 cents per foot. The brick road cost $2,500 for 3,000 feet, or about 90 cents a running foot.

Convict Labor.

There is one kind of work that the convicts could be given, however, that we believe would meet with the unanimous approval of the people of the state, and that is the improvement of our roads. Here, within a radius of ten miles of our state penitentiary, is to be found the finest material in the world for road making.

We have stone, gravel and even brick clay that could be prepared by the convicts in enormous quantities for roads in all parts of Illinois. Down in the mudholes of central and southern Illinois a few macadamized or brick highways would be hailed as a godsend by the farmers whose homes are almost isolated during the rainy portions of the year.

A system of highways throughout the state, most of the work on them to be performed by convicts, should be inaugurated.

If Governor Tanner desires to ingratiate himself with all classes of people, laboring men, taxpayers, bicyclists, farmers and, in fact, nearly every one, he will take up this plan.—Joliet News.

Work For Tramps and Convicts.

It would be a most excellent plan to harness all the tramps and criminals in the country and put them at work building roads, says the New York Ledger. Appoint state commissions, under the authority of the commission appointed by congress and working by its plans, and have a complete system of roads on one general scale, which should be carefully worked out and experimented with until the very best results attainable by intelligent and painstaking research are secured.

Kentucky Toll Roads.

The farmers of Kentucky have taken the law into their own hands and destroyed the tollgates in a section of that state. The turnpike companies had not kept the roads in fit condition and had charged the full rate of toll. The farming community in that section is in a high state of excitement, and the result will doubtless be an agitation in favor of improved highways.

Bad Roads Consume.

At the farmers' congress at Indianapolis Mr. Otto Dorner, the Milwaukee member of the League of American Wheelmen national committee for road improvement, told the truth succinctly when he said: "The elements entering into the transportation of grain to the railway are time, horses and vehicles. Bad roads consume them all; good roads conserve all." He pointed out that since New Jersey had undertaken the construction of good roads the quantity of potatoes that could be hauled to the load had increased from 50 baskets to 85 or 100 baskets.

ECONOMY IN HIGHWAYS.

The Cheapest Road Is One That Is Always Easily Traversed.

"Constant dropping wears away stones," and it is only by constant reminders by the press that the public mind can be brought to the sensible conclusion that good roads are among America's essentials, remarks the West Chester (Pa.) Republican. They are not merely wheelmen's wants, but wants demanded by the comfort and convenience of everybody. It does not by any means follow that because a man has not a team of his own or does not ride a wheel he has not a direct personal interest in the improvement of roads. European countries have long recognized their merits and for centuries in some portions have enjoyed their benefits. We in America have only begun to appreciate—and mainly in the immediate vicinity of large cities—their great importance.

The importance of the subject demands a much wider spread feeling of interest. While the area of the United States is too immense and the population too sparse to hope for many years to come for a general good roads system, yet great progress can be made in sections of the country where farmers are prosperous and where they have occasion to use roads to a considerable extent in order to get the products of their farms to railroad stations for shipment to large cities and towns.

Were it possible to estimate the dollar and cent extra cost for repairs to wagons and carriages, the wear and tear of horse, mule and ox flesh over wretched roads, and the delays caused in winter by their impassability, the aggregate would be startling and would, we feel assured, reach a sum far in excess of what would be needed to provide good roads and keep them in good condition. And if to the economy referred to be added the increased value of property and, last but not least, the comfort of farmers and their families, there would be overwhelming argument in favor of immediate action. The work is a stupendous one, when viewed as a whole, but, a beginning once made and the advantages clearly demonstrated, there would be steady improvement.

VERMONT'S ROAD PROJECT.

A Plan Has Been Discussed to Build Highways at the State's Expense.

Good roads came in for considerable discussion at the session of the Vermont legislature recently ended. Dr. W. Seward Webb proposed a plan for developing the state by means of state highways.

In a general way his project provides for the construction by the state of an elaborate system of highways. Persons familiar with the topography of Vermont will recall the fact that extending lengthwise nearly north and south through the state are two ranges of hills, or mountains, and practically three valleys. Dr. Webb proposes to run a broad state highway through each of the three valleys and connect these highways with as many lateral roads as may be found necessary.

This work will, of course, cost a large amount of money. The scheme involves the bonding of the state to pay the expenses of improvement. The plan has not yet been matured, but those who have studied it feel confident that it will appeal to the business sense of the people.

Inaccessibility has always stood in the way of the commercial growth of many fertile and resourceful sections of the state. The state highway idea is likely to be a leading topic of discussion in the next legislature.

Pennsylvania Farmers Want Good Roads.

It is one of the interesting evidences of the progress of a good idea that some of the most pronounced declarations that have been made in favor of vigorous action for road improvement by the Pennsylvania legislature come from agricultural sources. One or two prominent opponents of road improvement in former legislatures have been conspicuously elected to stay at home. A very active supporter of road improvement in Westmoreland made his fight for election on road legislation for the rural districts, won his election and is now preparing to press a measure that will stimulate the construction of permanent and solid roads in all the counties that have enterprise enough to conform to its provisions.—Pittsburg Dispatch.

ADVICE TO SINGERS.

How to Stand That the Voice May Be Used Freely.

Mancini says: "Vocal faults are not the only ones that should be corrected in a singer. The faults of another kind are a bad position of the mouth, knitting the brows, rolling the eyes, twisting the neck—and, in fact, the whole body." Lamperti, the elder, declares that the singer should stand like a soldier—body upright on the hips, shoulders in the background, arms hanging naturally, elbows near the body, heels joined, toes out. There are teachers who should heed well the words of Tosi, "Let him never suffer the scholar to hold the music paper in singing before his face, both that the sound of the voice may not be obstructed and to prevent him from being bashful." And it was Tosi who, over a century ago, gave this counsel to pupils: "When he studies his lessons at home, let him sometimes sing before a looking glass, not to be enamored of his own person, but to avoid those convulsive motions of the body or of the face (for so I call the grimaces of an affected singer) which, when once they have took footing, never leave him." There are teachers who force their pupils to sing with hands joined behind the back, so as to develop the chest, but this is going too far, as Lemaire well remarks. Lemaire, however, believes in placing the hands on the back of the hips in such a manner that the fingers touch. How few singers in these days stand well! How few that stand as intelligently and yet apparently as naturally as Plancon, Whitney, the late Campanini, Nannetti. Among women, Melba and Emma Eames know the art. You will not infrequently see a soprano who will raise the eyebrows with an upper tone, or one who will company the end of a phrase or an embellishment by a vibration of the hips, or one who will lean forward, bust far in advance, hips drawn backward, and thus her force will be half paralyzed.

How to Become Slender.

Rise early and take a cold bath, rubbing vigorously afterward with a coarse towel or flesh brush. Take a cupful of hot water before breakfast. Avoid drinking at meals and confine yourself to three meals a day. Take one small cup of tea at breakfast, some dry toast, boiled fish or a small cutlet and a baked apple or a little fruit. At dinner, which should be at midday, take white fish or meat, dry toast or stale bread, vegetables and fruit, either fresh or stewed; for supper, toast, salad, fruit and six ounces of wine or water. Hot water with lemon juice in it is good for supper.

How to Tell a Lady.

A company of women was discussing lately how to know a lady in a casual encounter. "You may tell her," said one, "by her boots, gloves and handkerchiefs." Another thought her skirt binding told the story, and a third declared that her language would betray her, "and it's words, not ideas, that concern this particular test," the speaker added. It is undoubtedly true that, while the nicety of the small essentials of a woman's toilet indicates a certain degree of refinement of taste, they are not the unmistakable mark of birth and breeding. Many would much more readily give the preference to the intonation of the voice and the use of words as a surer sign. A fine detail in clothes now is quite possible to almost any observing person; an unmistakably coarse, not to say vulgar, looking woman is often irreproachable in the matter of boots, gloves, skirt bindings, etc. The charm of a well modulated voice, using good English, undefiled by slang or provincialisms—this is often acquired without the right of culture.

England and America.

English holdings in Turkey prevent any concerted action among the Christian nations to aid Armenia, and thus the greed of gold permits from day to day the sickening revelations of those horrible tales of rapine and murder. This unjust and cruel crusade has robbed mother of her virtue, infancy of its innocence and the deity of its sacredness. Armenia has for over 1,800 years been struggling for Christian liberty, and it is no wonder one of its countrymen exclaimed, "God himself has gone mad." Truly no nation of people has been so persecuted and put to death with so little thought as these poor, unfortunate Armenians. Women and children have not escaped these cruelties, and ere long some action must be taken to stop these murders. Armenia is a Christian nation and should have the support of every English speaking country.—Rev. A. W. Williams, Presbyterian, Philadelphia.

Of Course.

First Small Boy—I wish I had that 5 cents back I spent for candy.

Second Small Boy—What would you do with it?

First Small Boy—Buy more candy.—Boston Courier.

The common house fly lays four times in each summer, each time about 80 eggs.

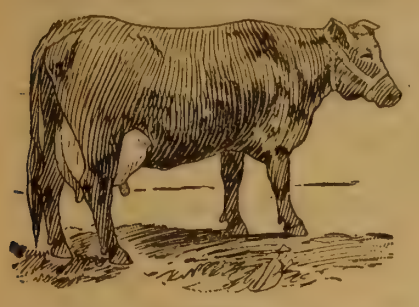
A Hebrew cubit was 2 spans, or 1 foot and a little over 9 inches.

NEW ZEALAND JERSEY.

She Is From American Stock, However, Which Accounts For Her.

A creamery man, Mr. Cyril Jephson, sends to Hoard's Dairyman all the way from New Zealand the picture of his boss Jersey cow. In the period of time between two of her calves she has given over 8,000 pounds of milk, and it tested 4.2 butter fat. The American Babcock test has also gone to New Zealand, along with the American Jersey.

Materna comes of the famous St. Lambert stock, her dam having been



MATERNA.

imported to New Zealand from Boston. The influence of the rich pasture and long summer of the antipodes seems to develop a tendency to blockiness in the slur. American stock.

The New Zealand creamery man writes to The Dairyman that he feeds his cows for a winter ration the following:

Thirty pounds chop (oat straw, one-third; green oats, two-thirds), 12 pounds wet brewers' grains wetted with skim-milk, about 2 to 4 pounds (they won't take up more), 3 pounds ground maize and pea meal, a pound of linseed ground (not oilmeal). I also give a few carrots as a luxury. Cows are only in stable at night and on wet days. They run in fair clover paddock during fine weather.

The Churn.

If the churn is to be kept sweet and clean, it must always be washed just as soon as it is emptied of butter, never being allowed to stand and get dried out before washing. Plain hot water—boiling water—is poured into it, the cover placed on and the handle turned for a few minutes, being careful to remove the steam once or twice during the operation or the cork may fly out, or perhaps the head. A brush kept for the purpose is used to remove any particles from the underside, at the top, which is of iron, galvanized. The cover is well brushed around the cork edge, the standard brushed also, where any buttermilk may have spattered, and the outside of the churn merely wiped off, never treated with hot water, which would spoil the varnish. Of course this part of it never gets soiled aside from a small space around the opening where the buttermilk is drawn off. The butter is washed quite clear in the churn, so that there is no buttermilk adhering to the sides, otherwise the water first poured into it would not be hot, as that would tend to cook the particles upon the inside, resulting in the same effect as pouring boiling water into a pail which has not first been cleaned into that which is not so hot. A yellowish substance forms in such case, which often puzzles one to trace to its cause, which is this: Boiling water should never be put upon any dairy utensil until it has first been freed from milk or cream with that in which the hand can be easily held.

Feeding Mangers.

The associate editor of Hoard's Dairyman says he is one of the comparatively few cow keepers who do not believe in mangers of any description, and he has none of them in his stable. Neither does he have any partition between the heads of the several cows, although willing to concede that a narrow division of the space in front of the cows into individual feeding places would not be particularly objectionable. Where cows are habitually fed all they will eat, he says, the robbery that goes on from one to another is not a very serious trouble. He claims that great objection to individual mangers is the inconvenience of cleaning them out, which is almost sure to result in the accumulation of a great deal of filth, and hence we believe in having the feeding place so easily accessible that a few strokes of a broom will clear out everything that ought not to be there. There is no stall or manger with which we are acquainted where uncut corn stover can be fed with any degree of satisfaction, and this is one point in their favor, for corn stover should always be cut before feeding.

Save the Liquid Manure.

All stable floors should be made of concrete, which will prevent the waste of liquid excrement. This is an important part of manure, and the solids are greatly helped by mixing the liquid with it. Enough dry absorbent should be kept under stock to absorb the liquid. This is much better than trying to save the latter by itself. No liquid can be distributed economically, and besides, liquid when fresh will burn vegetation to which it is applied. It must be composted, so as to rid it of the caustic properties which make it hurtful and put its nitrogen into form available for crops to use.

Keep the Best Only.

Nine-tenths of our farmers keep twice as much stock as they should and much of this is an unprofitable kind. It pays to keep the best of everything, including poultry. A good article always commands a good price. The time will come when the average farmer, instead of having a score of scrubs, will put his time upon half that number of good animals."

CROSS BREEDS.

Simple Facts Deduced by Practical and Extended Experience.

Seeing a request for experience in the Jersey-Ayrshire cross to get dairy cows, a correspondent of Hoard's Dairyman gives his experience, made 15 years ago in Saratoga county, N. Y., where a registered Jersey bull was used on full blooded Ayrshire cows. He says: The produce of this cross in nine cases out of ten produced the best possible cows for the dairy. They were nearly of perfect dairy form and deep, heavy milkers of rich milk. But in another case, when an Ayrshire sire was used on Jersey cows, no improvement could be seen in the quantity of milk, while the quality was much less; but, strange to say, these cross bred animals when bred together produced animals of very little use for anything, either milk or beef, while the cross bred heifers bred to a pure Jersey bull were fully as good as the pure Jerseys for rich milk, with a great improvement in quantity over their grandams. As is well known, this is the usual experience of crossing breeds. The first cross is all right, but the second must always be to a pure male of one of the original cross. Do not, if you wish to improve, use one of the cross bred males and never after having used one of the breeds twice go back to the other, as you will surely be improving backward, or, to speak more plainly, after having bred the cross bred Jersey-Ayrshire heifers to a Jersey bull do not breed the produce of this cross to an Ayrshire bull, but keep on in the same line, using only Jersey males. So, while in all cases the first cross of two breeds is generally a good one, it is necessary to keep up the herd, that a herd of pure females of one or the other breed must be kept, or in a few years you have run into all one breed.

The same thing applies to swine, for the best lot of fattening hogs the writer ever fed were a straight cross of Berkshires and Poland-Chinas of registered stock or well known pure stock on both sides; but, in order to keep up the stock year after year, it is necessary to have a herd of pure brood sows of one or the other breed and get a pure male each year.

Parchment Paper For Butter Tubs.

The use of parchment paper for lining butter tubs is on the increase all over the country, and the parties that are using it claim that they have less shrinkage than formerly. The commission men are also well pleased with it, as the butter does not stick to it, and they have less trouble in stripping the butter to get the weight of the package, so they can give proper weights on each tub, and also the paper will protect the butter from the heat in warm weather. So all creameries should begin lining their tubs with parchment paper, or, what would be better still, get some square boxes and line them with parchment paper and make a trial shipment in that kind of package, and note the difference in the expense of each kind of package and how the butter sells in them for the home market, for they will be easier handled than the tubs, and the butter can be cut out of them in a better shape, which will be more pleasing to the eye than where the butter is dug out of a tub. If butter for the home market was all packed in square boxes, how much handier for the retailer if he would strip a square package of butter and have it lying on a clean marble slab in his refrigerator and cut it with a fine wire into square pieces. He could soon tell how large a square to cut to make a pound. It would look much better, and the looks of anything always help to sell it, and butter is no exception to that rule.—Exchange.

A WORD FOR DUCKS.

The Experience of a Man Who Is a Decided Enthusiast.

A subscriber to the New York Tribune gives the following interesting experiences and opinion:

"I have always found poultry growing profitable, and for 50 years have taken personal charge of the fowls on my farm, but as I live in a thickly settled neighborhood I have kept for many years only chickens, as turkeys would trespass on my neighbors, and my experience with ducks when a boy had greatly prejudiced me against them, and for 30 years I had not had a duck on the farm. In 1895 my wife bought a sitting of White Peking duck eggs, from which we hatched 11 ducklings the last week in May. I submitted to the nuisance, as I supposed it would be, as my better half assured me that she only wanted to have roast duck a few times and would not ask me to keep any of them over winter, but before they were 10 weeks old I had become so interested in them that I determined to keep them, and I sent for a book on duck culture and began to study it with great interest, and after a year's care of them I have become a duck enthusiast.

"I found that the Peking ducks of today bore about the same relation to the old puddle ducks of my boyhood as a Belle Fleur apple does to a wild crab. The ducks I formerly kept were the common puddle ducks. They were poor layers and great ramblers, would often go from half a mile to a mile from home and not get back in time to be shut up at night, and I would lose their eggs, and finally before the summer was over they were all killed in the woods where they had wandered and furnished a repast to the prowlers that were fond of duck meat.

"The Peking ducks have been bred to get along with but little water, and are satisfied with a supply in a trough. They are very domestic, and although mine have not been confined to yards, I have never known them to go more than 200 yards from the barnyard. If one wishes to confine them, a fence of woven wire 2 feet high and costing in the roll 20 cents a rod, will restrain them, but it is best to have a baseboard, 10 or 12 inches wide, under it, so as to keep the ducklings in, as the meshes in the wire netting are large enough to let the little ones through until they are a few weeks old. We raised every one of the 11 and to my surprise at 10 weeks old they were practically grown and would weigh nearly three times as much as Plymouth Rock chickens of the same age and fed with them, and in addition to this early maturity they are much hardier and bring a higher price per pound in the market.

"My ducks began to lay the first week in February, and have laid to date, May 1, without intermission, and I am now getting twice as many eggs from them as from the same number of hens, and it is the testimony of those who have bred these ducks that with suitable care they will average 140 eggs each per year. Their eggs are about one-third larger than hens' eggs, and I have found that in most city markets they are quoted at double the price of hens' eggs. In Pittsburg and New York for many weeks this spring the quotations for ducks' eggs were not below 25 cents per dozen, and at times 29 cents, when hens' eggs were 9 to 12 cents.

"Ducks do much better on soft food. I tried feeding a pen of six Pekings on corn early in April, and the weekly egg record dropped to ten eggs. I then fed bran and cornmeal wet with milk, and the next week go 31 eggs and the week following 42 eggs, or one for each duck every day. Mr. Rankin says that with good care his ducks often begin to lay at 4 months old and lay until cold weather comes, then stop for a short time and begin laying again in December."

Scrubs and Mongrels.

The farmers of America lose millions of dollars in the aggregate by keeping scrub fowls. This is a proposition that cannot be controverted. And many of them lose money by keeping no fowls at all for market purposes or fowls for revenue. There is a great difference between a mongrel and scrub fowl. The mongrel may be a large composite fowl of pure blood—that is, may be made by a cross of pure bloods or a cross of pure bloods upon common stock. In either case it is removed from a scrub, which is a measly, little, common fowl without a trace of good blood in its composition. Such fowls, even at maturity, do not dress more than from one or two pounds, and it is a good specimen that will dress the latter weight.

But this scrub stock can be improved and doubled in size by the introduction of a few pure bred females and a good male or two, depending on the size of the flock. Besides, more eggs would be produced and of better quality, and these would add to the farmer's profits. Let farmers everywhere improve their fowls. There is good money in it.

Spring Chickens and Roasters.

Spring chickens, which, years ago, were procurable only in their season, can now, thanks to cold storage, be had practically at any season. And the same may be said of the roaster, the spring chicken grown in the fall big enough to roast. The roasters are killed in their season, when they are at their best, and put into cold storage, not to be eaten perhaps until the following spring or summer.

Chickens begin to dry soon after they are put into cold storage, but they don't dry much in the first three or four months. Chickens taken out within that period turn out as handsome as when they were put in and taste about as well. After that time they dry more rapidly, but as far as the actual keeping is concerned they may, in perfect cold storage, be kept almost indefinitely. A turkey has been eaten that had been in cold storage ten years. It was a pretty dry turkey, but it was good to eat.

For Farmers to Settle.

The vital question is for the farmers themselves to settle generally whether they want good roads and whether they will accept the help of those who are willing and anxious to join in paying the cost of road improvement. If they will take up the subject in all their organizations and appoint active working committees to visit the nearest accessible localities where good roads prevail and to urge such legislation as will make them attainable everywhere, the work will soon reach a point where its own momentum will carry it forward. —General Roy Stone.

The Poor Roads Tax.

The estimate of the secretary of the farmers' national congress, that $600,000,000 is wasted annually in this country through bad roads, is supported by that of other statisticians, and from this it appears that the tax they impose takes one-quarter of the whole value of all farm products in the United States.—

ARE FOUND WANTING.

GREECE WILL HAVE NO MORE TO DO WITH THE POWERS.

Abandonment of Larissa Declared a Demonstration of Impotence — Athens Wrapped in Gloom Over the Way the War Has Gone.

Paris, April 26.—The Figaro's Berlin correspondent says it is semi-officially announced that Greece will neither solicit nor accept the intervention of the powers, and is preparing to negotiate direct with Turkey.

Rome, April 26.—L'Opinione semi-officially says this morning: The hour is grave for Greece. Her abandonment of Larissa is more than a defeat. It is a demonstration of impotence, and its consequences are incalculable unless she has the courage to negotiate and to withdraw her troops from Crete.

How They Are Feeling at Athens.

Athens, April 26.—It is useless to deny that a very gloomy view of the war prospects is taken here by the better informed. There are, however, no signs of panic. The city exhibits an attitude of dignified endurance, while many persons still show an unabated enthusiasm for fight. This symptom is particularly noticeable among the wounded now in Athens. Their one desire seems to be healed in order that they may rejoin the colors. Naturally this spirit is much fostered by the confirmation of the reports that the Turks have burned the Greek wounded in a church at Kurtzivoli. The Turks lighted fires under the bodies of wounded beasts. Many of the Greek wounded implored their comrades to kill them; others committed suicide.

May Be a Memorable Battle.

The news of the loss of Mati was received during the small hours of Saturday morning. The premier and the minister of war were immediately summoned to the palace, where a council of the ministry sat until after daybreak. There was some difference of opinion, but it was finally decided, in view of the exhaustion of the Greek troops and numerical superiority of the Turks, to order a retreat to Pharsala. The Greek stand will be made at Pharsala, which once again may become the scene of a memorable battle. The battle of Mati lasted all Friday, the Greeks defending their positions with great intrepidity. Prince Constantin and Prince Nicholas were both continually under fire, and the latter greatly distinguished himself. The Turks, strongly re-inforced, succeeded in breaking the Greek lines at 6 in the evening. The Turkish cavalry delivered repeated magnificent charges; the fighting continued into the night.

Telegraphs of His Defeat.

During the afternoon Colonel Macris, commanding the first division, called for the support of Colonel Mavromicalis, commanding the second division. The latter arrived only just in time to cover the retreat from Mati. At 6 o'clock Colonel Mavromicalis wired to General Smolenitz at Reveni: "I am defeated and retiring to Kazaklar. Act according to your judgment." It is presumed that Reveni will be evacuated forthwith and the whole frontier line abandoned. Gloom and despondency sit on every countenance. The only gleam of consolation is the report that Pantepigadia is out-flanked and the the way open to Janina. This, however, needs official confirmation.

POWERS TALK OF INTERVENTION.

Opinion at London That the War Will Be Over in a Week.

London, April 26.—[Copyright, 1897, by the Associated Press.]—What seems likely to be the last week of the war was entered upon yesterday. It is difficult from the tangle of conflicting telegrams to understand the exact position of affairs. Following the Greek defeat at Larissa London opinion is almost uanimous that the end is in sight, and this view is probably shared by the powers, as they are already moving to intervene. For Larissa has fallen without a blow being struck directly thereat. The entrenchments at Larissa were of the most modern construction and looked as though they were impregnable to anything except an overwhelming force. But after a desperate stand made at Mati the Greek troops were driven back by force of numbers and retreated from both Larissa and Tyrnavo. Thus two strongholds have fallen into the hands of the Turks.

So it is thought that the time for Europe to intervene has arrived. It is believed that intervention will first take the form of a suggestion of armistice, to which the combatants would no doubt agree. Since Saturday afternoon the British foreign office has been in close communication with the other members of the European concert, Great Britain suggesting that the time has now arrived for them to act. The French, German and Italian governments have already responded, offering to agree, though the German government adds as a condition that it will be necessary to exact a pledge from Greece to obey the mandate of Europe when this mandate is again given. The British foreign office believes that Greece will give this pledge, as the disasters which have overtaken her have demonstrated that Turkey still possesses a formidable fighting machine, a fact which must have a sobering effect upon the popular demand for war at Athens, and which will permit the Greek nation to climb down without disgrace, after a superb vindication of the personal courage of the Greek troops and a gratifying demonstration of Hellenic patriotism. If the Greeks listen to reason it is not improbable that a decision will be reached by tomorrow, before which it is not supposed here that Edhem Pasha or Osman Pasha will have time to do more than to appear at Pharsala.

ATTEMPTED TO KILL HUMBERT.

Unemployed Iron Worker Misses His Purpose and Is Arrested.

Rome, April 23.—King Humbert, accompanied by his aide-de-camp, General Pondis Vaglia, was going to witness the Royal Derby yesterday when the attempt was made on his life by Acciriato. His majesty's assailant, who was waiting outside St. John's Gate, rushed up to the carriage in which his majesty was seated and attempted to stab him. The king avoided the dagger by rising from his seat. Acciriato, who is an iron worker out of employment, seeing that he had failed in his attempt to assassinate the king, threw away his dagger. He was immediately arrested by two carabineers, while his majesty calmly ordered his coachman to drive on. The news spread with great rapidity, and when the king reached the royal stand at the race course it was soon surrounded by a cheering multitude. The members of the diplomatic corps present at the race and a number of other distinguished people sent their congratulations to the king on his escape.

King Humbert treated the matter lightly and remarked: "It is only one of the little incidents of my trade." The king remained at the race course with his nephew, the Duke of Aosta, until the Royal Derby was run. Acciriato is 24 years old and a native of Artegna, a village of the province of Unoline, three miles south of Gemona. His majesty returned to the Quirinal followed by hunderds of carriages, and thousands of people gathered about the palace and gave him an imposing and frantic ovation. They called for the royal hymn, and the band of the guard on duty at the palace played it repeatedly.

King Humbert and Queen Margherita were greatly moved by the popular demonstration, and twice apeared on a balcony of the palace and bowed their acknowledgements of the frantic cheering of the populace. The embassies, public offices and private houses were decorated with flags as an expression of rejoicing at the escape of his majesty, and thousands of people inscribed their names at the palace. During the afternoon placards were posted calling upon the populace to take part in a great manifestation in honor of the king at 9 o'clock at night.

This is the second time the life of King Humbert has been attempted. As his majesty was leaving for Naples on Nov. 17, 1878, the year of his accession to the throne, a man named Giovannia Passante approached his carriage and attempted to stab his majesty with a dagger. The king, however, was only scratched by the blade, but Signor Cairoli, who was then prime minister, and who was with his majesty in the carriage, was severely wounded in the thigh. Passante was sentenced to death, but the king commuted his sentence to imprisonment for life.

DEATH OF THE "GREAT OBJECTOR."

William S. Holman, of Indiana, Passes to the Other Shore.

Washington, April 23.—After an illness of some weeks, which had been considered critical several times, and then again hopeful, William S. Holman, representative from the Fourth Indiana district passed to the majority yesterday at 2:05 p. m. He had been in public life for fifty-four years and died with the harness on. Cerebro spinal meningitis was the cause of his death.

Curfew at Springfield, O.

Springfield, O., April 22.—The curfew ordinance is now a law in this city. All boys and girls under 16 years of age must be in bed by 8 o'clock in the winter months and 9 o'clock in the summer months. The purpose is to rigidly enforce the ordinance.

Death of an Indiana Veteran.

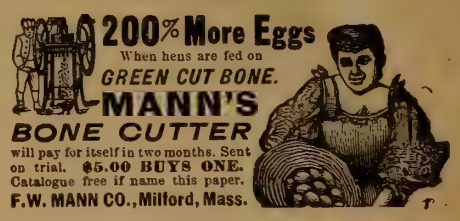
Martinsville, Ind., April 21.—Captain John McKahan, of Centerton, a member of the One Hundred and Eleventh Indiana infantry, was found dead in bed. He retired in good health. He was a capitalist, 66 years of age.

Rnssia Warns the Powers.

London, April 22.—A telegram to The Times from St. Petersburg says that Count Muravieff, the Russian foreign minister, has dispatched a circular note to the powers, advising them to observe an expectant attitude, in case either Turkey or Greece should request intervention. The correspondent understands that all the powers have agreed to continue to hold Crete with the forces already there.

Elevator Men Win a Point.

Springfield, Ills., April 23.—The Chicago elevator men have succeeded in getting a favorable report to the senate from the warehouse committee on the bill giving the elevator men the right to deal in wheat. The Board of Trade men have several representatives here to fight the bill, and there will probably be warm times in the senate.



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An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too."

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"The Martyr's Own Monument," by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association; "Christian Politics," by Rev. J. Blanchard, late Editor of *Christian Cynosure;* "The Mysterious Machine: Was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what?" by Prof. E. D. Bailey, of the Civil Service Dept. U. S. Government.

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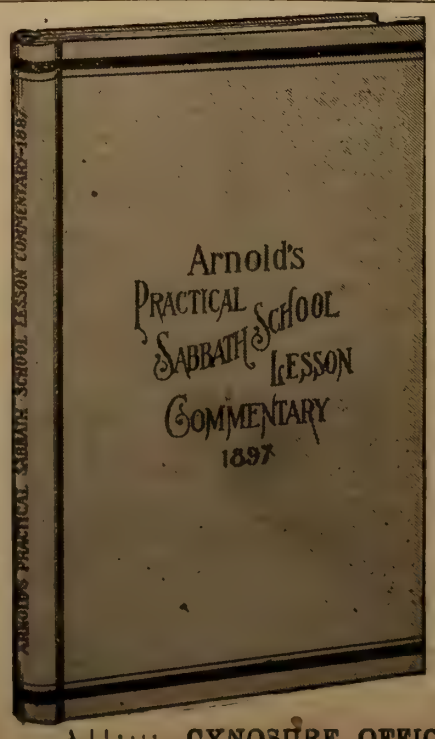
Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials."



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NEWS OF THE STATE.

ITEMS WH CH WILL BE OF INTEREST TO OUR READERS.

A Condensed Report of the Proceedings in the State Senate and House, Showing What the State Lawmakers Are Doing at Springfield.

Springfield, April 22.—Governor Tanner yesterday sent the following appointments to the senate: Trustees of the soldiers' widows' home—W. N. Stewart, of Wilmington; Walter C. Newbury, of Chicago; Flora Jamison Miller, of Monticello; Mrs. Christian Erickson, of Chicago; Berrelle Johnson, of Chicago. Members of the state board of health—C. B. Johnson, of Champaign; L. Adelsberger, of Waterloo; Florence Hunt, of Chicago; M. Meyerovitz, of Chicago; H. R. Wessel, of Moline; Z. B. French, of Lawrenceville; Julius Kohl, of Belleville. Members of the Illinois state board of public charities—Ephraim Banning, of Chicago. The governor also sent a message transmitting the proposal for Wisconsin, Michigan, Minnesota and Illinois to join in uniform legislation for the preservation of fish and game. The rest of the day was devoted to discussion of the revenue bills, the one built by Littler being the subject of discussion.

Springfield, April 23.—The senate yesterday agreed to the house amendment to the judicial apportionment bill striking out the emergency clause. A resolution was adopted for an investigation of the state university and the home for juvenile female offenders. The Littler substitute for the revenue bill was tabled and the bill advanced to third reading.

In the house the committee on municipal corporations presented a report on the anti-department store bill. There was also a minority report. The bill went on the calendar. A resolution was adopted summoning to the bar of the house witnesses at Chicago, who had ignored a subpoena to testify before the committee investigating the treasury deficit. A long debate occurred on the Humphrey street railway bills, Bailey, an opponent, moving to take them up. The friends of the bills opposed the motion and it was defeated on a roll call—57 to 84.

Springfield, April 24.—In the senate yesterday bills were introduced to prevent foreign insurance companies from doing business in this state without a license; requiring the annual statements of insurance companies to be published in one newspaper at Chicago and one at Springfield. Bills were passed: Providing that cities having a population of not less than 1,000 nor over 50,000 may elect a board of education; providing for the licensing of architects. Adjourned to Monday.

In the house the Torrens land title bill was read a third time and made a special order on its passage for next Tuesday morning. Adjourned to Monday. Governor Tanner has signed the judicial apportionment bill. The emergency clause having been stricken out the act strictly speaking does not become a law until July 1, though it is proposed that the circuit judges to be elected on the first Monday in June shall be elected in the new circuits. They will be unable act until after July 1.

A. P. A. DEFEATED AT ROCKFORD.

Results of City Elections Held at Various Illinois Points.

Rockford, April 21.—The city election here was the hottest in the history of the city, the A. P. A. question being the issue. E. W. Brown was re-elected mayor by 566 plurality, receiving 2,992 votes; C. J. Kinnie, A. P. A., 2,426; E. C. Dunn, Independent, 3,110. Horace Scovill was elected clerk, M. M. Corbett attorney. Aldermen—Fred E. Sterling, R. A. Sheperd, A. J. Anderson, S. A. Hyer, W. L. Harbison, R. G. McEvoy, John A. Bowman.

Peoria, April 21.—John Warner (Dem.) was elected mayor by a plurality of 17 out of a total vote of 10,460. The entire Democratic ticket was elected by a small vote.

Jacksonville, April 21.—Holly (Dem.) was elected mayor by a majority of 48. The Republicans elect the other officers by over 200, about the usual majority.

Litchfield, April 21.—The city election resulted in the Democratic ticket being elected by a small majority. The contest was on local issues. The Republicans elected three out of five aldermen.

Pontiac, April 21.—The Republicans won a decisive victory in Pontiac, and eletced D. S. Myers mayor by a majority of 241.

Decatur, April 21.—In the election Benjamin Z. Taylor (Rep.) got 2,302; David Patterson (Dem.) 1,745. All the rest of the Republican ticket was elected.

Will Test the Apportionment.

Springfield, Ills., April 26.—It is learned authoritatively that application will be made to the supreme court at Mount Vernon on the 4th of May for a writ of mandamus to compel Secretary of State Ross to receive certificates of nominations made in the old circuits and to certify such nominations to the county clerks of the counties composing the several circuits. This is for the purpose of testing the validity of the new judicial apportionment.

Earthquake at Cairo, Ills.

Cairo, April 26.—A severe earthquake was felt here at exactly 10 o'clock last night. It consisted of two distinct jars, moving from the west, and lasted about twenty seconds. The largest structures were shaken with a swaying motion, and people rushed in terror to the streets. No damage has been reported.

State Notes.

Frederick Hartman, the convicted murderer of Mrs. Gedde, near Sibley, Ills., Dec. 1896, has been sentenced to be hanged Friday, May 14.

Judge James H. Cartright, of Oregon, Ills., has been renominated the member of the state supreme court from the Rockford district by the Republicans.

Congress Will Rest This Week.

Washington, April 26.—There will not be a quorum in the senate during the present week, owing to the absence of a large number of senators in New York in attendance upon the ceremonies over General Grant's tomb. The house will meet formally today and adjourn until Thursday, when an adjournment will be taken until next Monday.

Judge Day and the Cuban Mission.

Canton, O., April 23.—Judge William R. Day left Canton yesterday to return to Washington. He declined to state a definite time for his departure for Cuba. For the present his destination will be Washington, where he is subject to the wishes of the president.

Cyclone Kills Several People.

Kansas City, Mo., April 23.—It is reported that several people have been killed in a cyclone at Newton, Kan.

THE MARKETS.

Chicago Grain and Produce.

Chicago, April 24.

Following were the quotations on the Board of Trade today: Wheat—April, opened and closed nominal; May, opened 75¾c, closed 76⅞c; July, opened 75½c, closed 76⅝c; September, opened 71½c, closed 73⅞c. Corn—April, opened nominal, closed 25⅛c; May, opened 24¾c, closed 25⅛c; July, opened 26c, closed 26½c; September, opened 27⅝c, closed 27¾c. Oats—April, opened nominal, closed 17⅞c; May, opened 17⅝c, closed 18½c; July, opened 18⅝c, closed 19⅛c; September, opened 19⅜c, closed 19½c. Pork—May, opened $8.52½, closed $8.55; July, opened $8.65, closed $8.67½. Lard—May, opened $4.12½, closed $4.17½; July, opened $4.22½, closed $4.27½.

Produce: Butter—Extra creamery, 16c per lb; extra dairy, 14@15c; fresh packing stock, 8½@9c. Eggs—Fresh stock, 8¼c per dozen. Live Poultry—Turkeys, 8@9c per lb; chickens, 7c; ducks, 9@10c. Potatoes—Burbanks, 19@25c per bu. Sweet Potatoes—Illinois, 75c@ $1.25 per bbl. Honey—White clover, 11@12½c per lb; imperfect, 7@9c. Apples—Common to fancy, $1.50@3.00 per bbl.

Chicago Live Stock.

Chicago, April 24.

Receipts of cattle light, and no transactions worth noting; the usual quiet of a Saturday prevailed. Receipts of hogs, 15,000; fully 5c lower; decline for the week, 10@20c; sales today mainly at $4.00@4.05 for packers and mixed, $4.07½ for prime mediums and butcher weights, $4.10@4.12½ for light; about all sold at the close. Receipts of sheep and lambs, 2,000; largely ordered direct by one of the packers.

St. Louis Grain.

St. Louis, April 24.

Wheat—Higher; No. 2 red cash elevator, $1.00 bid; track, $1.02; No. 2 hard cash, 85c bid; May, $1.00 asked; July, No. 2, —. Corn—Higher; No. 2 cash, 22¼c bid; May, 22⅞c; July, 24½c asked. Oats—Higher; No. cash, 19½c bid; May, and July, 19⅝c bid. Rye—Held 37c.

Milwaukee Grain.

Milwaukee, April 24.

Wheat—Higher; No. 2 spring, 78¼c; No. 1 northern, 82½c; May, 77⅝c. Corn—Higher; No. 2 white, 21@22½c. Barley—Firm; No. 2, 33½c; samples, 26½@31½c. Rye—Higher; No. 1, 38½@39c.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Apr. 19 to Apr. 24:

Hattie E Powers, Mrs C Rosekrans, Wm H Summers, Robert Goreley, A L McConaghy, Thos H Nichols, Rev P B Williams, Joel B L Smith, G V Bohrer, J W Plummer, A M Lundstrom, Rev W H Chandler, Ira Meeker, John Seelig, W M N Dean.

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Sermon on Masonry. 10c. each.
By Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference M. E. Church—a seceding Master Mason.

The Mystic Tie or Freemasonry a League with the Devil. 15c.
This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason.

Sermon on Secret Societies. 5c. each.
By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

Reminiscences of Morgan Times. 10c. each.
By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry.

The Broken Seal. In cloth, 75c. Paper covers, 40c.
Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene.

Pres. H. H. George on Secret Societies. 10c. each.
A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

Narratives and Arguments, 15c. each.
Showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple.

Secrecy vs. the Family, State and Church. 10c. each.
By Rev. M. S. Dury. The antagonism of organized secrecy to the welfare of the family, state and church, is clearly shown.

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1 Iron Standard, with Base.
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1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
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6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

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FRUIT AND FLOWERS

PROPAGATING PLANTS.

For Bedding Out Later In the Season—Geraniums, Ageratums and Ivy Geraniums.

Geraniums, which may be growing tall and straggling, will yield cuttings which may be potted firmly into soil in two inch pots; they will do quite as well as though put into sand. While they need warmth and protection from draft when rooting, the air of the room in which they are kept must be pure and free from the fumes of gas or coal oil. These suggestions come from Rural New Yorker, authority also for the following:

Ageratums may also be propagated now, as they will soon begin to grow straggly, and when the cuttings are rooted the old plants may be thrown away. We find them very satisfactory as a window plant, providing plenty of bloom. They should be carefully looked over for traces of mealy bug. If any of the tiny white cottony dots are observed, rub them carefully off with a soft pointed stick. These bugs are a great nuisance on soft wooded plants. If some old coleus have been carried over from last summer, propagate them from the young shoots. The old plants, which are usually dull in color when cold weather sets in, will be getting very angular and stalky, as they so often drop their leaves when in a low temperature. They should, however, have plenty of "breaks" or young shoots for propagating.

Ivy geraniums will now be throwing out long shoots, and they will be all the better for stopping. The top shoot should be pinched off, to produce a more stocky growth, and this severed shoot may be planted in a small pot, thus increasing the stock. Ivy geraniums have been wonderfully improved of late years, and there is no reason to grow the old fashioned type with small single blooms when we can get the fine new varieties, such as Souvenir de Charles Turner. Their luxuriant foliage and trailing habit render ivy geraniums indispensable where basket plants are required.

Canterbury Bells.

Campanula calycanthema is the botanical name of the highly prized cup and saucer Canterbury bells. A contributor to Gardening tells that, in addition

CUP AND SAUCER CANTERBURY BELLS.

to its gorgeous effect when planted in masses, it proves a most satisfactory addition to the list of those plants that can be taken up when in full bloom, potted and brought into the house, where if the fading blooms are removed it remains a thing of beauty for several weeks.

The most pleasing colors to me are the pure white rose and striata, being a groundwork of white striped with a deep blue. They are easily raised and cared for if one has a cold frame, where they receive the same treatment given to pansies.

In the spring they are transplanted to where they are to bloom. If planted in a mass, they are placed about 18 to 20 inches apart. In June and July they bloom most profusely and are in good form for a long time. Being biennial, when through blooming their mission is ended, and asters or other plants must be provided to take their place.

Desirable House Plant.

Among desirable foliage plants for the window garden or for room decoration, mentioned by The New England Homestead, are the aspidistras, the most desirable of which is the variety with broad white striped leaves (Aspidistra elatior variegata). It is of the easiest cultivation and stands more abuse than any other plant we know of, yet it appreciates proper care and attention as much as other plants. To have the plant thrive best, the pot in which it is grown should be rather small, and the soil be mixed with a liberal proportion of sand. It is one of the few plants which grow in a shady place as well as in a sunny situation, and it contrasts pleasingly with other ornamental foliage plants. If matured properly and kept clean by washing its leaves about once a week, the plant will not fail to be a source of brightness and pleasure all winter.

Winter Pruning.

In reply to the query, "Is it injurious to apple trees to prune in January and February?" Country Gentleman replies:

The theory of pruning fruit trees, or, in fact, any trees, is based on the principle that trimming when in a growing condition tends to increase growth; hence, generally, pruning had best be done after the leaves have fallen and before the commencement of growth in the spring. Suckers may be removed at any season; the sooner after they start the better, as their growth tends to a waste of sap that should go to the fruit producing branches of the tree. When large branches are necessarily to be removed, pruning as late as March or April should be preferred, so that the growth about to commence at that time will cause the cut to heal over sooner, but otherwise general pruning may properly be done at the convenience of the owner at any time after the leaves fall and before the buds begin to open in the spring. This gives time to consult the convenience of parties and permits the performance of a large quantity of such work, preferring the latter part of the dormant season, when but little is to be done.

Floral Brevities.

The London exchanges tell of a new race of hybrid tea roses of the La France type.

Evergreen plants, as English ivy, camellias and oleanders, need very little water if in a moderate temperature. Still, care should be taken never to allow them to be really dry.

As a catch crop, gladiolus is grown in carnation houses, coming into bloom in early spring.

Charles Davis chrysanthemum in full bloom more than any other variety resembles the frowzy, towheaded football player, says an exchange.

Linum trigynum has rich yellow flowers in great profusion during winter.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.
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WITH

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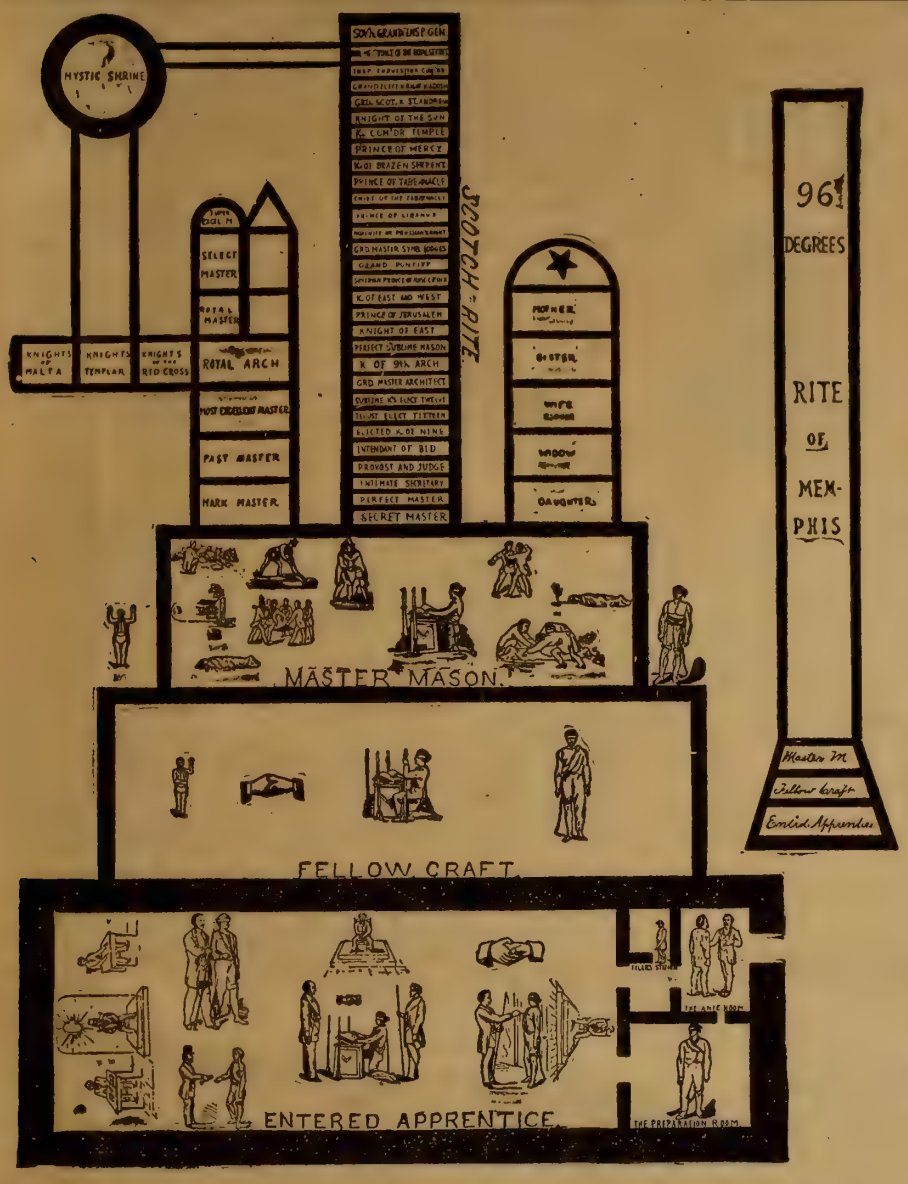

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
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4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

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Hon. Thurlow Weed on the Morgan Abduction. 16 pages 5c.
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This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, pastor of Evangelical Lutheran church. 10c. each.
This is a very clear argument against secretism of all forms and, the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications.

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An exact copy of the new official Ritual Adopted by the Supreme Lodge of the world, with the Secret work added and fully Illustrated.

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Exposition of the Grange. 25c.
Edited by Rev. A. W. Geeslin. Illustrated with engravings.

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The authorized ritual of 1868, with signs of recognition, pass-words, etc., and ritual of Machinists' and Blacksmiths' Union. (The two bound together.)

Knights of Labor Illustrated. 25c.
("ADELPHON KRUPTOS.") The complete illustrated ritual of the order, including the "unwritten work."

Adoptive Masonry Illustrated. 20c. each.
A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe.

Red Men Illustrated. In cloth 50c. each, $2.00 per dozen postpaid.
The Complete Illustrated Ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree, with the Odes, etc.

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The Complete Illustrated Ritual of the Foresters, with Installation Ceremonies.

United Sons of Industry Illustrated. 15c. each.
A full and complete illustrated ritual of the secret tradesunion of the above name, giving the signs, grips, passwords, etc.

Rituals and Secrets Illustrated. $1.00, each.
Composed of "Temple of Honor Illustrated, Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated."

MISCELLANEOUS.

History Nat'l Christian Association. 10c. each.
Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Constitution and By-laws of the Association.

Secret Societies. Cloth 35c, paper 15c.
A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev Edward Beecher.

The Master's Carpet or Masonry and Baal Worship Identical. Bound in fine cloth. 400 pages. 75c.
Explains the true source and meaning of every ceremony and symbol of the lodge.

Disloyal Secret Oaths. 5c.
By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50. paper, 75c.

Finney on Masonry. Cloth 75c., paper 35c.
The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

Masonic Oaths Null and Void: or Freemasony Self-Convicted. 207 pages. Postpaid, 40c.
This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them.

Judge Whitney's Defence before the Grand Lodge of Illinois. 15c.
Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life-undoubtedly because they considered him a seceding Freemason.

Morgan's Exposition, Abduction and Murder and Oaths of 33 degrees. 304 pages, cloth, $1.00,
"Composed of Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's, Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees."

Sermon on Masonry. 5c. each.
By Rev. W. P. McNary, pastor of United Presbyterian church.

Oaths and Penalties of Freemasonry, as proved in court in New Berlin trials. 10c.
The New Berlin trials began in the attempt of Freemasons to prevent public initiation by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties,

Grand Lodge Masonry. 5c. each
Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities.

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Compiled by Rev. H. H. Hinman. Showing Masonic assualt on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc.

History of the Abduction and Murder of Capt. Wm. Morgan. 25c.
As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan.

The Anti-mason's Scrap-Book. 25c.
Consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies.

The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

Sermon on Secretism, 5c. each.
By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear argument of the objections to all secret societies, and to Masonry especially, that are apparent to all.

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HISTORY OF A WEEK.

Tuesday April 20.

Jerry Brown, a member of the Montgomery gang of murderers in West Virginia, has been sentenced to be hanged June 25 for the murder of Mrs. Isaac Radford.

The Argentine government will pay interest for June on the foreign debt in full.

Primrose day, the anniversary of the death of Lord Beaconsfield, was observed at London with the usual display of his favorite flower.

Sol Miller, editor of the Troy Chief and a former state politician of note, died at his home at Troy, N. Y., after a prolonged illness.

The Uruguayan general, Munez, has again been defeated by the rebels under Saraiva and Lamos.

A German correspondent at Shanghai notes the curious absence of all feeling and desire for revenge against the Japanese among the Chinese. They are now establishing factories and get supplies from Japanese rather than from Europeans or Americans.

Wednesday, April 21.

New South Wales has spent $12,000,000 for harbors in forty years, exclusive of the cost of the port of Sydney, and will spend $1,500,000 for the same purpose this year.

Cairo's (Egypt) new Museum of Egyptian Antiquities, which will cover 13,000 square meters and cost $550,000, has been begun, the young khedive laying the corner stone.

Dr. Von Stephan's (the German postmaster general) death was due to his cutting a corn some time ago; he was obliged to have first the toe and then the leg amputated, but too late to save him.

Actress Annie Russell is suing her husband, Manager Eugene Wiley Presbry, for divorce.

The Uruguayan government has presented a heavy claim against Brazil for permitting the passage of rebels across the frontier.

The war flurry in the wheat markets at Chicago, New York and other American cities has passed over.

Rudolf Zeller, the Viennese operatta composer, has been found guilty of fraud and perjury and sentenced to one year's imprisonment at hard labor.

Thursday, April 22.

Guatemala's constitutional assembly has approved a bill authorizing the president to raise a loan of $2,000,000 to complete the Southern railway.

Five lives have been lost in the flooded lands of Lake county, Tenn. A skiff was upset, causing the drowning of Jose Gans and his entire family—wife, two sons and a daughter.

The famous hat-trimmings case, involving $25,000,000 in custom duties, has been decided in favor of the United States government.

The governments of Chile and Peru have agreed as to the manner of settling war claims. An arbitration commission will be appointed composed of one member from each republic and a third to be appointed by the Queen of Holland.

Ex-Chief of Police Badenoch, of Chicago, was found not guilty of the charges of false arrest and undue detention brought against him by Mrs. Ella Quinlan in connection with the famous H. H. Holmes case.

Friday, April 23.

Mrs. Joe Blandchard, wife of State Senator L. C. Blanchard, died in her home at Oskaloosa, Ia., last evening.

Two men have been hurt at boxing bouts this week—Frank Evans, a San Jose, Cal., lightweight— chin blow; concussion of the brain; dead. Billy Vernan, at Philadelphia; heart blow; dead.

Warrants have been issued at Chicago for the arrest of Peter A. Noreu, treasurer of the Independent Order of Vikings, No. 1. He is charged with being $1,600 short in his accounts.

Mayor Wheeler of Springfield, Ills., inaugurated his administration by closing all the gambling houses.

Saturday, April 24.

The physicians who have been examining Pietro Acciarito, the iron worker who tried to stab King Humbert, pronounce him to be insane.

The Turkish court at Erzeroum, Turkey, has acquitted the Kurds and Armenians charged with the murder of young Lenz, the American cyclist, while on his tour around the world awheel.

Israel Lure, aged 93 years, died at Berlin, Wis.

Colonel Min Sang Ho, of the Corean army, accompanied by Dr. W. Eastlake, of Tokio, Japan, is at the Palmer House, Chicago.

Harry W. Cassin, cashier of the Georgia Loan, Savings and Banking company at Atlanta, has "misappropriated" some $45,000 of the funds of that institution. His friends have made up the loss.

The grand jury at Cincinnati indicted Dr. J. W. Prendergast and Dr. O. V. Limerick for soliciting a bribe from the Fraser Tablet company. Dr. Prendergast is the late health officer of Cincinnati.

Monday, April 26.

German emigration for the month of March has again diminished, being only 1,938 persons as compared with 3,120 persons during March, 1896.

William B. Somerville, superintendent of the Western Union Telegraph company's press service, died at New York Saturday.

In a radius of fifty miles around Jackson, Tenn., there are in cultivation 5,000 acres of strawberries. The outlook for a large yield is decidedly good.

The court house of Wyandot county, O., was sold at auction and purchased for $10 by John Lavely, a farmer. At the recent election the people voted in favor of a new court house.

Emperor Francis Joseph, with Archduke Otto and Count Goluchowski, the Austro-Hungarian foreign minister, has started for St. Petersburg.

Chauncey M. Depew celebrated his 62nd birthday Saturday, and in honor of the event a dinner was tendered him by the members of the Montauk club in Brooklyn.

PECUNIARY LOSS BY THE OVERFLOW OF THE MISSISSIPPI.

Nearly 50,000 Farms Now Under Water, Involving a Loss, Perhaps, of Nearly $22,000,000—Twenty Thousand Square Miles Overflowed.

Washington, April 22.—The bureau of statistics of the treasury department has made the following report on the damage caused agricultural interests by the Mississippi river flood: "Since the publication on April 12 of a statement relative to agricultural interests of the submerged districts of the Mississippi valley south of Cairo, Ills., the area under water has been considerably extended. This extension is below Vicksburg, Miss., but on the right or west side of the river, and is mainly due to a break 2,000 feet in width in the levee at Biggs. The outflow of water at this point has totally submerged four parishes (counties) of Louisiana and partially overflowed five others, while a break at La Fourche, crossing in the southern part of the same state, has resulted in the submergence of an additional area of nearly 300 square miles in La Fourche and Terre Bonne parishes. In this newly submerged region there was in 1890 a total population of 82,356, in the proportion of four colored persons to one white.

Land That Is Newly Inundated.

"The region contained at the last census 7,747 farms, with a total area of over 1,000,000 acres, of which 420,000 were improved. Of this last mentioned area 213,000 acres, or over one-half, were last year devoted to cotton, over 91,000 acres to corn, 6,000 acres to sugar cane, 2,000 acres to hay and an inconsiderable acreage to other crops. The total value of these farms, including fences and buildings, but exclusive of their movable equipment, was in 1890 close upon $11,000,000, and the value of the implements and machinery upon them was over $600,000. On Jan. 1 of the present year they contained live stock to the value of $1,500,000, and so lately as the first of March last they were estimated to have still on hand about $800,000 worth of the crops of last season. The total value of the farms submerged by the breaks in the levees that have occurred since the 10th inst., with their farm implements, live stock and crops on hand, is therefore close upon $14,000,000.

Products of the Damp Section.

"This region produced last year nearly 100,000 bales of cotton, over 9,000,000 pounds of sugar, over 1,300,000 bushels of corn, besides hay, potatoes, oats and other minor products, the entire production aggregating a value, even at the low prices that have prevailed, of more than $4,250,000. The total area submerged at this date is over 20,000 square miles. It contained at the last census 46,935 farms, with a total area of 4,904,466 acres, nearly one-half of which was improved, and a total population, agricultural and otherwise, of 462,041.

Total Value of the Products.

"If to the value of its farms, farm buildings, and farm machinery, according to the census of 1890, there be added the value of its live stock on Jan. 1 last ($9,174,636), and of its products of last season still on hand on March 1 last ($4,595,179), the total of $90,176,177 will represent the approximate value of the agricultural property of the submerged region. Among the products of this region last year were 466,056 bales of cotton, worth $16,312,060; 12,525,645 bushels of corn, worth $3,995,278, and 9,033,878 pounds of sugar, worth $271,016, the total production, including minor crops, represented a value of $21,782,180 on the plantation."

THE NATIONAL LEGISLATURE.

Synopsis of the Proceedings of the Lawmakers at Washington.

Washington, April 21.—In the senate Morgan's Cuban belligerency resolution was laid over for a week. Mason offered a resolution directing the rules committee to report a rule to limit debate and to order the previous question. The agricultural appropriation bill was passed and the bankruptcy bill discussed without action. An executive session was held.

Washington, April 22. — The senate yesterday heard Mason give the rules a lively scoring, but sent his resolution to reform those rules so that the majority could do business to the rules committee—32 to 24. It was agreed that the vote in the substitute and amendments to the bankruptcy bill be taken today. A few bills of minor importance were passed, and an executive session was held.

The house did nothing but meet, hear the formal announcement of the death of Representative Milliken, and adjourn in honor of his memory.

Washington, April 23.—In the senate Allen introduced a resolution of sympathy with Greece, which went to the foreign relations committee. Morgan made a bitter attack on Speaker Reed, whom he called the "Great white filibuster" owing to "inaction" of the house. Allen wanted complete cessation of business until the committees were appointed. The Nelson substitute for the Torrey bankruptcy bill was passed and an executive session was held. Adjourned as a mark of respect to the memory of Representative Holman to Monday.

The house debated the senate amendments to the Indian appropriation bill and those of unimportance were agreed to, a special order having been adopted for their consideration without reference to a committee. Adjourned in honor of the memory of Representative Holman.

Washington, April 24.—The house concluded consideration of the senate amendments to the Indian appropriation bill, disagreeing with those referring to the opening under the mineral land laws of the Uncompahgre reservation and modifying the clause regarding the deposits of gilsonite so as to lease the deposits for limited terms of years. Twenty-five members were appointed to attend the Grant monument unveiling at New York next week. Adjourned to Monday.

KENTUCKY FIGHT IS SETTLED.

Republican Caucus Nominates Wm. J. Deboe for the Senate.

Frankfort, Ky., April 24.—The Republican joint legislative caucus nominated William J. Deboe about midnight last night. Baird, the gold Democrat, was present and there were some paired absentees. Baird was ruled out in the count necessary to elect, but they allowed him to vote nevertheless. Rev. Mr. Grider was the first man to turn to Deboe, who started out with thirty-one votes—within five of the number for nomination. Holt showed weakness from the beginning, and the vote for the others was scarcely worth mentioning. The number of scattering votes—nine—indicated to those who know a thing or two that the caucus would arrive at some conclusion last night.

Baird's vote for Deboe on one ballot gave him thirty-two votes, but it only counted as thirty-one. After the twenty-fourth ballot it was decided that the hindmost man must be dropped. The absentees were divided between Lewis and Boyle. The five bolters up to this time and further along declined to vote. On the twenty-sixth ballot Evans was dropped, being the lowest. Deboe was still within five of an election and the bolters could have nominated him. On the twenty-eight ballot the bolters came in and settled the matter.

ELEMENTAL HAVOC IN IOWA.

Rain and Wind Work Great Damage to Property—A Cow's Adventures.

Des Moines, Ia., April 24.—There was a tremendous rain fall Thursday night all over the state, which caused much damage. It was accompanied by a high wind, taking off roofs, tearing down trees and moving buildings. One barn containing a cow was carried 200 yards and the cow unhurt. Two bridges on the Chicago-Rock Island railway between here and Holly Junction were swept away. The bridge on the Chicago Great Western at Berwick is gone. There were numerous other railway damages, and tracks submerged. Hundreds of people fled from their homes in the lowlands. The Des Moines and Raccoon rivers are within two feet of high water mark and still rising.

Nominations by the President.

Washington, April 23.—The following are among the nominations sent to the senate yesterday: Harold M. Sewall, of Maine, to be minister to Hawaii. Postmasters: Illinois—Hibben S. Corwin, Peru; Thomas S. Fekete, East St. Louis. Iowa—J. H. McArthur, Oakland; J. A. Conerd, Atlantic; Joseph W. Jarnagine, Montezuma. Michigan—Edwin O. Shaw, Newaygo. Wisconsin—Cassius C. Pillsbury, West Superior.

ZION TABERNACLE, 1621-1633 Michigan Avenue, Chicago.

SECRET SOCIETIES THE FOES OF GOD, HOME, CHURCH, and STATE.

ADMIT TO SERMON
LORD'S DAY, MAY 23,
at 2:30 p.m.

John Alex. Dowie

Startling Testimonies on this line, at 10:30 a. m., and 7:30 p. m